

Three Poets, *in three distant* Ages *born*,
Greece, Italy, *and* England *did adorn*.
The First *in loftiness of thought Surpass'd*,
The Next *in Majesty; in both the* Last.
The force of Nature *could no farther goe*:
To make a Third *she joynd the former two*.

R. White Sculp:



Three Poets, *in three distant* Ages *born*,
Greece, Italy, *and* England *did adorn*.
The First *in loftiness of thought Surpass'd*,
The Next *in Majesty; in both the* Last.
The force of Nature *could no farther goe*:
To make a Third *she joynd the former two*.

R. White Sculp:

Paradiſe Loſt.

A POEM

In Twelve Books.

The AUTHOUR
JOHN MILTON.

The Sixth Edition, with Sculptures.

To which is added,

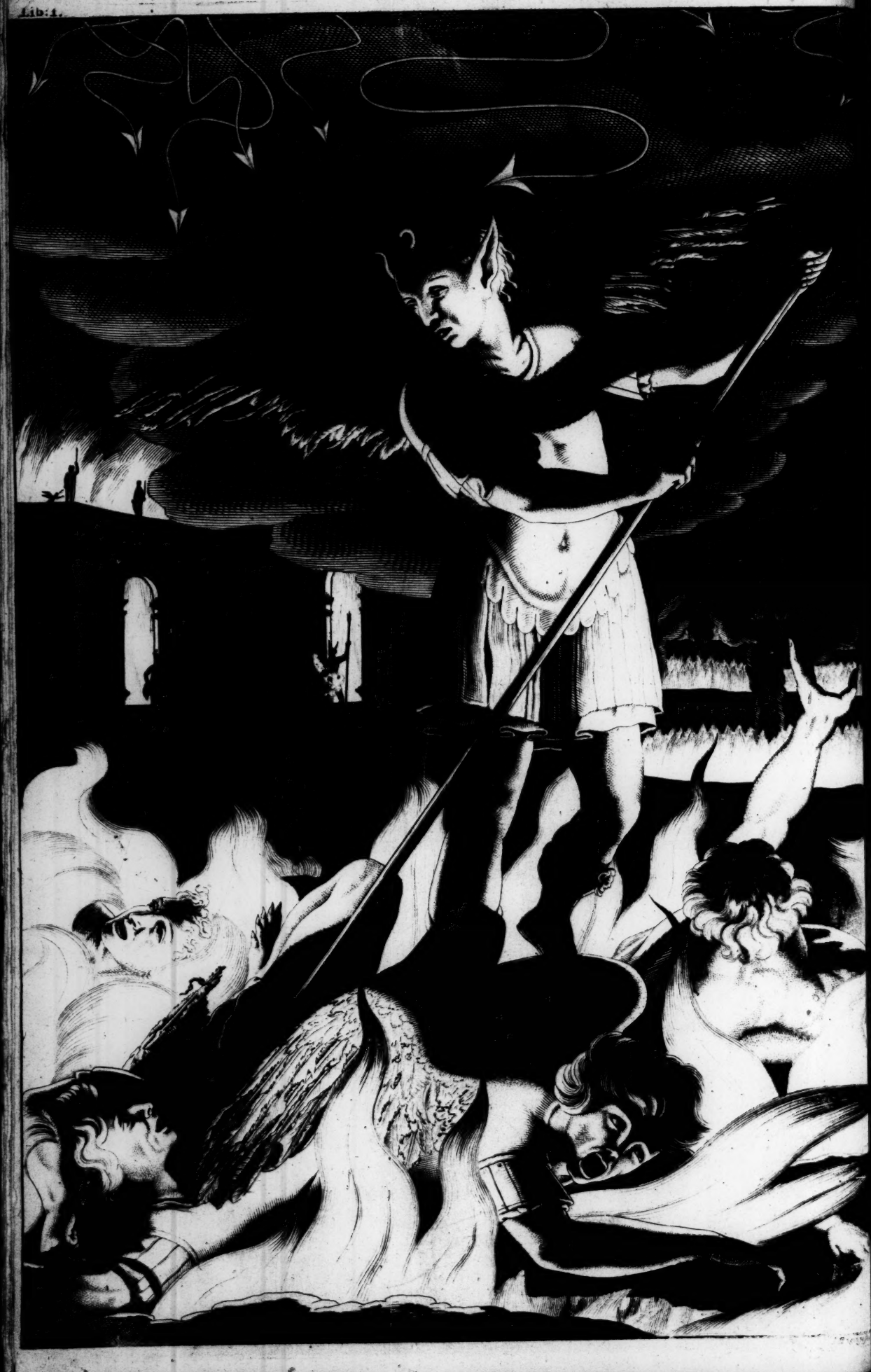
Explanatory NOTES upon each Book, and a TABLE to the POEM, never before Printed.

LONDON,

Printed by *Tho. Hodgkin*, for *Jacob Tonſon*, at the Judge's-Head near the *Inner-Temple-Gate*, in *Fleet-ſtreet*.
M DC XC V.

The VERSE.

THE *Meaſure is* Engliſh *Heroick Verſe without Rhime, as that of* Homer *in* Greek, *and of* Virgil *in* Latin ; *Rhime being no neceſſary Adjunct or true Ornament of Poem or good Verſe, in longer Works eſpecially, but the Invention of a barbarous Age, to ſet off wretched Matter and lame Metre ; grac'd indeed ſince by the uſe of ſome famous Modern Poets, carried away by Cuſtom, but much to their own vexation, hindrance and conſtraint to expreſs many things otherwiſe, and for the moſt part worſe, than elſe they would have expreſt them. Not without cauſe therefore ſome both* Italian *and* Spaniſh *Poets of prime note have rejected Rhime both in longer and ſhorter Works, as have alſo long ſince our beſt* Engliſh *Tragedies, as a thing of it ſelf, to all judicious Ears, trivial and of no true muſical delight ; which conſiſts only in apt Numbers, fit quantity of Syllables, and the ſenſe variouſly drawn out from one Verſe into another, not in the jingling ſound of like endings, a fault avoided by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rhime ſo little is to be taken for a defect, though it may ſeem ſo perhaps to vulgar Readers, that it rather is to be eſteem'd an example ſet, the firſt in* Engliſh, *of ancient liberty recover'd to Heroick Poem from the troubleſome and modern bondage of Rhiming.*



Paradiſe Loſt.

BOOK I.

The ARGUMENT.

This Firſt Book propoſes, firſt in brief, the whole Subject. *Man's diſobedience, and the loſs thereupon of Paradiſe wherein he was plac'd:* Then touches *the prime cauſe of his fall, the Serpent, or rather* Satan *in the Serpent; who, revolting from God, and drawing to his ſide many Legions of Angels, was by the command of God, driven out of Heaven with all his Crew into the great Deep.* Which action paſs'd over, the Poem haſts into the midſt of things, preſenting *Satan with his Angels now fallen into Hell,* deſcrib'd here, *not in the Center* (for Heaven and Earth may be ſuppos'd as yet not made, certainly not yet accurſt) *but in a place of utter darkneſs, fitlieſt call'd* Chaos: *Here* Satan *with his Angels lying on the burning Lake, Thunder-ſtruck and aſtoniſh'd; after a certain ſpace recovers, as from confuſion, calls up him who next in Order and Dignity lay by him; they confer of their miſerable fall.* Satan *awakens all his Legions, who lay till then in the ſame manner confounded; They riſe, their Numbers, array of Battle, their chief Leaders nam'd, according to the Idols known afterwards in* Canaan *and the Countries adjoining. To theſe* Satan *directs his Speech, comforts them with hope yet of regaining Heaven, but tells them, laſtly, of a new World and a new kind of Creature to be created, according to an ancient Propheſie or report in Heaven;* for that Angels were long before this viſible Creation, was the opinion of many ancient Fathers. *To find out the truth of this Propheſie, and what to determine thereon, he refers to a full Council. What his Aſſociates thence attempt.* Pandemonium *the Palace of* Satan *riſes, ſuddenly built out of the Deep: The Infernal Peers there ſit in Council.*

OF Man's Firſt Diſobedience, and the Fruit
Of that Forbidden Tree, whoſe Mortal Taſte
Brought Death into the World, and all our Woe,
With loſs of *Eden*, till one greater Man
Reſtore us, and regain the bliſsful Seat,
Sing Heav'nly Muſe, that on the ſecret top
Of *Oreb*, or of *Sinai*, didſt inſpire
That Shepherd, who firſt taught the choſen Seed,
In the Beginning how the Heav'ns and Earth
Roſe out of *Chaos*: Or if *Sion* Hill
Delight thee more, and *Siloa*'s Brook that flow'd
Faſt by the Oracle of God; I thence
Invoke thy Aid to my adventurous Song,
That with no middle flight intends to ſoar
Above th' *Aonian* Mount, while it purſues
Things unattempted yet in Proſe or Rhime.
And chiefly Thou, O Spirit, that doſt preferr
Before all Temples th' upright Heart and pure,
Inſtruct me, For Thou know'ſt; Thou from the firſt
Waſt preſent, and with mighty Wings outſpread
Dove-like ſat'ſt brooding on the vaſt Abyſs
And mad'ſt it pregnant: What in me is dark
Illumine, what is low raiſe and ſupport;
That to the heighth of this great Argument
I may aſſert Eternal Providence,
And juſtifie the ways of God to Men.

Say firſt, for Heav'n hides nothing from thy view
Nor the deep Tract of Hell, ſay firſt what cauſe
Mov'd our Grand Parents in that happy State,
Favour'd of Heav'n ſo highly, to fall off
From their Creator, and tranſgreſs his Will
For one reſtraint, Lords of the World beſides?

Who

Who firſt ſeduc'd them to that foul revolt?
Th' infernal Serpent; he it was, whoſe guile
Stir'd up with Envy and Revenge, deceiv'd
The Mother of Mankind, what time his Pride
Had caſt him out from Heav'n, with all his Hoſt
Of Rebel Angels, by whoſe aid aſpiring
To ſet himſelf in Glory above his Peers,
He truſted to have equall'd the Moſt High,
If he oppos'd; and with ambitious aim
Againſt the Throne and Monarchy of God
Rais'd impious War in Heav'n and Battel proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' Ethereal Sky
With hideous ruine and combuſtion down
To bottomleſs perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durſt defie th' Omnipotent to Arms.
Nine times the Space that meaſures Day and Night
To mortal Men, he with his horrid crew
Lay vanquiſh'd, rowling in the fiery Gulf
Confounded though Immortal: But his doom
Reſerv'd him to more wrath; for now the thought
Both of loſt happineſs and laſting pain
Torments him; round he throws his baleful Eyes
That witneſs'd huge affliction and diſmay,
Mix'd with obdurate pride and ſtedfaſt hate:
At once as far as Angels kenn he views
The diſmal Situation waſte and wild,
A Dungeon horrible, on all ſides round
As one great Furnace flam'd, yet from thoſe flames
No light, but rather darkneſs viſible
Serv'd onely to diſcover ſights of woe,
Regions of ſorrow, doleful ſhades, where peace
And reſt can never dwell, hope never comes

That

That comes to all; but torture without end
Still urges, and a fiery Deluge, fed
With ever-burning Sulphur unconſum'd:
Such place Eternal Juſtice had prepar'd
For thoſe rebellious, here their Priſon ordain'd
In utter darkneſs, and their Portion ſet
As far remov'd from God and light of Heav'n
As from the Center thrice to th' utmoſt Pole.
O how unlike the place from whence they fell!
There the companions of his fall, o'rwhelm'd
With Floods and Whirlwinds of tempeſtuous fire,
He ſoon diſcerns, and weltring by his ſide
One next himſelf in Power, and next in Crime,
Long after known in *Paleſtine*, and nam'd
Beelzebub. To whom th' Arch-Enemy,
And thence in Heav'n call'd *Satan*, with bold words
Breaking the horrid ſilence thus began.

If thou beeſt he; But, O how fall'n! How chang'd
From him, who in the happy Realms of light
Cloath'd with tranſcendent brightneſs didſt outſhine
Myriads though bright: If he whom mutual league,
United thoughts and counſels, equal hope
And hazard in the Glorious Enterprize,
Joyn'd with me once, now miſery hath joyn'd
In equal ruine: into what Pit thou ſeeſt,
From what heighth fallen, ſo much the ſtronger prov'd
He with his Thunder: and till then who knew
The force of thoſe dire Arms? Yet not for thoſe,
Nor what the Potent Victor in his rage
Can elſe inflict, do I repent or change,
Though chang'd in outward luſtre; that fixt mind
And high diſdain, from ſenſe of injur'd merit,
That with the mightieſt rais'd me to contend,

And

And to the fierce contention brought along
Innumerable force of Spirits arm'd
That durſt diſlike his Reign, and me preferring,
His utmoſt power with adverſe power oppos'd
In dubious Battel on the Plains of Heav'n,
And ſhook his Throne. What though the Field be loſt?
All is not loſt; the unconquerable Will,
And ſtudy of revenge, immortal hate,
And courage never to ſubmit or yield:
And what is elſe not to be overcome?
That Glory never ſhall his wrath or might
Extort from me. To bow and ſue for Grace
With ſuppliant knee, and deifie his power,
Who from the terrour of this Arm ſo late
Doubted his Empire, that were low indeed,
That were an ignominy and ſhame beneath
This downfall; ſince by Fate the ſtrength of Gods
And this Empyreal ſubſtance cannot fail,
Since through experience of this great event
In Arms not worſe, in foreſight much advanc'd,
We may with more ſucceſsful hope reſolve
To wage by force or guile Eternal War
Irreconcileable, to our grand Foe,
Who now triumphs, and in th' exceſs of Joy
Sole reigning holds the Tyranny of Heaven.

So ſpake th' Apoſtate Angel, though in pain,
Vaunting aloud, but rack'd with deep deſpair:
And him thus anſwer'd ſoon his bold Compeer.

O Prince, O chief of many Throned Powers,
That led the imbattell'd Seraphim to War
Under thy conduct, and in dreadful deeds
Fearleſs, endanger'd Heav'ns perpetual King;

And put to proof his high Supremacy,
Whether upheld by ſtrength, or chance, or Fate,
Too well I ſee and rue the dire event,
That with ſad overthrow and ſoul defeat
Hath loſt us Heav'n, and all this mighty Hoſt
In horrible deſtruction laid thus low,
As far as Gods and Heavenly Eſſences
Can periſh: for the mind and ſpirit remains
Invincible, and vigour ſoon returns,
Though all our Glory extinct, and happy ſtate
Here ſwallow'd up in endleſs miſery.
But what if he our Conquerour, (whom I now
Of force believe Almighty, ſince no leſs
Than ſuch could have o'erpow'r'd ſuch force as ours)
Have left us this our Spirit and ſtrength intire
Strongly to ſuffer and ſupport our pains,
That we may ſo ſuffice his vengeful ire,
Or do him mightier ſervice as his thralls
By right of War, what e'er his buſineſs be
Here in the heart of Hell to work in Fire,
Or do his Errands in the gloomy Deep;
What can it then avail though yet we feel
Strength undiminiſht, or eternal being
To undergo eternal puniſhment?
Whereto with ſpeedy words th' Arch-fiend reply'd.

Fall'n Cherube, to be weak is miſerable
Doing or Suffering: But of this be ſure,
To do ought good never will be our task,
But ever to do ill our ſole delight,
As being the contrary to his high Will
Whom we reſiſt. If then his Providence
Out of our evil ſeek to bring forth good,
Our labour muſt be to pervert that end,

And

And out of good ſtill to find means of Evil;
Which oft-times may ſucceed, ſo as perhaps
Shall grieve him, if I fail not, and diſturb
His inmoſt Counſels from their deſtin'd aim.
But ſee the angry Victor hath recall'd
His Miniſters of Vengeance, and purſuit
Back to the Gates of Heav'n: The Sulphurous Hail
Shot after us in Storm, o'erblown hath laid
The fiery Surge, that from the Precipice
Of Heav'n receiv'd us falling, and the Thunder,
Wing'd with red Lightning and impetuous Rage,
Perhaps hath ſpent his Shafts, and ceaſes now
To bellow through the vaſt and boundleſs Deep.
Let us not ſlip th' occaſion, whether Scorn,
Or ſatiate Fury yield it from our Foe.
Seeſt thou yon dreary Plain, forlorn and wild,
The Seat of deſolation, void of Light,
Save what the glimmering of theſe livid Flames
Caſts pale and dreadful? Thither let us tend
From off the toſſing of theſe fiery Waves,
There reſt, if any reſt can harbour there,
And re-aſſembling our afflicted Powers,
Conſult how we may henceforth moſt offend
Our Enemy, our own loſs how repair,
How overcome this dire Calamity,
What reinforcement we may gain from Hope,
If not, what reſolution from deſpair.

Thus Satan talking to his neareſt Mate
With Head up-lift above the Wave, and Eyes
That ſparkling blaz'd, his other Parts beſides
Prone on the Flood, extended long and large
Lay floating many a Rood, in bulk as huge
As whom the Fables name of monſtrous ſize,

Titanian, or *Earth-born*, that Warr'd on *Jove*,
Briareos or *Typhon*, whom the Den
By ancient *Tarſus* held, or that Sea-beaſt
Leviathan, which God of all his Works
Created hugeſt that ſwim th' Ocean ſtream:
Him haply ſlumbring on the *Norway* Foam
The Pilot of ſome ſmall Night-founder'd Skiff,
Deeming ſome Iſland, oft, as Sea-Men tell,
With fixed Anchor in his skaly Rind
Moors by his ſide under the Lee, while Night
Inveſts the Sea, and wiſhed Morn delays:
So ſtretcht out huge in length the Arch-Fiend lay
Chain'd on the burning Lake, nor ever thence
Had ris'n or heav'd his Head, but that the Will
And high permiſſion of All-ruling Heaven
Left him at large to his own dark Deſigns,
That with reiterated Crimes he might
Heap on himſelf Damnation, while he ſought
Evil to others, and enrag'd might ſee
How all his Malice ſerv'd but to bring forth
Infinite Goodneſs, Grace and Mercy ſhew'n
On Man by him ſeduc'd, but on himſelf
Treble Confuſion, Wrath and Vengeance pour'd.
Forthwith upright he rears from off the Pool
His mighty ſtature; on each hand the Flames
Driv'n backward ſlope their pointing Spires, and rowl'd
In Billows, leave i'th' midſt a horrid Vale.
Then with expanded Wings he ſtears his flight
Aloft, incumbent on the dusky Air
That felt unuſual weight, till on dry Land
He lights, if it were Land that ever burn'd
With ſolid, as the Lake with liquid Fire;
And ſuch appear'd in hue, as when the force
Of Subterranean Wind tranſports a Hill

Torn

Torn from *Pelorus*, or the ſhatter'd ſide
Of thundring *Ætna*, whoſe combuſtible
And fewel'd Entrails thence conceiving Fire,
Sublim'd with Mineral fury, aid the Winds,
And leave a ſinged bottom all involv'd
With ſtench and ſmoak: Such reſting found the ſoal
Of unbleſt Feet. Him follow'd his next Mate,
Both glorying to have ſcap'd the *Stygian* flood
As Gods, and by their own recover'd ſtrength,
Not by the ſufferance of ſupernal Power.

Is this the Region, this the Soil, the Clime,
Said then the loſt Arch-Angel, this the Seat
That we muſt change for Heav'n, this mournful gloom
For that Celeſtial light? Be it ſo, ſince he
Who now is Sov'reign can diſpoſe and bid
What ſhall be right: Fartheſt from him is beſt
Whom reaſon hath equal'd, force hath made ſupream
Above his Equals. Farewell happy Fields
Where Joy for ever dwells: Hail horrors, hail
Infernal World, and thou profoundeſt Hell
Receive thy new Poſſeſſor: One who brings
A Mind not to be chang'd by Place or Time.
The Mind is its own place, and in it ſelf
Can make a Heav'n of Hell, a Hell of Heav'n.
What matter where, if I be ſtill the ſame,
And what I ſhould be, all but leſs than he
Whom Thunder hath made greater? Here at leaſt
We ſhall be free; th' Almighty hath not built
Here for his Envy, will not drive us hence:
Here we may Reign ſecure, and in my choice
To Reign is worth Ambition, though in Hell:
Better to Reign in Hell, than ſerve in Heav'n.
But wherefore let we then our faithful Friends,

Th'aſſo-

Th' Aſſociates and Co-partners of our loſs
Lye thus aſtoniſht on th' oblivious Pool,
And call them not to ſhare with us their part
In this unhappy Manſion, or once more
With rallied Arms to try what may be yet
Regain'd in Heav'n, or what more loſt in Hell?

So *Satan* ſpake, and him *Beelzebub*
Thus anſwer'd. Leader of thoſe Armies bright,
Which but th' Omnipotent none could have foyl'd,
If once they hear that voice, their livelieſt pledge
Of hope in fears and dangers, heard ſo oft
In worſt extreams, and on the perillous edge
Of Battel when it rag'd, in all aſſaults
Their ſureſt ſignal, they will ſoon reſume
New Courage and revive, though now they lie
Groveling and proſtrate on yon Lake of Fire,
As we e'erwhile, aſtounded and amaz'd,
No wonder, fall'n ſuch a pernicious height.

He ſcarce had ceas'd when the ſuperiour Fiend
Was moving toward the ſhoar; his ponderous ſhield
Ethereal Temper, maſſy, large and round,
Behind him caſt; the broad circumference
Hung on his ſhoulders like the Moon, whoſe Orb
Through Optick Glaſs the *Tuſcan* Artiſt views
At Ev'ning from the top of *Feſole*,
Or in *Valdarno*, to deſcry new Lands,
Rivers or Mountains in her ſpotty Globe.
His Spear, to equal which the talleſt Pine
Hewn on *Norwegian* Hills, to be the Maſt
Of ſome great Ammiral, were but a Wand,
He walkt with to ſupport uneaſie ſteps
Over the burning Marle, not like thoſe ſteps

On Heavens Azure, and the torrid Clime
Smote on him ſore beſides, vaulted with Fire;
Nathleſs he ſo endur'd, till on the Beach
Of that inflamed Sea, he ſtood and call'd
His Legions, Angel Forms, who lay intrans'd
Thick as Autumnal Leaves that ſtrow the Brooks
In *Vallombroſa*, where th' *Etrurian* ſhades
High over-arch'd imbowr; or ſcatter'd ſedge
Afloat, when with fierce Winds *Orion* arm'd
Hath vext the Red Sea Coaſt, whoſe Waves o'erthrew
Buſiris and his *Memphian* Chivalry,
While with perfidious hatred they purſu'd
The Sojourners of *Goſhen*, who beheld
From the ſafe ſhore the floating Carkaſes
And broken Chariot Wheels; ſo thick beſtrown
Abject and loſt lay theſe, covering the Floud,
Under amazement of their hideous change.
He call'd ſo loud, that all the hollow Deep
Of Hell reſounded. Princes, Potentates,
Warriers, the Flowr of Heav'n, once yours, now loſt,
If ſuch aſtoniſhment as this can ſeize
Eternal Spirits; or have ye chos'n this place
After the toyl of Battel to repoſe
Your wearied vertue, for the eaſe you find
To ſlumber here, as in the Vales of Heav'n?
Or in this abject poſture have ye ſworn
To adore the Conquerour? Who now beholds
Cherube and Seraph rowling in the Floud
With ſcatter'd Arms and Enſigns, till anon
His ſwift purſuers from Heav'n Gates diſcern
Th' advantage, and deſcending tread us down
Thus drooping, or with linked Thunderbolts
Transfix us to the bottom of this Gulf.
Awake, ariſe, or be for ever fall'n.

They

They heard, and were abaſht, and up they ſprung
Upon the Wing, as when Men wont to watch
On duty, ſleeping found by whom they dread,
Rouze and beſtir themſelves e'er well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their General's Voice they ſoon obey'd
Innumerable. As when the potent Rod
Of *Amram's* Son in *Ægypt's* evil day
Wav'd round the Coaſt, up call'd a pitchy Cloud
Of *Locuſts*, warping on the Eaſtern Wind,
That o'er the Realm of impious *Pharaoh* hung
Like Night, and darkn'd all the Land of *Nile*:
So numberleſs were thoſe bad Angels ſeen
Hovering on Wing under the Cope of Hell
'Twixt upper, nether, and ſurrounding Fires;
Till, as a ſignal giv'n, th' uplifted Spear
Of their great Sultan waving to direct
Their courſe in even balance down they light
On the firm Brimſtone, and fill all the Plain;
A multitude, like which the populous North
Pour'd never from her frozen Loyns, to paſs
Rhene or the *Danaw*, when her barbarous Sons
Came like a Deluge on the South, and ſpread
Beneath *Gibralter* to the *Lybian* Sands.
Forthwith from every Squadron and each Band
The heads and leaders thither haſte where ſtood
Their great Commander; Godlike ſhapes and forms
Excelling humane, Princely Dignities,
And Powers that earſt in Heaven ſat on Thrones;
Though of their Names in Heav'nly Records now
Be no memorial, blotted out and ras'd
By their Rebellion, from the Books of Life.

Nor

Nor had they yet among the Sons of *Eve*
Got them new Names, till wandring o'er the Earth,
Through God's high ſufferance for the trial of Man,
By Falſities and Lyes the greateſt part
Of Mankind they corrupted to forſake
God their Creator, and th' inviſible
Glory of him that made them, to transform
Oft to the Image of a Brute, adorn'd
With gay Religions full of Pomp and Gold,
And Devils to adore for Deities;
Then were they known to Men by various Names,
And various Idols through the Heathen World.
Say, Muſe, their Names then known, who firſt, who laſt,
Rouz'd from the ſlumber, on that fiery Couch,
At their great Emperour's Call, as next in worth
Came ſingly where he ſtood on the bare ſtrand,
While the promiſcuous Croud ſtood yet aloof?
The chief were thoſe who from the Pit of Hell
Roaming to ſeek their prey on Earth, durſt fix
Their Seats long after next the Seat of God,
Their Altars by his Altar, Gods ador'd
Among the Nations round, and durſt abide
Jehovah thundring out of *Sion*, Thron'd
Between the Cherubim; yea, often plac'd
Within his Sanctuary it ſelf their Shrines,
Abominations; and with curſed things
His Holy Rites, and ſolemn Feaſts profan'd,
And with their Darkneſs durſt affront his Light.
Firſt *Moloch*, horrid King beſmear'd with Blood
Of humane Sacrifice, and Parents Tears,
Though for the noiſe of Drums and Timbrels loud
Their Children's Cries unheard, that paſt through Fire
To his grim Idol. Him the *Ammonite*
Worſhipt in *Rabba* and her watry Plain,

In *Argob* and in *Baſan*, to the ſtream
Of utmoſt *Arnon*. Nor content with ſuch
Audacious Neighbourhood, the wiſeſt Heart
Of *Solomon* he led by fraud to build
His Temple right againſt the Temple of God
On that opprobrious Hill, and made his Grove
The pleaſant Valley of *Hinnon*, *Tophet* thence
And black *Gehenna* call'd, the Type of Hell.
Next *Chemos*, th' obſcene dread of *Moab*'s Sons,
From *Aroar* to *Nebo*, and the wild
Of Southmoſt *Abarim*; in *Heſebon*
And *Horonaim*, *Seon*'s Realm, beyond
The flowry Dale of *Sibma*, clad with Vines,
And *Eleale* to th' *Aſphaltick* Pool.
Peor his other Name, when he entic'd
Iſrael in *Sittim* on their March from *Nile*
To do him wanton Rites, which coſt them woe.
Yet thence his luſtful Orgies he enlarg'd
Even to that Hill of ſcandal, by the Grove
Of *Moloch* Homicide, Luſt hard by Hate;
Till good *Joſiah* drove them thence to Hell.
With theſe came they, who from the bordring Flood
Of old *Euphrates*, to the Brook that parts
Egypt from *Syrian* Ground, had general Names
Of *Baalim* and *Aſhtaroth*, thoſe Male,
Theſe Feminine. For Spirits when they pleaſe
Can either Sex aſſume, or both; ſo ſoft
And uncompounded is their Eſſence pure,
Not ty'd or manacl'd with Joynt or Limb,
Nor founded on the brittle ſtrength of Bones,
Like cumbrous Fleſh; but in what ſhape they chuſe
Dilated or condens'd, bright or obſcure,
Can execute their aery purpoſes,
And works of Love or Enmity fulfill.

For

For thoſe the Race of *Iſrael* oft forſook
Their living ſtrength, and unfrequented left
His righteous Altar, bowing lowly down
To beſtial Gods; for which their Heads as low
Bow'd down in Battel, ſunk before the Spear
Of deſpicable Foes. With theſe in troop
Came *Aſtoreth*, whom the *Phœnicians* call'd
Aſtarte, Queen of Heav'n, with creſcent Horns;
To whoſe bright Image nightly by the Moon
Sidonian Virgins paid their Vows and Songs,
In *Sion* alſo not unſung, where ſtood
Her Temple on th' offenſive Mountain, built
By that uxorious King, whoſe Heart though large,
Beguil'd by fair Idolatreſſes, fell
To Idols foul. *Thammuz* came next behind,
Whoſe annual Wound in *Lebanon* allur'd
The *Syrian* Damſels to lament his Fate
In amorous Ditties all a Summers day,
While ſmooth *Adonis* from his native Rock
Ran purple to the Sea, ſuppos'd with Blood
Of *Thammuz* yearly wounded: The Love-tale
Infected *Sions* Daughters with like heat,
Whoſe wanton Paſſions in the ſacred Porch
Ezekiel ſaw, when by the Viſion led
His Eye ſurvey'd the dark Idolatries
Of alienated *Judah*. Next came one
Who mourn'd in earneſt, when the Captive Ark
Maim'd his brute Image, head and hands loſt off
In his own Temple, on the grunſel edge,
Where he fell flat, and ſham'd his Worſhippers:
Dagon his Name, Sea Monſter, upward Man
And downward Fiſh: Yet had his Temple high
Rear'd in *Azotus*, dreaded through the Coaſt
Of *Paleſtine*, in *Gath* and *Aſcalon*

And *Accaron* and *Gaza*'s frontier bounds.
Him follow'd *Rimmon*, whoſe delightful Seat
Was fair *Damaſcus*, on the fertile Banks
Of *Abbana* and *Pharphar*, lucid Streams.
He alſo againſt the Houſe of God was bold:
A Leper once he loſt and gain'd a King,
Ahaz his ſottiſh Conquerour, whom he drew
God's Altar to diſparage and diſplace
For one of *Syrian* mode, whereon to burn
His odious Offerings, and adore the gods
Whom he had vanquiſht. After theſe appear'd
A crew who under Names of old Renown,
Oſiris, *Iſis*, *Orus*, and their Train
With monſtrous ſhapes and Sorceries abus'd
Fanatick *Ægypt* and her Prieſts, to ſeek
Their wandring gods diſguis'd in brutiſh forms
Rather than humane. Nor did *Iſrael* 'ſcape
Th' infection when their borrow'd Gold compos'd
The Calf in *Oreb*: and the Rebel King
Doubl'd that ſin in *Bethel* and in *Dan*,
Lik'ning his Maker to the Grazed Ox,
Jehovah, who in one Night when he paſs'd
From *Ægypt* marching, equal'd with one ſtroke
Both her firſt born and all her bleating gods.
Belial came laſt, than whom a Spirit more lewd
Fell not from Heaven, or more groſs to love
Vice for it ſelf: To him no Temple ſtood
Or Altar ſmoak'd; yet who more oft than he
In Temples and at Altars, when the Prieſt
Turns Atheiſt, as did *Ely*'s Sons, who fill'd
With Luſt and Violence the Houſe of God?
In Courts and Palaces he alſo Reigns
And in luxurious Cities where the noiſe
Of Riot aſcends above their lofty Tow'rs,

And

And injury and outrage: And when Night
Darkens the Streets, then wander forth the Sons
Of *Belial*, flown with Inſolence and Wine.
Witneſs the Streets of *Sodom*, and that Night
In *Gibeah*, when the hoſpitable Door
Expos'd a Matron to avoid worſe Rape.
Theſe were the prime in order and in might;
The reſt were long to tell, though far renown'd,
Th' *Ionian* gods, of *Javan*'s Iſſue held
Gods, yet confeſt later than Heav'n and Earth
Their boaſted Parents, *Titan* Heav'ns firſt-born
With his enormous brood, and birth-right ſeiz'd
By younger *Saturn*, he from mightier *Jove*
His own and *Rhea*'s Son like meaſure found;
So *Jove* uſurping reign'd: theſe firſt in *Crete*
And *Ida* known, thence on the Snowy top
Of cold *Olympus* rul'd the middle Air
Their higheſt Heav'n; or on the *Delphian* Cliff,
Or in *Dodona*, and through all the bounds
Of *Dorick* Land; or who with *Saturn* old
Fled over *Adria* to th' *Heſperian* Fields,
And o'er the *Celtick* roam'd the utmoſt Iſles.
All theſe and more came flocking; but with looks
Down caſt and damp, yet ſuch wherein appear'd
Obſcure ſome glimps of joy, t' have found their chief
Not in deſpair, to have found themſelves not loſt
In loſs it ſelf; which on his count'nance caſt
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not ſubſtance, gently rais'd
Their fainting courage, and diſpell'd their fears.
Then ſtrait commands that at the warlike ſound
Of Trumpets loud and Clarions be uprear'd
His mighty Standard; that proud honour claim'd

Azazel

Azazel, as his Right, a Cherub Tall:
Who forthwith from the glittering Staff unfurl'd
Th' Imperial Enſign, which full high advanc'd
Shone like a Meteor ſtreaming to the Wind
With Gems and golden luſtre rich imblaz'd,
Seraphick Arms and Trophies: All the while
Sonorous Metal blowing Martial ſounds:
At which the univerſal Hoſt up ſent
A ſhout that tore Hell's Concave, and beyond
Frighted the Reign of *Chaos* and old Night.
All in a moment through the gloom were ſeen
Ten Thouſand Banners riſe into the Air
With orient Colours waving: With them roſe
A Foreſt huge of Spears: And thronging Helms
Appear'd, and ſerried Shields in thick array
Of depth immeaſurable: Anon they move
In perfect *Phalanx* to the *Dorian* Mood
Of Flutes and ſoft Recorders; ſuch as rais'd
To height of nobleſt temper Hero's old
Arming to Battel, and inſtead of Rage
Deliberate Valour breath'd, firm and unmov'd
With dread of Death to flight or foul retreat,
Nor wanting Power to mitigate and ſwage
With ſolemn Touches, troubl'd Thoughts, and chaſe
Anguiſh, and Doubt, and Fear, and Sorrow, and Pain
From Mortal or Immortal Minds. Thus they
Breathing united force with fixed thought
Mov'd on in ſilence to ſoft Pipes that charm'd
Their painful ſteps o'er the burnt ſoyl; and now
Advanc'd in view, they ſtand, a horrid Front
Of dreadful length and dazling Arms, in guiſe
Of Warriers old with order'd Spear and Shield,
A waiting what Command their mighty Chief
Had to impoſe: He through the armed Files

Darts

Darts his experienc'd Eye, and ſoon traverſe
The whole Battalion views, their order due,
Their viſages and ſtature as of Gods,
Their number laſt he ſumms. And now his Heart
Diſtends with Pride, and hardning in his ſtrength
Glories: For never ſince created Man,
Met ſuch embodied force, as nam'd with theſe
Could merit more than that ſmall Infantry
Warr'd on by Cranes; though all the Giant brood
Of *Phlegra* with th' Heroick Race were joyn'd
That fought at *Thebes* and *Ilium*, on each ſide
Mixt with auxiliar Gods; and what reſounds
In Fable or *Romance* of *Uther*'s Son
Begirt with *Britiſh* and *Armorick* Knights;
And all who ſince, Baptiz'd or Infidel
Jouſted in *Aſpramont* or *Montalban*,
Damaſco, or *Marocco*, or *Trebiſond*,
Or whom *Biſerta* ſent from *Africk* Shore
When *Charlemain* with all his Peerage fell
By *Fontarabia*. Thus far theſe beyond
Compare of mortal Proweſs, yet obſerv'd
Their dread Commander: He above the reſt
In ſhape and geſture proudly eminent
Stood like a Tow'r; his form had yet not loſt
All her Original brightneſs, nor appear'd
Leſs than Arch-Angel ruin'd, and the exceſs
Of Glory obſcur'd: As when the Sun new ris'n
Looks through the Horizontal miſty Air
Shorn of his Beams, or from behind the Moon
In dim Eclipſe diſaſtrous twilight ſheds
On half the Nations, and with fear of change
Perplexes Monarchs. Darkn'd ſo, yet ſhone
Above them all th' Arch-Angel: But his face
Deep ſcars of Thunder had intrencht, and care

Sate

Sate on his faded Cheek, but under Brows
Of dauntleſs Courage, and conſiderate Pride
Waiting Revenge: Cruel his Eye, but caſt
Signs of remorſe and paſſion to behold
The Fellows of his Crime, the Followers rather
(Far other once beheld in bliſs) condemn'd
For ever now to have their Lot in pain,
Millions of Spirits for his fault amerc'd
Of Heav'n, and from eternal Splendors flung
For his Revolt, yet faithful how they ſtood,
Their Glory withered. As when Heaven's Fire
Hath ſcath'd the Foreſt Oaks, or Mountain Pines,
With ſinged top their ſtately growth though bare
Stands on the blaſted Heath. He now prepar'd
To ſpeak; whereat their doubl'd Ranks they bend
From wing to wing, and half encloſe him round
With all his Peers: Attention held them mute.
Thrice he aſſay'd, and thrice in ſpight of ſcorn,
Tears, ſuch as Angels weep, burſt forth: At laſt
Words interwove with ſighs found out their way.

O Myriads of Immortal Spirits, O Powers
Matchleſs, but with th' Almighty, and that ſtrife
Was not inglorious, though th' event was dire,
As this place teſtifies, and this dire change
Hateful to utter: But what power of Mind
Foreſeeing or preſaging, from the depth
Of Knowledge paſt or preſent, could have fear'd,
How ſuch united force of Gods, how ſuch
As ſtood like theſe, could ever know repulſe?
For who can yet believe, though after loſs,
That all theſe puiſſant Legions, whoſe exile
Hath emptied Heav'n, ſhall fail to re-aſcend
Self-rais'd, and repoſſeſs their native ſeat?

For

For me be witneſs all the Hoſt of Heav'n,
If counſels different, or danger ſhun'd
By me, have loſt our hopes. But he who reigns
Monarch in Heav'n, till then as one ſecure
Sate on his Throne, upheld by old repute,
Conſent or cuſtome; and his Regal State
Put forth at full, but ſtill his ſtrength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own
So as not either to provoke, or dread
New War, provok't; our better part remains
To work in cloſe deſign, by fraud or guile
What force effected not: That he no leſs
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new Worlds; whereof ſo rife
There went a fame in Heav'n that he e'erlong
Intended to create and therein plant
A Generation whom his choice regard
Should favour equal to the Sons of Heaven:
Thither, if but to pry, ſhall be perhaps
Our firſt eruption, thither or elſewhere:
For this Infernal Pit ſhall never hold
Celeſtial Spirits in Bondage, nor th' Abyſs
Long under darkneſs cover. But theſe thoughts
Full Counſel muſt mature: Peace is deſpair'd,
For who can think Submiſſion? War then, War
Open or underſtood muſt be reſolv'd.

He ſpake: and to confirm his words, out-flew
Millions of flaming Swords, drawn from the thighs
Of mighty Cherubim; the ſudden blaze
Far round illumin'd Hell: highly they rag'd
Againſt the Higheſt, and fierce with graſped Arms

Claſh'd on their ſounding Shields the din of War,
Hurling defiance toward the Vault of Heav'n.

There ſtood a Hill not far whoſe grieſly top
Belch'd fire and rowling ſmoak; the reſt entire
Shone with a gloſſie ſcurf, undoubted ſign
That in his Womb was hid metallick Ore,
The work of Sulphur. Thither wing'd with ſpeed
A numerous Brigade haſten'd. As when Bands
Of Pioners with Spade and Pickax arm'd
Forerun the Royal Camp, to trench a Field,
Or caſt a Rampart. *Mammon* led them on,
Mammon, the leaſt erected Spirit that fell
From Heav'n, for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heav'ns Pavement, trod'n Gold,
Than ought divine or holy elſe enjoy'd
In viſion beatifick: by him firſt
Men alſo, and by his ſuggeſtion taught,
Ranſack'd the Centre, and with impious hands
Rifl'd the bowels of their Mother Earth
For Treaſures better hid. Soon had his crew
Op'n'd into the Hill a ſpacious wound,
And dig'd out ribs of Gold. Let none admire
That riches grow in Hell; that ſoil may beſt
Deſerve the precious bane. And here let thoſe
Who boaſt in mortal things, and wondring tell
Of *Babel*, and the works of *Memphian* Kings,
Learn how their greateſt Monuments of Fame,
And Strength and Art are eaſily out-done
By Spirits reprobate, and in an hour
What in an age they with inceſſant toil
And hands innumerable ſcarce perform.
Nigh on the Plain in many Cells prepar'd,

That

That underneath had veins of liquid fire
Sluc'd from the Lake, a ſecond multitude
With wondrous Art found out the maſſie Ore,
Severing each kind, and ſcum'd the Bullion droſs:
A third as ſoon had form'd within the ground
A various Mould, and from the boiling Cells
By ſtrange conveyance fill'd each hollow nook,
As in an Organ from one blaſt of Wind
To many a row of Pipes the ſound-board breaths.
Anon out of the Earth a Fabrick huge
Roſe like an Exhalation, with the ſound
Of dulcet Symphonies and voices ſweet,
Built like a Temple where *Pilaſters* round
Were ſet, and Dorick Pillars overlaid
With golden Architrave; nor did there want
Cornice or Freeze, with boſſy Sculptures grav'n,
The Roof was fretted Gold. Not *Babylon*,
Nor great *Alcairo* ſuch magnificence
Equal'd in all their glories, to inſhrine
Belus or *Serapis* their Gods, or ſeat
Their Kings, when *Ægypt* with *Aſſyria* ſtrove
In Wealth and Luxury. Th' aſcending pile
Stood fixt her ſtately height, and ſtrait the Doors
Op'ning their brazen foulds diſcover wide
Within, her ample ſpaces, o'er the ſmooth
And level Pavement: from the arched Roof
Pendant by ſubtle Magick many a row
Of Starry Lamps and blazing Creſſets fed
With *Naphtha* and *Aſphaltus* yielded light
As from a Sky. The haſty multitude
Admiring enter'd, and the work ſome praiſe
And ſome the Architect: his hand was known
In Heav'n by many a Towred ſtructure high,
Where Scepter'd Angels held their reſidence,

And ſate as Princes, whom the ſupreme King
Exalted to ſuch power, and gave to rule,
Each in his Hierarchy, the Orders bright.
Nor was his name unheard or unador'd
In ancient *Greece*; and in *Auſonian* Land
Men call'd him *Mulciber*; and how he fell
From Heav'n, they fabl'd thrown by angry *Jove*
Sheer o'er the Cryſtal Battlements; from Morn
To Noon he fell, from Noon to dewy Eve,
A Summer's day; and with the ſetting Sun
Dropt from the Zenith like a falling Star,
On *Lemnos* th' *Ægean* Iſle: thus they relate,
Erring; for he with his rebellious rout
Fell long before; nor ought avail'd him now
To have built in Heav'n high Tow'rs; nor did he 'ſcape
By all his Engins, but was headlong ſent
With his induſtrious crew to build in Hell.
Mean while the winged Heralds by command
Of Sov'reign power, with awful Ceremony
And Trumpets ſound throughout the Hoſt proclaim
A ſolemn Council forthwith to be held
At *Pandæmonium*, the high Capitol
Of *Satan* and his Peers: their Summons call'd
From every Band and ſquared Regiment
By place or choice the worthieſt; they anon
With hundreds and with thouſands trooping came
Attended: all acceſs was throng'd, the Gates
And Porches wide, but chief the ſpacious Hall
(Though like a cover'd Field, where Champions bold
Wont ride in arm'd, and at the Soldan's Chair
Defy'd the beſt of *Panim* Chivalry
To mortal Combat or carriere with Lance)
Thick ſwarm'd, both on the ground and in the air,
Bruſht with the hiſs of ruſling Wings. As Bees

In

In Spring-time, when the Sun with *Taurus* rides,
Pour forth their populous Youth about the Hive
In cluſters; they among freſh dews and flowers
Fly to and fro, or on the ſmoothed Plank,
The Suburb of their Straw-built Cittadel,
New rub'd with Baum, expatiate and confer
Their State affairs. So thick the aery crowd
Swarm'd and were ſtraitn'd; till the Signal giv'n.
Behold a wonder! they but now who ſeem'd
In bigneſs to ſurpaſs Earth's Giant Sons
Now leſs than ſmalleſt Dwarfs, in narrow room
Throng numberleſs, like that Pigmean Race
Beyond the *Indian* Mount, or Faery Elves,
Whoſe midnight Revels, by a Foreſt ſide
Or Fountain ſome belated Peaſant ſees,
Or dreams he ſees, while over-head the Moon
Sits Arbitreſs, and nearer to the Earth
Wheels her pale courſe, they on their mirth and dance
Intent, with jocund Muſick charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal Spirits to ſmalleſt forms
Reduc'd their ſhapes immenſe, and were at large,
Though without number ſtill amidſt the Hall
Of that infernal Court. But far within
And in their own dimenſions like themſelves
The great Seraphick Lords and Cherubim
In cloſe receſs and ſecret conclave ſate
A thouſand Demi-Gods on golden ſeats,
Frequent and full. After ſhort ſilence then
And Summons read, the great Conſult began.

The End of the Firſt Book.



Paradiſe Loſt.

BOOK II.

The ARGUMENT.

The Conſultation begun, Satan *debates whether another Battel be to be hazarded for the recovery of Heaven: ſome adviſe it, others diſſuade: A third propoſal is preferr'd, mention'd before by* Satan, *to ſearch the truth of that Prophecy or Tradition in Heaven concerning another World, and another kind of Creature equal or not much inferiour to themſelves, about this time to be created: Their doubt who ſhall be ſent on this difficult ſearch:* Satan, *their Chief, undertakes alone the Voyage, is honour'd and applauded. The Council thus ended, the reſt betake them ſeveral ways and to ſeveral imployments, as their inclinations lead them, to entertain the time till* Satan *return. He paſſes on his Journey to Hell Gates, finds them ſhut, and who ſate there to guard them, by whom at length they are open'd, and diſcover to him the great Gulf between Hell and Heaven; with what difficulty he paſſes through, directed by* Chaos, *the Power of that place, to the ſight of this new World which he ſought.*

HIGH on a Throne of Royal State, which far
Outſhone the Wealth of *Ormus* and of *Ind*,
Or where the gorgeous Eaſt with richeſt hand
Showrs on her Kings *Barbarick* Pearl and Gold,
Satan exalted ſate, by merit rais'd
To that bad eminence; and from deſpair
Thus high uplifted beyond hope, aſpires
Beyond thus high, inſatiate to purſue

Vain

Vain War with Heav'n, and by ſucceſs untaught
His proud imaginations thus diſplay'd.

Powers and Dominions, Deities of Heav'n,
For ſince no deep within her gulf can hold
Immortal vigour, though oppreſt and fall'n,
I give not Heav'n for loſt. From this deſcent
Celeſtial vertues riſing, will appear
More glorious and more dread then from no fall,
And truſt themſelves to fear no ſecond fate:
Me though juſt right, and the fixt Laws of Heav'n
Did firſt create your Leader, next free choice,
With what beſides, in Council or in Fight,
Hath been atchiev'd of merit, yet this loſs
Thus far at leaſt recover'd, hath much more
Eſtabliſht in a ſafe unenvied Throne
Yielded with full conſent. The happier ſtate
In Heav'n, which follows dignity, might draw
Envy from each inferiour; but who here
Will envy whom the higheſt place expoſes
Formoſt to ſtand againſt the Thunderer's aim
Your Bulwark, and condemns to greateſt ſhare
Of endleſs pain? Where there is then no good
For which to ſtrive, no ſtrife can grow up there
From Faction; for none ſure will claim in Hell
Precedence, none, whoſe portion is ſo ſmall
Of preſent pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm Faith, and firm accord,
More than can be in Heav'n, we now return
To claim our juſt Inheritance of old,
Surer to proſper than proſperity
Could have aſſur'd us; and by what beſt way,

Whether

Whether of open War or covert guile,
We now debate; who can adviſe, may ſpeak.

He ceas'd, and next him *Moloch*, Scepter'd King
Stood up, the ſtrongeſt and the fierceſt Spirit
That fought in Heav'n; now fiercer by deſpair:
His truſt was with th' Eternal to be deem'd
Equal in ſtrength, and rather than be leſs
Car'd not to be at all; with that care loſt
Went all his Fear: Of God, or Hell, or worſe
He reck'd not, and theſe words thereafter ſpake.

My Sentence is for open War: Of Wiles,
More unexpert, I boaſt not: Them let thoſe
Contrive who need, or when they need, not now:
For while they ſit contriving, ſhall the reſt,
Millions that ſtand in Arms and longing wait
The Signal to aſcend, ſit lingring here
Heav'ns Fugitives, and for their dwelling place
Accept this dark opprobrious Den of ſhame,
The Priſon of his Tyranny who Reigns
By our delay? no, let us rather chuſe,
Arm'd with Hell Flames, and Fury all at once
O'er Heav'ns high Towr's to force reſiſtleſs way,
Turning our Tortures into horrid Arms
Againſt the Torturer; when to meet the noiſe
Of his Almighty Engine he ſhall hear
Infernal Thunder, and for Lightning ſee
Black fire and horror ſhot with equal Rage
Among his Angels; and his Throne it ſelf
Mixt with *Tartarean* Sulphur, and ſtrange Fire,
His own invented Torments. But perhaps
The way ſeems difficult and ſteep to ſcale
With upright wing againſt a higher Foe.

Let ſuch bethink them, if the ſleepy drench
Of that forgetful Lake benumn not ſtill,
That in our proper motion we aſcend
Up to our native ſeat: Deſcent and fall
To us is adverſe. Who but felt of late
When the fierce Foe hung on our brok'n Rere
Inſulting and purſu'd us through the Deep,
With what compulſion and laborious flight
We ſunk thus low? Th' aſcent is eaſie then;
Th' event is fear'd; ſhould we again provoke
Our ſtronger, ſome worſe way his wrath may find
To our deſtruction: If there be in Hell
Fear to be worſe deſtroy'd: what can be worſe
Than to dwell here, driv'n out from bliſs, condemn'd
In this abhorred deep to utter woe;
Where pain of unextinguiſhable Fire
Muſt exerciſe us without hope of end
The Vaſſals of his Anger, when the Scourge
Inexorably, and the torturing hour
Calls us to Penance? More deſtroy'd than thus
We ſhould be quite aboliſht and expire.
What fear we then? what doubt we to incenſe
His utmoſt Ire? which to the height enrag'd,
Will either quite conſume us, and reduce
To nothing this eſſential, happier far
Than miſerable to have eternal Being:
Or if our ſubſtance be indeed Divine,
And cannot ceaſe to be, we are at worſt
On this ſide nothing; and by proof we feel
Our power ſufficient to diſturb his Heav'n,
And with perpetual Inrodes to Allarm,
Though inacceſſible, his fatal Throne:
Which if not Victory is yet Revenge.

He

He ended frowning, and his look denounc'd
Deſperate Revenge, and Battel dangerous
To leſs than Gods. On th' other ſide up roſe
Belial, in act more graceful and humane;
A fairer Perſon loſt not Heav'n; he ſeem'd
For dignity compos'd and high exploit:
But all was falſe and hollow; though his Tongue
Dropt Manna, and could make the worſe appear
The better reaſon, to perplex and daſh
Matureſt Counſels: For his Thoughts were low;
To Vice induſtrious, but to Nobler Deeds
Timorous and ſlothful: Yet he pleas'd the Ear,
And with perſuaſive accent thus began.

I ſhould be much for open War, O Peers,
As not behind in hate; if what was urg'd
Main reaſon to perſuade immediate War,
Did not diſſuade me moſt, and ſeem to caſt
Ominous conjecture on the whole ſucceſs:
When he who moſt excels in fact of Arms,
In what he Connſels and in what excels
Miſtruſtful, grounds his Courage on deſpair
And utter diſſolution, as the ſcope
Of all his aim, after ſome dire Revenge.
Firſt, what Revenge? The Tow'rs of Heav'n are fill'd
With Armed watch, that render all acceſs
Impregnable; oft on the bordering Deep
Encamp their Legions, or with obſcure wing
Scout far and wide into the realm of Night,
Scorning ſurprize. Or could we break our way
By force, and at our heels all Hell ſhould riſe
With blackeſt Inſurrection, to confound
Heav'ns pureſt Light, yet our great Enemy

All incorruptible would on his Throne
Sit unpolluted, and th' Ethereal Mould
Incapable of ſtain would ſoon expel
Her miſchief, and purge off the baſer Fire
Victorious. Thus repuls'd, our final hope
Is flat deſpair: We muſt exaſperate
Th' Almighty Victor to ſpend all his Rage,
And that muſt end us, that muſt be our Cure,
To be no more; ſad Cure; for who would loſe,
Though full of pain, this intellectual Being,
Thoſe thoughts that wander through Eternity;
To periſh rather, ſwallow'd up and loſt
In the wide Womb of uncreated Night,
Devoid of ſenſe and motion? And who knows,
Let this be good, whether our angry Foe
Can give it, or will ever; how he can
Is doubtful; that he never will is ſure.
Will he, ſo wiſe, let looſe at once his Ire,
Belike through impotence, or unaware,
To give his Enemies their wiſh, and end
Them in his Anger, whom his Anger ſaves
To puniſh endleſs? Wherefore ceaſe we then?
Say they who counſel War, we are decreed,
Reſerv'd and deſtin'd to eternal Woe;
Whatever doing, what can we ſuffer more,
What can we ſuffer worſe? Is this then worſt,
Thus ſitting, thus conſulting, thus in Arms;
What when we fled amain, purſu'd and ſtruck
With Heav'ns afflicting Thunder, and beſought
The Deep to ſhelter us; this Hell then ſeem'd
A refuge from thoſe Wounds: Or when we lay
Chain'd on the burning Lake? That ſure was worſe.
What if the Breath that kindl'd thoſe grim Fires
Awak'd ſhould blow them into ſevenfold Rage

And plunge us in the Flames? Or from above
Should intermitted Vengeance arm again
His red right Hand to plague us? What if all
Her ſtores were open'd, and this Firmament
Of Hell ſhould ſpout her Cataracts of Fire,
Impendent Horrors, threatning hideous fall
One day upon our Heads; while we perhaps
Deſigning or exhorting glorious War,
Caught in a fiery Tempeſt ſhall be hurl'd
Each on his Rock transfixt, the ſport and prey
Of racking Whirlwinds, or for ever ſunk
Under yon boyling Ocean, wrapt in Chains;
There to converſe with everlaſting Groans,
Unreſpited, unpitied, unrepriev'd,
Ages of hopeleſs end? This would be worſe.
War therefore, open or conceal'd, alike
My Voice diſſuades; for what can force or guile
With him, or who deceive his Mind, whoſe Eye
Views all things at one view? He from Heav'ns height
All theſe our motions vain, ſees and derides;
Not more Almighty to reſiſt our Might
Than Wiſe to fruſtrate all our Plots and Wiles.
Shall we then live thus Vile, the Race of Heav'n
Thus trampl'd, thus expell'd to ſuffer here
Chains and theſe Torments better theſe than worſe
By my Advice; ſince fate inevitable
Subdues us, and omnipotent Decree,
The Victor's Will. To ſuffer, as to do,
Our ſtrength is equal, nor the Law unjuſt
That ſo ordains: This was at firſt reſolv'd
If we were wiſe, againſt ſo great a Foe,
Contending, and ſo doubtful what might fall.
I laugh, when thoſe who at the Spear are bold
And ventrous, if that fail them, ſhrink and fear

What

What yet they know muſt follow, to endure
Exile, or Ignominy, or Bonds, or Pain,
The ſentence of their Conquerour: This is now
Our doom; which if we can ſuſtain and bear,
Our ſupream Foe in time may much remit
His Anger, and perhaps thus far remov'd
Not mind us not offending, ſatisfi'd
With what is puniſh'd; whence theſe raging Fires
Will ſlack'n, if his Breath ſtir not their flames.
Our purer Eſſence then will overcome
Their noxious Vapour, or enur'd not feel,
Or chang'd at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkneſs light,
Beſides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting, ſince our preſent lot appears
For happy, though but ill, for ill not worſt,
If we procure not to our ſelves more woe.

Thus *Belial* with words cloath'd in Reaſons Garb
Counſel'd ignoble Eaſe, and peaceful Sloth,
Not Peace: And after him thus *Mammon* ſpake.

Either to diſinthrone the King of Heav'n
We War, if War be beſt, or to regain
Our own right loſt: Him to unthrone we then
May hope when everlaſting Fate ſhall yield
To fickle Chance, and *Chaos* judge the ſtrife:
The former vain to hope argues as vain
The latter: For what place can be for us
Within Heav'ns bound, unleſs Heav'ns Lord ſupreme
We overpower? Suppoſe he ſhould relent

And

And publiſh Grace to all, on promiſe made
Of new Subjection; with what Eyes could we
Stand in his preſence humble, and receive
Strict Laws impos'd, to celebrate his Throne
With warbl'd Hymns, and to his Godhead ſing
Forc'd Hallelujahs; while he Lordly ſits
Our envied Sov'reign, and his Altar breathes
Ambroſial Odours and Ambroſial Flowers,
Our ſervile Offerings. This muſt be our task
In Heav'n, this our delight; how wearisome
Eternity ſo ſpent in worſhip paid
To whom we hate. Let us not then purſue
By force impoſſible, by leave obtain'd
Unacceptable, though in Heav'n, our ſtate
Of ſplendid Vaſſalage, but rather ſeek
Our own good from our ſelves, and from our own
Live to our ſelves, though in this vaſt receſs,
Free, and to none accountable, preferring
Hard Liberty before the eaſie Yoke
Of ſervile Pomp. Our greatneſs will appear
Then moſt conſpicuous, when great things of ſmall,
Uſeful of hurtful, proſperous of adverſe
We can create, and in what place ſoe'er
Thrive under Evil, and work eaſe out of pain
Through labour and indurance. This deep World
Of darkneſs do we dread? How oft amidſt
Thick Clouds and dark doth Heav'ns all-ruling Sire
Chuſe to reſide, his Glory unobſcur'd,
And with the Majeſty of darkneſs round
Covers his Throne; from whence deep thunders roar
Muſt'ring their rage, and Heav'n reſembles Hell?
As he our darkneſs, cannot we his Light
Imitate when we pleaſe? This deſart Soil
Wants not her hidden luſtre, Gems and Gold;

Nor

Nor want we Skill or Art, from whence to raiſe
Magnificence; and what can Heav'n ſhew more?
Our Torments alſo may in length of Time
Become our Elements, theſe piercing Fires
As ſoft as now ſevere, our Temper chang'd
Into their Temper; which muſt needs remove
The ſenſible of Pain. All things invite
To peaceful Counſels, and the ſettl'd State
Of order, how in ſafety beſt we may
Compoſe our preſent Evils, with regard
Of what we are and were, diſmiſſing quite
All thoughts of War: Ye have what I adviſe.

He ſcarce had finiſht, when ſuch murmur fill'd
Th' Aſſembly, as when hollow Rocks retain
The ſound of bluſtering Winds, which all Night long
Had rouz'd the Sea, now with hoarſe cadence lull
Sea-faring Men o'erwatcht, whoſe Bark by chance
Or Pinnace Anchors in a craggy Bay
After the Tempeſt: Such Applauſe was heard
As *Mammon* ended, and his Sentence pleas'd,
Adviſing Peace: For ſuch another Field
They dreaded worſe than Hell: So much the fear
Of Thunder and the Sword of *Michael*
Wrought ſtill within them; and no leſs deſire
To found this nether Empire, which might riſe
By Policy, and long proceſs of Time,
In emulation oppoſite to Heav'n.
Which when *Beelzebub* perceiv'd than, whom,
Satan except, none higher ſate, with grave
Aſpect he roſe, and in his riſing ſeem'd
A Pillar of State; deep on his Front engraven
Deliberation ſate and publick care;
And Princely Counſel in his face yet ſhone,

Majeſtick

Majeſtick though in ruine; Sage he ſtood
With *Atlantean* Shoulders fit to bear
The weight of mightieſt Monarchies; his look
Drew audience and attention ſtill as Night
Or Summers Noon-tide Air, while thus he ſpake.

Thrones and Imperial Powers, off-ſpring of Heav'n,
Ethereal Vertues; or theſe Titles now
Muſt we renounce, and changing ſtyle be call'd
Princes of Hell? For ſo the popular vote
Inclines, here to continue, and build up here
A growing Empire; doubtleſs; while we dream,
And know not that the King of Heav'n hath doom'd
This place our Dungeon, not our ſafe retreat
Beyond his potent Arm, to live exempt
From Heav'ns high juriſdiction, in new League
Banded againſt his Throne, but to remain
In ſtricteſt bondage, though thus far remov'd,
Under th' inevitable curb, reſerv'd
His captive multitude: For he, be ſure
In height or depth, ſtill firſt and laſt will reign
Sole King, and of his Kingdom loſe no part
By our revolt, but over Hell extend
His Empire, and with Iron Sceptre rule
Us here, as with his Golden thoſe in Heav'n.
What ſit we then projecting Peace and War?
War hath determin'd us, and foil'd with loſs
Irreparable; terms of Peace yet none
Vouchſaf'd or ſought; for what Peace will be giv'n
To us enſlav'd, but cuſtody ſevere,
And ſtripes, and arbitrary puniſhment
Inflicted? and what Peace can we return,
But to our power hoſtility and hate,
Untam'd reluctance, and revenge though ſlow,

Yet ever plotting how the Conquerour leaſt
May reap his Conqueſt, and may leaſt rejoyce
In doing what we moſt in ſuffering feel?
Nor will occaſion want, nor ſhall we need
With dangerous expedition to invade
Heav'n, whoſe high Walls fear no aſſault or Siege,
Or ambuſhments from the Deep. What if we find
Some eaſier enterprize? There is a place
(If ancient and prophetick fame in Heav'n
Err not) another World, the happy ſeat
Of ſome new Race call'd *Man*, about this time
To be created like to us, though leſs
In power and excellence, but favour'd more
Of him who rules above; ſo was his will
Pronounc'd among the Gods, and by an Oath,
That ſhook Heav'ns whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or ſubſtance, how endu'd, and what their power,
And where their weakneſs, how attempted beſt,
By force or ſubtilty: Though Heav'n be ſhut,
And Heav'ns high Arbitrator ſit ſecure
In his own ſtrength, this place may lie expos'd
The utmoſt border of his Kingdom, left
To their defence who hold it: Here perhaps
Some advantageous act may be atchiev'd
By ſudden onſet, either with Hell fire
To waſte his whole Creation, or poſſeſs
All as our own, and drive as we were driven,
The puny habitants, or if not drive,
Seduce them to our Party, that their God
May prove their foe, and with repenting hand
Aboliſh his own works. This would ſurpaſs
Common revenge, and interrupt his joy

In our Confuſion, and our Joy upraiſe
In his diſturbance; when his darling Sons
Hurl'd headlong to partake with us, ſhall curſe
Their frail Original, and faded bliſs,
Faded ſo ſoon. Adviſe if this be worth
Attempting, or to ſit in darkneſs here
Hatching vain Empires. Thus *Beelzebub*
Pleaded his deviliſh Counſel, firſt devis'd
By *Satan*, and in part propos'd: for whence,
But from the Authour of all ill could ſpring
So deep a malice, to confound the race
Of Mankind in one root, and Earth with Hell
To mingle and involve, done all to ſpite
The great Creatour? But their ſpite ſtill ſerves
His glory to augment. The bold deſign
Pleas'd highly thoſe infernal States, and joy
Sparkl'd in all their eyes; with full aſſent
They vote: whereat his ſpeech he thus renews.

Well have ye judg'd, well ended long debate,
Synod of Gods, and like to what ye are,
Great things reſolv'd, which from the loweſt deep
Will once more lift us up, in ſpight of Fate,
Nearer our ancient Seat; perhaps in view
Of thoſe bright confines, whence with neighbouring Arms
And opportune excurſion we may chance
Re-enter Heav'n; or elſe in ſome mild Zone
Dwell not unviſited of Heav'ns fair Light
Secure, and at the brightning Orient beam
Purge off this gloom; the ſoft delicious Air,
To heal the ſcar of theſe corroſive Fires
Shall breathe her balme. But firſt whom ſhall we ſend
In ſearch of this new World, whom ſhall we find
Sufficient? who ſhall tempt with wandring Feet

The dark unbottom'd infinite Abyſs,
And through the palpable obſcure find out
His uncouth way, or ſpread his aery flight
Upborn with indefatigable wings
Over the vaſt abrupt, e'er he arrive
The happy Iſle; what Strength, what Art can then
Suffice, or what evaſion bear him ſafe
Through the ſtrict Senteries and Stations thick
Of Angels watching round? Here he had need
All circumſpection, and we now no leſs
Choice in our ſuffrage; for on whom we ſend,
The weight of all and our laſt hope relies.

This ſaid, he ſate; and expectation held
His look ſuſpence, awaiting who appear'd
To ſecond or oppoſe, or undertake
The perilous attempt: But all ſate mute,
Pondering the danger with deep thoughts; and each
In others count'nance read his own diſmay
Aſtoniſht: None among the choice and prime
Of thoſe Heav'n-warring Champions could be found
So hardy as to proffer or accept
Alone the dreadful Voyage; till at laſt
Satan, whom now tranſcendent glory rais'd
Above his fellows, with Monarchal pride
Conſcious of higheſt worth, unmov'd thus ſpake.

O Progeny of Heav'n, Empyreal Thrones,
With reaſon hath deep ſilence and demur
Seis'd us, though undiſmay'd: Long is the way
And hard, that out of Hell leads up to light;
Our Priſon ſtrong, this huge convex of Fire,
Outrageous to devour, immures us round
Ninefold, and Gates of burning Adamant

Barr'd

Barr'd over us prohibit all egreſs.
Theſe paſt, if any paſs, the void profound
Of uneſſential Night receives him next
Wide gaping, and with utter loſs of being
Threatens him, plung'd in that abortive gulf.
If thence he 'ſcape into whatever World,
Or unknown Region, what remains him leſs
Than unknown dangers and as hard eſcape?
But I ſhould ill become this Throne, O Peers,
And this Imperial Sov'reignty, adorn'd
With ſplendour, arm'd with power, if ought propo'd
And judg'd of publick moment, in the ſhape
Of difficulty or danger could deter
Me from attempting. Wherefore do I aſſume
Theſe Royalties, and not refuſe to Reign,
Refuſing to accept as great a ſhare
Of hazard as of honour, due alike
To him who Reigns, and ſo much to him due
Of hazard more as he above the reſt
High honour'd ſits? Go therefore mighty Powers,
Terrour of Heav'n, though fall'n; intend at home,
While here ſhall be our home, what beſt may eaſe
The preſent miſery, and render Hell
More tolerable; if there be cure or charm
To reſpite or deceive, or ſlack the pain
Of this ill Manſion: intermit no watch
Againſt a wakeful Foe, while I abroad
Through all the Coaſts of dark deſtruction ſeek
Deliverance for us all: This enterprize
None ſhall partake with me. Thus ſaying roſe
The Monarch, and prevented all reply,
Prudent leſt from his reſolution rais'd
Others among the chief might offer now
(Certain to be refus'd) what erſt they fear'd;

And

And ſo refus'd might in opinion ſtand
His Rivals, winning cheap the high repute
Which he through hazard huge muſt earn. But they
Dreaded not more th' adventure than his voice
Forbidding; and at once with him they roſe;
Their riſing all at once was as the ſound
Of Thunder heard remote. Towards him they bend
With awful reverence prone; and as a God
Extoll him equal to the higheſt in Heav'n:
Nor fail'd they to expreſs how much they prais'd,
That for the general ſafety he deſpis'd
His own: for neither do the Spirits damn'd
Loſe all their vertue; leſt bad Men ſhould boaſt
Their ſpecious deeds on Earth, which glory excites,
Or cloſe ambition varniſht o'er with zeal.
Thus they their doubtful Conſultations dark
Ended rejoycing in their matchleſs Chief:
As when from Mountain tops the dusky Clouds
Aſcending, while the North-wind ſleeps, o'erſpread
Heav'ns chearful face, the lowring Element
Scowls o'er the dark'nd lantskip Snow, or ſhowre;
If chance the radiant Sun with farewell ſweet
Extend his ev'ning beam, the Fields revive,
The Birds their notes renew, and bleating Herds
Atteſt their joy, that Hill and Valley rings.
O ſhame to Men! Devil with Devil damn'd
Firm concord holds, Men onely diſagree
Of Creatures rational, though under hope
Of heav'nly Grace: and God proclaiming peace,
Yet live in hatred, enmity and ſtrife
Among themſelves, and levy cruel Wars,
Waſting the Earth, each other to deſtroy:
As if (which might induce us to accord)
Man had not helliſh foes enow beſides,

That

That day and night for his deſtruction wait.

The *Stygian* Council thus diſſolv'd, and forth
In order came the grand infernal Peers,
Midſt came their mighty Paramount, and ſeem'd
Alone th' Antagoniſt of Heav'n, nor leſs
Than Hell's dread Emperour with pomp ſupreme,
And Godlike imitated State; him round
A Globe of fiery Seraphim inclos'd
With bright imblazonry, and horrent Arms.
Then of their Seſſion ended they bid cry
With Trumpets regal ſound the great reſult:
Toward the four Winds four ſpeedy Cherubims
Put to their mouths the ſounding Alchymie
By Heralds voice explain'd: the hollow Abyſs
Heard far and wide, and all the Hoſt of Hell
With deafning ſhout, return'd them loud acclaim.
Thence more at eaſe their minds, and ſomewhat rais'd
By falſe preſumptuous hope, the ranged powers
Diſband, and wandring, each his ſeveral way
Purſues, as inclination or ſad choice
Leads him perplext, where he may likelieſt find
Truce to his reſtleſs thoughts, and entertain
The irkſome hours, till his great Chief return.
Part on the Plain, or in the Air ſublime
Upon the wing, or in ſwift Race contend,
As at th' *Olympian* Games or *Pythian* Fields;
Part curb their fiery Steeds, or ſhun the Goal
With rapid Wheels, or fronted Brigads form.
And when to warn proud Cities War appears
Wag'd in the troubl'd Sky, and Armies rush
To Battel in the Clouds, before each Van
Prick forth the Airy Knights, and couch their Spears
Till thickeſt Legions cloſe; with feats of Arms

From

From either end of Heav'n the Welkin burns.
Others with vaſt *Typhœan* rage more fell
Rend up both Rocks and Hills, and ride the Air
In Whirlwind; Hell ſcarce holds the wild uproar.
As when *Alcides* from *Oechalia* Crown'd
With Conqueſt, felt th' envenom'd Robe, and tore
Through pain up by the roots *Theſſalian* Pines,
And *Lichas* from the top of *Oeta* threw
Into th' *Euboick* Sea. Others more mild,
Retreated in a ſilent Valley, ſing
With notes Angelical to many a Harp
Their own Heroick deeds and hapleſs fall
By doom of Battel; and complain that Fate
Free Vertue ſhould enthrall to Force or Chance.
Their Song was partial, but the Harmony
(What could it leſs when Spirits immortal ſing?)
Suſpended Hell, and took with raviſhment
The thronging audience. In diſcourſe more ſweet
(For Eloquence the Soul, Song charms the Senſe,)
Others apart ſate on a Hill retir'd,
In thoughts more elevate, and reaſon'd high
Of Providence, Fore-knowledge, Will and Fate,
Fixt Fate, Free-will, Fore-knowledge abſolute,
And found no end, in wandring Mazes loſt.
Of Good and Evil much they argu'd then,
Of Happineſs and final Miſery,
Paſſion and Apathy, and Glory and Shame,
Vain Wiſdom all, and falſe Philoſophy:
Yet with a pleaſing Sorcery could charm
Pain for a while or anguiſh, and excite
Fallacious hope, or arm'd th' obdurate breaſt
With ſtubborn patience as with tripple Steel.
Another part in Squadrons and groſs Bands,
On bold adventure to diſcover wide

That diſmal World, if any Clime perhaps
Might yield them eaſier Habitation, bend
Four ways their flying March, along the Banks
Of four infernal Rivers that diſgorge
Into the burning Lake their baleful ſtreams;
Abhorred *Styx* the floud of deadly hate,
Sad *Acheron* of ſorrow, black and deep;
Cocytus, nam'd of lamentation loud
Heard on the ruful ſtream; fierce *Phlegeton*
Whoſe waves of torrent Fire inflame with Rage.
Far off from theſe a ſlow and ſilent ſtream,
Lethe the River of Oblivion rouls
Her watry Labyrinth, whereof who drinks,
Forthwith his former ſtate and being forgets,
Forgets both Joy and Grief, Pleaſure and Pain.
Beyond this Flood a frozen Continent
Lies dark and wild, beat with perpetual Storms
Of Whirlwind and dire Hail, which on firm Land
Thaws not, but gathers heap and ruine ſeems
Of ancient Pile; all elſe deep Snow and Ice,
A gulf profound as that *Serbonian* Bog
'Twixt *Damiata* and Mount *Caſius* old,
Where Armies whole have ſunk: The parching Air
Burns frore, and Cold performs th' effect of Fire.
Thither by harpy-footed Furies hal'd,
At certain Revolutions all the damn'd
Are brought: And feel by turns the bitter change
Of fierce extreams, extreams by change more fierce,
From Beds of raging Fire to ſtarve in Ice
Their ſoft Ethereal warmth, and there to pine
Immovable, infixt, and frozen round,
Periods of Time, thence hurried back to Fire.
They ferry over this *Lethean* Sound
Both to and fro, their Sorrow to augment,

And wiſh and ſtruggle, as they paſs, to reach
The tempting ſtream, with one ſmall drop to loſe
In ſweet forgetfulneſs all pain and woe,
All in one moment, and ſo near the brink;
But Fate withſtands, and to oppoſe th' attempt
Meduſa with *Gorgonian* terror guards
The Ford, and of it ſelf the Water flies
All taſte of living wight, as once it fled
The lip of *Tantalus.* Thus roving on
In confus'd march forlorn th' adventrous Bands
With ſhuddring horror pale, and Eyes agaſt
View'd firſt their lamentable Lot, and found
No reſt: Through many a dark and dreary Vale
They paſs'd, and many a Region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, Caves, Lakes, Fens, Bogs, Dens and ſhades of Death,
A Univerſe of Death, which God by curſe
Created Evil, for Evil only good,
Where all Life dies, Death lives, and Nature breeds
Perverſe, all monſtrous, all prodigious things,
Abominable, inutterable, and worſe
Than Fables yet have feign'd, or fear conceiv'd,
Gorgons and *Hydra's*, and *Chimera's* dire.

Mean while the Adverſary of God and Man,
Satan with thoughts inflam'd of higheſt deſign,
Puts on ſwift wings, and towards the Gates of Hell
Explores his ſolitary flight; ſometimes
He ſcours the right hand Coaſt, ſometimes the left,
Now ſhaves with level wing the Deep, then ſoars
Up to the fiery Concave tow'ring high.
As when far off at Sea a Fleet deſcry'd
Hangs in the Clouds, by *Æquinoctial* Winds
Cloſe ſailing from *Bengala*, or the Iſles

Of

Of *Ternate* and *Tidore*, whence Merchants bring
Their ſpicy Drugs: They on the Trading Flood
Through the wide *Ethiopian* to the Cape
Ply ſtemming nightly toward the Pole. So ſeem'd
Far off the flying Fiend: At laſt appear
Hell bounds high reaching to the horrid Roof,
And thrice threefold the Gates; three folds were Braſs,
Three Iron, three of Adamantine Rock,
Impenetrable, impal'd with circling Fire,
Yet unconſum'd. Before the Gates there ſate
On either ſide a formidable ſhape;
The one ſeem'd Woman to the waſte, and fair,
But ended foul in many a ſcaly fould
Voluminous and vaſt, a Serpent arm'd
With mortal ſting: about her middle round
A cry of Hell Hounds never ceaſing bark'd
With wide *Cerberian* mouths full loud, and rung
A hideous Peal: Yet, when they liſt, would creep,
If aught diſturb'd their noiſe, into her Womb,
And kennel there, yet there ſtill bark'd and howl'd.
Within unſeen. Far leſs abhorr'd than theſe
Vex'd *Scylla* bathing in the Sea that parts
Calabria from the hoarſe *Trinacrian* Shore:
Nor uglier follow the Night-Hag, when call'd
In ſecret, riding through the Air ſhe comes
Lur'd with the ſmell of Infant Blood, to dance
With *Lapland* Witches, while the labouring Moon
Eclipſes at their Charms. The other ſhape,
If ſhape it might be call'd, that ſhape had none
Diſtinguiſhable in Member, Joynt or Limb,
Or ſubſtance might be call'd, that ſhadow ſeem'd,
For each ſeem'd either; black it ſtood as Night,
Fierce as ten Furies, terrible as Hell,
And ſhook a dreadful Dart; what ſeem'd his Head

The likeneſs of a Kingly Crown had on.
Satan was now at hand, and from his ſeat
The Monſter moving onward came as faſt
With horrid ſtrides, Hell trembled as he ſtrode.
Th' undaunted Fiend what this might be admir'd,
Admir'd, not fear'd; God and his Son except,
Created thing naught valu'd he nor ſhun'd;
And with diſdainful look thus firſt began:

Whence and what art thou, execrable ſhape,
That dar'ſt, though grim and terrible, advance
Thy miſcreated Front athwaſt my way
To yonder Gates? through them I mean to paſs,
That be aſſur'd, without leave askt of thee:
Retire, or taſte thy Folly, and learn by proof,
Hell-born, not to contend with Spirits of Heav'n.

To whom the Goblin full of wrath reply'd,
Art thou that Traitor Angel, art thou he,
Who firſt broke Peace in Heav'n and Faith, till then
Unbrok'n, and in proud rebellious Arms
Drew after him the third part of Heav'ns Sons
Conjur'd againſt the higheſt, for which both thou
And they outcaſt from God, are here condemn'd
To waſte Eternal days in woe and pain?
And reck'nſt thou thy ſelf with Spirits of Heav'n,
Hell-doom'd, and breath'ſt defiance here and ſcorn
Where I reign King, and to enrage thee more,
Thy King and Lord? Back to thy Puniſhment,
Falſe Fugitive, and to thy ſpeed add wings,
Leſt with a whip of Scorpions I purſue
Thy lingring, or with one ſtroke of this Dart
Strange horror ſeize thee, and pangs unfelt before.

So ſpake the grieſly Terror, and in ſhape,
So ſpeaking and ſo threatning, grew tenfold
More dreadful and deform: On th' other ſide
Incens'd with Indignation *Satan* ſtood
Unterrified, and like a Comet burn'd,
That fires the length of *Ophiucus* huge
In th' Artick Sky, and from his horrid Hair
Shakes Peſtilence and War. Each at the Head
Level'd his deadly aim; their fatal hands
No ſecond ſtroke intend, and ſuch a frown
Each caſt at th' other, as when two black Clouds
With Heav'ns Artillery fraught, come ratling on
Over the *Caſpian*, then ſtand front to front
Hov'ring a ſpace, till Winds the ſignal blow
To joyn their dark Encounter in mid Air:
So frown'd the mighty Combatants, that Hell
Grew darker at their frown, ſo match'd they ſtood;
For never but once more was either like
To meet ſo great a Foe: And now great Deeds
Had been atchiev'd, whereof all Hell had rung,
Had not the Snaky Sorcereſs that ſate
Faſt by Hell Gate, and kept the fatal Key,
Ris'n, and with hideous outcry ruſh'd between.

O Father, what intends thy hand, ſhe cry'd,
Againſt thy only Son? What fury, O Son,
Poſſeſſes thee to bend that mortal Dart
Againſt thy Father's Head? and know'ſt for whom;
For him who ſits above and laughs the while
At thee ordain'd his drudge, to execute
What e'er his Wrath, which he calls Juſtice, bids,
His Wrath, which one day will deſtroy you both.

She ſpake, and at her words the helliſh Peſt
Forbore, then theſe to her *Satan* return'd:

So ſtrange thy outcry, and thy words ſo ſtrange
Thou interpoſeſt, that my ſudden hand
Prevented ſpares to tell thee yet by deeds
What it intends; till firſt I know of thee,
What thing thou art, thus double-form'd and why
In this Infernal Vale firſt met thou call'ſt
Me Father, and that Fantaſm call'ſt my Son?
I know thee not, nor ever ſaw till now
Sight more deteſtable than him and thee.

T' whom thus the Portreſs of Hell Gate reply'd;
Haſt thou forgot me then, and do I ſeem
Now in thine Eye ſo foul, once deem'd ſo fair
In Heav'n, when at th' Aſſembly, and in ſight
Of all the Seraphim with thee combin'd
In bold Conſpiracy againſt Heav'ns King,
All on a ſudden miſerable pain
Surpriz'd thee, dim thine Eyes, and dizzy ſwum
In darkneſs, while thy head flames thick and faſt
Threw forth, till on the left ſide op'ning wide,
Likeſt to thee in ſhape and count'nance bright,
Then ſhining Heav'nly fair, a Goddeſs arm'd
Out of thy head I ſprung: Amazement ſeiz'd
All th' Hoſt of Heav'n; back they recoil'd afraid
At firſt, and call'd me *Sin*, and for a Sign
Portentous held me; but familiar grown,
I pleas'd, and with attractive Graces won
The moſt averſe, thee chiefly who full oft
Thy ſelf in me thy perfect Image viewing
Becam'ſt enamour'd, and ſuch joy thou took'ſt

With me in ſecret, that my Womb conceiv'd
A growing burthen. Mean while War aroſe,
And Fields were fought in Heav'n; wherein remain'd
(For what could elſe) to our Almighty Foe
Clear Victory, to our part loſs and rout
Through all the Empyrean: Down they fell
Driv'n headlong from the Pitch of Heav'n, down
Into this Deep, and in the general fall
I alſo; at which time this powerful Key
Into my hand was giv'n, with charge to keep
Theſe Gates for ever ſhut, which none can paſs
Without my op'ning. Penſive here I ſate
Alone, but long I ſate not, till my Womb
Pregnant by thee, and now exceſſive grown
Prodigious motion felt and rueful throws.
At laſt this odious Offspring whom thou ſeeſt
Thine own begotten, breaking violent way
Tore through my Entrails, that with fear and pain
Diſtorted, all my nether ſhape thus grew
Transform'd: But he my inbred Enemy
Forth iſſu'd, brandiſhing his fatal Dart
Made to deſtroy: I fled, and cry'd out *Death*;
Hell trembl'd at the hideous Name, and ſigh'd
From all her Caves, and back reſounded *Death*.
I fled, but he purſu'd (though more, it ſeems,
Inflam'd with Luſt than Rage) and ſwifter far,
Me overtook his Mother all diſmay'd,
And in embraces forcible and foul
Ingendring with me, of that Rape begot
Theſe yelling Monſters that with ceaſleſs cry
Surround me, as thou ſeeſt, hourly conceiv'd
And hourly born, with ſorrow infinite
To me, for when they liſt into the Womb
That bred them they return, and howl and gnaw

My

My Bowels, their repaſt; then burſting forth
Afreſh with conſcious Terrors vex me round,
That reſt, or intermiſſion none I find.
Before mine Eyes in oppoſition ſits
Grim *Death* my Son and Foe, who ſets them on,
And me his Parent would full ſoon devour
For want of other Prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter Morſel, and his bane,
Whenever that ſhall be; ſo Fate pronounc'd.
But thou, O Father, I forewarn thee, ſhun
His deadly Arrow; neither vainly hope
To be invulnerable in thoſe bright Arms,
Though temper'd Heav'nly, for that mortal dint,
Save he who reigns above, none can reſiſt.

She finiſh'd, and the ſubtile Fiend his lore
Soon learn'd, now milder, and thus anſwer'd ſmooth.
Dear Daughter, ſince thou claim'ſt me for thy Sire,
And my fair Son here ſhewſt me, the dear pledge
Of dalliance had with thee in Heav'n, and joys
Then ſweet, now ſad to mention, through dire change
Befall'n us unforeſeen, unthought of, know
I come no Enemy, but to ſet free
From out this dark and diſmal Houſe of pain,
Both him and thee, and all the Heav'nly Hoaſt
Of Spirits that in our juſt pretences arm'd
Fell with us from on high: From whom I go
This uncouth errand ſole, and one for all
My ſelf expoſe, with lonely ſteps to tread
Th' unfounded deep, and through the void immenſe
To ſearch with wandring queſt a place foretold
Should be, and by concurring ſigns, e'er now
Created vaſt and round, a place of bliſs

In

In the Pourlieues of Heav'n, and therein plac'd
A Race of upſtart Creatures, to ſupply
Perhaps our vacant room, though more remov'd,
Leſt Heav'n ſurcharg'd with potent multitude
Might hap to move new Broils: Be this or aught
Than this more ſecret now deſign'd, I haſte
To know, and this once known, ſhall ſoon return,
And bring you to the place where Thou and Death
Shall dwell at eaſe, and up and down unſeen
Wing ſilently the buxom Air, imbalm'd
With Odours; there ye ſhall be fed and fill'd
Immeaſurably, all things ſhall be your prey.
He ceas'd, for both ſeem'd highly pleas'd, and Death
Grin'd horrible a gaſtly Smile, to hear
His Famine ſhould be fill'd, and bleſt his Maw
Deſtin'd to that good hour: no leſs rejoyc'd
His Mother bad, and thus beſpake her Sire.

The Key of this Infernal Pit by due,
And by command of Heav'ns all-powerful King
I keep, by him forbidden to unlock
Theſe Adamantine Gates; againſt all force
Death ready ſtands to interpoſe his Dart,
Fearleſs to be o'ermatch'd by living wight.
But what owe I to his Commands above
Who hates me, and hath hither thruſt me down
Into this gloom of *Tartarus* profound,
To ſit in hateful Office here confin'd,
Inhabitant of Heav'n and Heav'nly-born,
Here in perpetual Agony and Pain,
With Terrors and with Clamours compaſs'd round
Of mine own Brood, that on my Bowels feed?
Thou art my Father, thou my Author, thou
My Being gav'ſt me; whom ſhould I obey

But thee, whom follow? Thou wilt bring me ſoon
To that new World of Light and Bliſs, among
The Gods who live at eaſe, where I ſhall Reign
At thy right Hand voluptuous, as beſeems
Thy Daughter, and thy Darling, without end.

Thus ſaying, from her ſide the fatal Key,
Sad inſtrument of all our Woe, ſhe took;
And towards the Gate rouling her beſtial Train,
Forthwith the huge Portcullis high up drew,
Which but her ſelf not all the *Stygian* Powers
Could once have mov'd; then in the Key-hole turns
Th' intricate Wards, and every Bolt and Bar
Of maſſie Iron or ſolid Rock with eaſe
Unfaſt'ns: On a ſudden op'n fly
With impetuous recoil and jarring ſound
Th' infernal Doors, and on their Hinges grate
Harſh Thunder, that the loweſt bottom ſhook
Of *Erebus*. She op'nd, but to ſhut
Excell'd her Power; the Gates wide op'n ſtood,
That with extended Wings, a Banner'd Hoſt
Under ſpread Enſigns marching might paſs through
With Horſe and Chariots rankt in looſe Array;
So wide they ſtood, and like a Furnace mouth
Caſt forth redounding Smoak and ruddy Flame.
Before their Eyes in ſudden view appear
The ſecrets of the hoary Deep, a dark
Illimitable Ocean without bound,
Without dimenſion, where length, breadth and height,
And Time and Place are loſt; where eldeſt Night
And *Chaos*, Anceſtors of Nature, hold
Eternal *Anarchy*, amidſt the noiſe
Of endleſs Wars, and by confuſion ſtand.
For Hot, Cold, Moiſt, and Dry, four Champions fierce

Strive

Strive here for Maſt'ry, and to Battel bring
Their embryon Atoms; they around the flag
Of each his Faction, in their ſeveral Clans,
Light-arm'd or heavy, ſharp, ſmooth, ſwift or ſlow,
Swarm populous, un-numbred as the Sands
Of *Barca* or *Cyrene*'s torrid ſoil,
Levy'd to ſide with warring Winds, and poiſe
Their lighter wings. To whom theſe moſt adhere,
He rules a moment; *Chaos* Umpire ſits,
And by deciſion more imbroils the fray
By which he Reigns: next him high Arbiter
Chance governs all. Into this wild Abyſs,
The Womb of Nature and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all theſe in their pregnant cauſes mixt
Confus'dly, and which thus muſt ever fight,
Unleſs th' Almighty Maker them ordain
His dark materials to create more Worlds,
Into this wild Abyſs the wary Fiend
Stood on the brink of Hell and lookt a while,
Pond'ring his Voyage; for no narrow frith
He had to croſs. Nor was his Ear leſs peal'd
With noiſes loud and ruinous (to compare
Great things with ſmall) than when *Bellona* ſtorms,
With all her battering Engines bent to raſe
Some Capital City; or leſs than if this frame
Of Heav'n were falling, and theſe Elements
In mutiny had from her Axle torn
The ſtedfaſt Earth. At laſt his Sail-broad Vanns
He ſpreads for flight, and in the ſurging ſmoke
Uplifted ſpurns the ground, thence many a League
As in a cloudy Chair aſcending rides
Audacious, but that ſeat ſoon failing, meets
A vaſt vacuity: all unawares

Fluttring his pennons vain plumb down he drops
Ten thouſand fathom deep, and to this hour
Down had been falling, had not by ill chance
The ſtrong rebuff of ſome tumultuous cloud
Inſtinct with Fire and Nitre hurried him
As many miles aloft: that fury ſtay'd,
Quencht in a Boggy *Syrtis*, neither Sea
Nor good dry Land: nigh founder'd on he fares,
Treading the crude conſiſtence, half on foot,
Half flying; behooves him now both Oar and Sail.
As when a Gryphon through the Wilderneſs
With winged courſe o'er Hill or moary Dale,
Purſues the *Arimaſpian*, who by ſtealth
Had from his wakeful cuſtody purloin'd
The guarded Gold: So eagerly the Fiend
O'er bog or ſteep, through ſtrait, rough, denſe, or rare,
With head, hands, wings or feet, purſues his way,
And ſwims, or ſinks, or wades, or creeps, or flies:
At length a univerſal hubbub wild
Of ſtunning ſounds and voices all confus'd
Born through the hollow dark aſſaults his ear
With loudeſt vehemence: thither he plies,
Undaunted to meet there whatever power
Or Spirit of the nethermoſt Abyſs
Might in that noiſe reſide, of whom to ask
Which way the neareſt coaſt of darkneſs lies
Bordering on light; when ſtrait behold the Throne
Of *Chaos*, and his dark Pavilion ſpread
Wide on the waſteful Deep; with him Enthron'd
Sate Sable-veſted *Night*, eldeſt of things,
The Conſort of his Reign; and by them ſtood
Orchus and *Ades*, and the dreaded name
Of *Demogorgon*; *Rumor* next and *Chance*,
And *Tumult* and *Confuſion* all imbroil'd

And *Diſcord* with a thouſand various mouths.

T' whom *Satan* turning boldly, thus. Ye Powers
And Spirits of this nethermoſt Abyſs,
Chaos and *ancient Night*, I come no Spy,
With purpoſe to explore or to diſturb
The ſecrets of your Realm, but by conſtraint
Wandring this darkſom Deſart, as my way,
Lies through your ſpacious Empire up to light,
Alone, and without guide, half loſt, I ſeek
What readieſt path leads where your gloomy bounds
Confine with Heav'n; or if ſome other place
From your Dominion won, th' Ethereal King
Poſſeſſes lately, thither to arrive
I travel this profound, direct my courſe;
Directed no mean recompenſe it brings
To your behoof, if I that Region loſt,
All uſurpation thence expell'd, reduce
To her original darkneſs and your ſway
(Which is my preſent journey) and once more
Erect the Standard there of *ancient Night*;
Yours be th' advantage all, mine the revenge.

Thus *Satan*; and him thus the Anarch old
With faultring ſpeech and viſage incompos'd
Anſwer'd. I know thee, ſtranger, who thou art,
That mighty leading Angel who of late
Made head againſt Heav'ns King, though overthrown.
I ſaw and heard, for ſuch a numerous Hoſt
Fled not in ſilence through the frighted deep
With ruine upon ruine, rout on rout,
Confuſion worſe confounded; and Heav'n Gates
Pour'd out by millions her victorious Bands
Purſuing. I upon my Frontiers here

Keep

Keep reſidence; if all I can will ſerve,
That little which is left ſo to defend,
Encroacht on ſtill through our inteſtine broils
Weakning the Sceptre of old *Night*: firſt Hell
Your dungeon ſtretching far and wide beneath;
Now lately Heaven and Earth, another World
Hung o'er my Realm, link'd in a golden Chain
To that ſide Heav'n from whence your Legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go and ſpeed;
Havock and ſpoil and ruine are my gain.

He ceas'd; and *Satan* ſtaid not to reply,
But glad that now his Sea ſhould find a ſhore,
With freſh alacrity and force renew'd
Springs upward like a Pyramid of fire
Into the wild expanſe, and through the ſhock
Of fighting Elements, on all ſides round
Environ'd wins his way; harder beſet
And more endanger'd, than when *Argo* paſs'd
Through *Boſphorus* betwixt the juſtling Rocks:
Or when *Ulyſſes* on the Larbord ſhun'd
Charybdis, and by th' other Whirlpool ſteer'd.
So he with difficulty and labour hard
Mov'd on, with difficulty and labour he;
But he once paſt, ſoon after when Men fell,
Strange alteration! Sin and Death amain
Following his track, ſuch was the will of Heav'n,
Pav'd after him a broad and beat'n way
Over the dark Abyſs, whoſe boiling Gulf
Tamely endur'd a Bridge of wondrous length
From Hell continu'd reaching th' utmoſt Orbe
Of this frail World; by which the Spirits perverſe
With eaſie intercourſe paſs to and fro

To tempt or puniſh Mortals, except whom
God and good Angels guard by ſpecial Grace.
But now at laſt the ſacred influence
Of Light appears, and from the Walls of Heav'n
Shoots far into the boſom of dim Night
A glimmering dawn; here Nature firſt begins
Her fartheſt Verge, and *Chaos* to retire
As from her outmoſt Works a brok'n Foe
With tumult leſs, and with leſs hoſtile din,
That *Satan* with leſs toil, and now with eaſe
Wafts on the calmer Wave by dubious Light
And like a weather-beaten Veſſel holds
Gladly the Port, though Shrouds and Tackle torn;
Or in the emptier waſte, reſembling Air,
Weighs his ſpread Wings, at leiſure to behold
Far off th' Empyreal Heav'n, extended wide
In circuit, undetermin'd ſquare or round.
With Opal Tow'rs and Battlements adorn'd
Of living Saphire, once his native Seat;
And faſt by hanging in a golden Chain
This pendant World, in bigneſs as a Star
Of ſmalleſt Magnitude, cloſe by the Moon.
Thither full fraught with miſchievous Revenge,
Accurſt, and in a curſed hour he hies.

The End of the Second Book.



Medina. inven.

Paradiſe Loſt.

BOOK III.

The ARGUMENT.

God ſitting on his Throne ſees Satan *flying towards this World then newly created; ſhews him to the Son who ſate at his right hand; foretells the ſucceſs of* Satan *in perverting Mankind; clears his own Juſtice and Wiſdom from all Imputation, having created Man free, and able enough to have withſtood his Tempter; yet declares his purpoſe of Grace towards him, in regard he fell not of his own Malice, as did* Satan, *but by him ſeduc'd. The Son of God renders praiſes to his Father for the manifeſtation of his gracious purpoſe towards Man; but God again declares, that Grace cannot be extended towards Man without the ſatisfaction of Divine Juſtice; Man hath offended the Majeſty of God by aſpiring to God-head, and therefore with all his Progeny devoted to Death muſt die, unleſs ſome one can be found ſufficient to anſwer for his Offence, and undergo his Puniſhment. The Son of God freely offers himſelf a Ranſom for Man: The Father accepts him, ordains his Incarnation, pronounces his Exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their Harps in full Choire, celebrate the Father and the Son. Mean while* Satan *alights upon the bare convex of this World's outermoſt Orb; where wandring he firſt finds a place ſince call'd, The Lymbo of Vanity; what Perſons and Things fly up thither; thence comes to the Gate of Heaven, deſcrib'd aſcending by Stairs, and the Waters above the Firmament that flow about it: His paſſage thence to the Orb of the Sun; he finds there* Uriel *the Regent of that Orb, but firſt changes himſelf into the ſhape of a meaner Angel; and pretending a zealous*

deſire to behold the new Creation and Man whom God had plac'd here, inquires of him the place of his Habitation, and is directed; alights firſt on Mount Niphates.

HAil holy Light, ofspring of Heav'n firſt-born,
Or of th' Eternal Coeternal Beam
May I expreſs thee unblam'd? ſince God is Light
And never but in unapproached Light
Dwelt from Eternity, dwelt then in thee,
Bright Effluence of bright eſſence increate.
Or hear'ſt thou rather pure Ethereal ſtream,
Whoſe Fountain who ſhall tell? before the Sun,
Before the Heav'ns thou wert, and at the voice
Of God as with a Mantle didſt inveſt
The riſing World of Waters dark and deep,
Won from the void and formleſs infinite.
Thee I re-viſit now with bolder wing,
Eſcap'd the *Stygian* Pool, though long detain'd
In that obſcure ſojourn, while in my flight
Through utter and through middle darkneſs born
With other Notes than to th' *Orphean* Lyre
I ſung of *Chaos* and *Eternal Night*,
Taught by the Heav'nly Muſe to venture down
The dark deſcent, and up to re-aſcend,
Though hard and rare: Thee I re-viſit ſafe,
And feel thy ſov'reign vital Lamp; but thou
Re-viſit'ſt not theſe Eyes, that rowle in vain
To find thy piercing Ray, and find no dawn;
So thick a drop ſerene hath quencht their Orbs,
Or dim ſuffuſion veil'd. Yet not the more
Ceaſe I to wander where the Muſes haunt
Clear Spring, or ſhady Grove, or ſunny Hill,
Smit with the love of ſacred Song; but chief
Thee *Sion* and the flowry Brooks beneath
That waſh thy hallow'd Feet, and warbling flow,

Nightly

Nightly I viſit: Nor ſometimes forget
Thoſe other two equal'd with me in Fate,
So were I equal'd with them in renown,
Blind *Thamyris* and blind *Mæonides*,
And *Tireſias* and *Phineus* Prophets old.
Then feed on Thoughts, that voluntary move
Harmonious numbers; as the wakeful Bird
Sings darkling, and in ſhadieſt Covert hid
Tunes her nocturnal Note. Thus with the Year
Seaſons return, but not to me returns
Day, or the ſweet approach of Ev'n or Morn,
Or ſight of vernal Bloom, or Summers Roſe,
Or Flocks, or Herds, or humane Face divine;
But cloud in ſtead, and ever-during dark
Surrounds me, from the chearful ways of Men
Cut off, and for the Book of knowledge fair
Preſented with a Univerſal blank
Of Nature's works to me expung'd and ras'd,
And Wiſdom at one entrance quite ſhut out.
So much the rather thou Celeſtial Light
Shine inward, and the Mind through all her Powers
Irradiate, there plant Eyes, all miſt from thence
Purge and diſperſe, that I may ſee and tell
Of things inviſible to mortal ſight.

Now had the Almighty Father from above,
From the pure Empyrean where he ſits
High Thron'd above all height, bent down his Eye,
His own Works and their Works at once to view:
About him all the Sanctities of Heav'n
Stood thick as Stars, and from his ſight receiv'd
Beatitude paſt utterance; on his right
The radiant Image of his Glory ſate,
His only Son; On Earth he firſt beheld

Our two firſt Parents, yet the only two
Of Mankind, in the happy Garden plac'd,
Reaping Immortal fruits of Joy and Love,
Uninterrupted Joy, unrival'd Love
In bliſsful Solitude; he then ſurvey'd
Hell and the Gulf between, and *Satan* there
Coaſting the Wall of Heav'n on this ſide Night
In the dun Air ſublime, and ready now
To ſtoop with wearied Wings, and willing Feet
On the bare outſide of this World, that ſeem'd
Firm Land imboſom'd without Firmament,
Uncertain which, in Ocean or in Air.
Him God beholding from his proſpect high,
Wherein paſt, preſent, future he beholds,
Thus to his only Son foreſeeing ſpake.

Only-begotten Son, ſeeſt thou what Rage
Tranſports our Adverſary, whom no bounds
Preſcrib'd, no bars of Hell, nor all the Chains
Heapt on him there, nor yet the main Abyſs
Wide interrupt can hold; ſo bent he ſeems
On deſperate Revenge, that ſhall redound
Upon his own rebellious Head. And now
Through all reſtraint broke looſe he wings his way
Not far off Heav'n, in the Precincts of Light,
Directly towards the new created World,
And Man there plac'd, with purpoſe to aſſay
If him by force he can deſtroy, or worſe,
By ſome falſe guile pervert; and ſhall pervert,
For Man will hearkn to his glozing Lies,
And eaſily tranſgreſs the ſole Command,
Sole pledge of his Obedience: So will fall,
He and his faithleſs Progeny: Whoſe Fault?
Whoſe but his own? Ingrate he had of me

All he could have; I made him juſt and right,
Sufficient to have ſtood, though free to fall.
Such I created all th' Ethereal Powers
And Spirits, both them who ſtood and them who fail'd
Freely they ſtood who ſtood, and fell who fell.
Not free, what proof could they have giv'n ſincere
Of true Allegiance, conſtant Faith or Love,
Where only what they needs muſt do, appear'd,
Not what they would? what praiſe could they receive?
What pleaſure I from ſuch obedience paid,
When Will and Reaſon (Reaſon alſo is choice)
Uſeleſs and vain, of freedom both deſpoil'd,
Made paſſive both, had ſerv'd neceſſity,
Not me. They therefore, as to right belong'd,
So were created, nor can juſtly accuſe
Their Maker, or their Making, or their Fate,
As if Predeſtination over-rul'd
Their Will diſpos'd by abſolute Decree
Or high foreknowledge; they themſelves Decreed
Their own Revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no leſs prov'd certain unforeknown.
So without leaſt impulſe or ſhadow of Fate,
Or aught by me immutably foreſeen,
They treſpaſs, Authors to themſelves in all
Both what they judge and what they choſe; for ſo
I form'd them free, and free they muſt remain,
Till they enthral themſelves; I elſe muſt change
Their Nature and revoke the high Decree
Unchangeable, Eternal, which ordain'd
Their freedom, they themſelves ordain'd their fall.
The firſt ſort by their own ſuggeſtion fell,
Self-tempted, ſelf-deprav'd: Man falls deceiv'd
By the other firſt: Man therefore ſhall find Grace,

The

The other none: in Mercy and Juſtice both,
Through Heav'n and Earth, ſo ſhall my Glory excel,
But Mercy firſt and laſt ſhall brighteſt ſhine.

Thus while God ſpake, ambroſial fragrance fill'd
All Heav'n, and in the bleſſed Spirits elect
Senſe of new joy ineffable diffus'd:
Beyond compare the Son of God was ſeen
Moſt glorious, in him all his Father ſhone
Subſtantially expreſs'd, and in his face
Divine compaſſion viſibly appear'd,
Love without end, and without meaſure Grace,
Which uttering thus he to his Father ſpake.

O Father, gracious was that word which clos'd
Thy ſov'reign ſentence, that Man ſhould find Grace;
For which both Heav'n and Earth ſhall high extol
Thy Praiſes, with th' innumerable ſound
Of Hymns and ſacred Songs, wherewith thy Throne
Encompaſs'd ſhall reſound thee ever bleſt.
For ſhould Man finally be loſt, ſhould Man
Thy Creature late ſo lov'd, thy youngeſt Son
Fall circumvented thus by fraud, though joyn'd
With his own Folly? That be from thee far,
That far be from thee, Father, who art Judge
Of all things made, and judgeſt only Right.
Or ſhall the Adverſary thus obtain
His end, and fruſtrate thine? ſhall he fulfil
His Malice, and thy Goodneſs bring to naught?
Or proud return, though to his heavier doom,
Yet with Revenge accompliſh'd, and to Hell
Draw after him the whole Race of Mankind,
By him corrupted? Or wilt thou thy ſelf
Aboliſh thy Creation, and unmake,

For

For him, what for thy Glory thou haſt made?
So ſhould thy Goodneſs and thy Greatneſs both
Be queſtion'd and blaſphem'd without defence.

To whom the great Creator thus reply'd.
O Son, in whom my Soul hath chief delight,
Son of my Boſom, Son who art alone
My Word, my Wiſdom, and effectual Might,
All haſt thou ſpoken as my Thoughts are, all
As my Eternal purpoſe hath decreed:
Man ſhall not quite be loſt, but ſav'd who will,
Yet not of Will in him, but Grace in me
Freely vouchſaft; once more I will renew
His lapſed Powers, though forfeit and enthrall'd
By ſin to foul exorbitant deſires;
Upheld by me, yet once more he ſhall ſtand
On even Ground againſt his mortal Foe,
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have choſen of peculiar Grace
Elect above the reſt; ſo is my Will:
The reſt ſhall hear me call, and oft be warn'd
Their ſinful ſtate, and to appeaſe betimes
Th' incenſed Deity, while offer'd Grace
Invites: For I will clear their Senſes dark,
What may ſuffice, and ſoft'n ſtony Hearts
To Pray, Repent, and bring Obedience due.
To Prayer, Repentance, and Obedience due,
Though but endeavour'd with ſincere intent,
Mine Ear ſhall not be ſlow, mine Eye not ſhut.
And I will place within them as a Guide
My Umpire *Conſcience*, whom, if they will hear,
Light after Light well us'd they ſhall attain,

And to the end perſiſting, ſafe arrive.
This my long ſufferance and my day of Grace
They who neglect and ſcorn, ſhall never taſte;
But hard be hard'nd, blind be blinded more,
That they may ſtumble on, and deeper fall;
And none but ſuch from Mercy I exclude.
But yet all is not done; Man diſobeying,
Diſloyal breaks his fealty, and ſins
Againſt the high Supremacy of Heav'n,
Affecting God-head, and ſo loſing all,
To expiate his Treaſon hath nought left.
But to deſtruction ſacred and devote,
He with his whole Poſterity muſt die,
Die he or Juſtice muſt; unleſs for him
Some other able, and as willing, pay
The rigid ſatisfaction, Death for Death.
Say Heav'nly Powers, where ſhall we find ſuch love,
Which of ye will be Mortal to redeem
Man's mortal Crime, and juſt th' unjuſt to ſave,
Dwells in all Heaven charity ſo dear?

He ask'd, but all the Heav'nly Choire ſtood mute,
And ſilence was in Heav'n: On Man's behalf
Patron or Interceſſor none appear'd,
Much leſs that durſt upon his own Head draw
The deadly forfeiture, and Ranſom ſet.
And now without redemption all Mankind
Muſt have been loſt, adjudg'd to Death and Hell
By doom ſevere, had not the Son of God,
In whom the fulneſs dwells of Love divine,
His deareſt mediation thus renew'd.

Father, thy Word is paſt, Man ſhall find Grace;
And ſhall Grace not find means, that finds her way,

The

The ſpeedieſt of thy winged Meſſengers
To viſit all thy Creatures, and to all
Comes unprevented, unimplor'd, unſought,
Happy for Man, ſo coming; he her aid
Can never ſeek, once dead in ſins and loſt;
Attonement for himſelf or offering meet,
Indebted and undone, hath none to bring:
Behold me then, me for him, Life for Life
I offer, on me let thine Anger fall;
Account me Man; I for his ſake will leave
Thy Boſom, and this Glory next to thee
Freely put off, and for him laſtly die
Well pleas'd, on me let Death wreck all his Rage;
Under his gloomy power I ſhall not long
Lie vanquiſht: Thou haſt given me to poſſeſs
Life in my ſelf for ever, by thee I live,
Though now to Death I yield, and am his due
All that of me can die, yet that debt paid,
Thou wilt not leave me in the loathſome Grave
His Prey, nor ſuffer my unſpotted Soul
For ever with Corruption there to dwell;
But I ſhall riſe Victorious, and ſubdue
My Vanquiſher, ſpoil'd of his vaunted ſpoil;
Death his deaths wound ſhall then receive, and ſtoop
Inglorious, of his mortal ſting diſarm'd.
I through the ample Air in Triumph high
Shall lead Hell captive maugre Hell, and ſhow
The powers of darkneſs bound. Thou at the ſight
Pleas'd, out of Heaven ſhalt look down and ſmile,
While by thee rais'd I ruine all my Foes,
Death laſt, and with his Carcaſs glut the Grave:
Then with the multitude of my redeem'd
Shall enter Heaven long abſent, and return,
Father, to ſee thy Face, wherein no cloud

Of Anger ſhall remain, but Peace aſſur'd,
And reconcilement; Wrath ſhall be no more
Thenceforth, but in thy preſence Joy entire.

His words here ended, but his meek aſpect
Silent yet ſpake, and breath'd immortal Love
To mortal Men, above which only ſhone
Filial Obedience: as a Sacrifice
Glad to be offer'd, he attends the Will
Of his great Father. Admiration ſeiz'd
All Heav'n, what this might mean, or whither tend
Wondring; but ſoon th' Almighty thus reply'd:

O thou in Heav'n and Earth the only Peace
Found out for Mankind under Wrath, O thou
My ſole complacence! Well thou know'ſt how dear
To me are all my Works, nor Man the leaſt
Though laſt created, that for him I ſpare
Thee from my Boſom and Right-hand, to ſave,
By loſing thee a while, the whole Race loſt.
Thou therefore whom thou only canſt redeem,
Their Nature alſo to thy Nature joyn;
And be thy ſelf Man among Men on Earth,
Made Fleſh, when time ſhall be, of Virgin Seed,
By wondrous Birth: Be thou in *Adam*'s room
The Head of all Mankind though *Adam*'s Son.
As in him periſh all Men, ſo in thee
As from a ſecond Root ſhall be reſtor'd,
As many as are reſtor'd, without thee none.
His Crime makes guilty all his Sons, thy merit
Imputed ſhall abſolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee tranſplanted, and from thee
Receive new Life. So Man, as is moſt juſt,

Shall

Shall ſatisfie for Man, be judg'd and die,
And dying riſe, and riſing with him raiſe
His Brethren, ranſom'd with his own dear life.
So Heav'nly Love ſhall outdoe Helliſh Hate
Giving to Death, and dying to redeem,
So dearly to redeem what Helliſh Hate
So eaſily deſtroy'd, and ſtill deſtroys
In thoſe who, when they may, accept not Grace.
Nor ſhalt thou by deſcending to aſſume
Mans Nature, leſs'n or degrade thine own.
Becauſe thou haſt, though thron'd in higheſt bliſs
Equal to God, and equally enjoying
God-like fruition, quitted all to ſave
A World from utter loſs, and haſt been found
By Merit more than Birthright Son of God,
Found worthieſt to be ſo by being Good,
Far more than Great or High; becauſe in thee
Love hath abounded more than Glory abounds,
Therefore thy Humiliation ſhall exalt
With thee thy Manhood alſo to this Throne,
Here ſhalt thou ſit Incarnate, here ſhalt Reign
Both God and Man, Son both of God and Man,
Anointed univerſal King, all Power
I give thee, reign for ever, and aſſume
Thy Merits; under thee as Head ſupream
Thrones, Princedoms, Powers, Dominions I reduce:
All Knees to thee ſhall bow, of them that bide
In Heav'n, or Earth, or under Earth in Hell;
When thou attended glorioufly from Heav'n
Shalt in the Sky appear, and from thee ſend
The ſummoning Arch-Angels to proclaim
Thy dread Tribunal: Forthwith from all Winds
The living, and forthwith the cited dead
Of all paſt Ages to the general Doom

Shall haſt'n, ſuch a peal ſhall rouſe their ſleep.
Then all thy Saints aſſembl'd, thou ſhalt judge
Bad Men and Angels, they arraign'd ſhall ſink
Beneath thy Sentence; Hell, her numbers full,
Thenceforth ſhall be for ever ſhut. Mean while
The World ſhall burn, and from her aſhes ſpring
New Heav'n and Earth, wherein the Juſt ſhall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,
With Joy and Love triumphing, and fair Truth.
Then thou thy Regal Sceptre ſhalt lay by,
For Regal Sceptre then no more ſhall need,
God ſhall be All in All. But all ye Gods,
Adore him, who to compaſs all this dies,
Adore the Son, and honour him as me.

No ſooner had th' Almighty ceas'd, but all
The multitude of Angels with a ſhout
Loud as from numbers without number, ſweet
As from bleſt voices, uttering joy, Heav'n rung
With Jubilee, and loud Hoſanna's fill'd
Th' eternal Regions: lowly reverent
Towards either Throne they bow, and to the ground
With ſolemn adoration down they caſt
Their Crowns inwove with Amarant and Gold,
Immortal Amarant, a Flour which once
In Paradiſe, faſt by the Tree of Life
Began to bloom, but ſoon for Man's offence
To Heav'n remov'd where firſt it grew, there grows,
And flours aloft ſhading the Fount of Life,
And where the River of Bliſs through midſt of Heav'n
Rowls o'er *Elyſian* Flours her Amber ſtream;
With theſe that never fade the Spirits elect
Bind their reſplendent locks inwreath'd with beams,

Now

Now in looſe Garlands thick thrown off, the bright
Pavement that like a Sea of Jaſper ſhone
Impurpled with Celeſtial Roſes ſmil'd.
Then Crown'd again their gold'n Harps they took,
Harps ever tun'd, that glittering by their ſide
Like Quivers hung, and with Preamble ſweet
Of charming ſymphony they introduce
Their ſacred Song, and waken raptures high;
No voice exempt, no voice but well could joyn
Melodious part, ſuch concord is in Heav'n.

Thee, Father, firſt they ſung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King, thee Authour of all being,
Fountain of light, thy ſelf inviſible
Amidſt the glorious brightneſs where thou ſit'ſt
Thron'd inacceſſible, but when thou ſhad'ſt
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant Shrine,
Dark with exceſſive bright thy skirts appear,
Yet dazle Heav'n, that brighteſt Seraphim
Approach not, but with both wings veil their eyes.
Thee next they ſang of all Creation firſt,
Begotten Son, Divine Similitude,
In whoſe conſpicuous count'nance, without cloud
Made viſible, th' Almighty Father ſhines,
Whom elſe no Creature can behold; on thee
Impreſs'd the effulgence of his Glory abides,
Transfus'd on thee his ample Spirit reſts.
He Heav'n of Heav'ns and all the Powers therein
By thee created, and by thee threw down
Th' aſpiring Dominations: thou that day
Thy Fathers dreadful Thunder didſt not ſpare,
Nor ſtop thy flaming Chariot wheels, that ſhook

Heav'ns

Heav'ns everlaſting Frame, while o'er the necks
Thou drov'ſt of warring Angels diſarray'd.
Back from purſuit thy Powers with loud acclaim
Thee onely extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes.
Not ſo on Man; him through their malice fall'n,
Father of Mercy and Grace, thou didſt not doom
So ſtrictly, but much more to pity incline:
No ſooner did thy dear and onely Son
Perceive thee purpos'd not to doom frail Man
So ſtrictly, but much more to pity inclin'd,
He to appeaſe thy wrath, and end the ſtrife
Of Mercy and Juſtice in thy face diſcern'd,
Regardleſs of the Bliſs wherein he ſate
Second to thee, offer'd himſelf to die
For Man's offence. O unexampl'd love,
Love no where to be found leſs than Divine!
Hail Son of God, Saviour of Men, thy Name
Shall be the copious matter of my Song
Henceforth, and never ſhall my Harp thy praiſe
Forget, nor from thy Father's praiſe disjoyn.

Thus they in Heav'n, above the ſtarry Sphear,
Their happy hours in joy and hymning ſpent.
Mean while upon the firm opacous Globe
Of this round World, whoſe firſt convex divides
The luminous inferiour Orbs, enclos'd
From *Chaos* and th' inroad of Darkneſs old,
Satan alighted walks: a Globe far off
It ſeem'd, now ſeems a boundleſs Continent
Dark, waſte and wild, under the frown of Night
Starleſs expos'd, and ever-threatning ſtorms
Of *Chaos* bluſtring round, inclement Sky,
Save on that ſide which from the wall of Heav'n

Though

Though diſtant far ſome ſmall reflection gains
Of glimmering Air leſs vext with tempeſt loud:
Here walk'd the Fiend at large in ſpacious Field.
As when a Vulture on *Imaus* bred,
Whoſe ſnowy ridge the roving *Tartar* bounds,
Diſlodging from a Region ſcarce of Prey,
To gorge the fleſh of Lambs or yeanling Kids
On Hills where Flocks are fed, flies toward the Springs
Of *Ganges* or *Hydaſpes*, *Indian* ſtreams;
But in his way lights on the barren Plains
Of *Sericana*, where *Chineſes* drive
With Sails and Wind their Cany Waggons light:
So on this windy Sea of Land, the Fiend
Walk'd up and down alone bent on his Prey,
Alone, for other Creature in this place
Living or liveleſs to be found was none,
None yet, but ſtore hereafter from the Earth
Up hither like aereal Vapours flew
Of all things tranſitory and vain, when Sin
With vanity had fill'd the works of Men:
Both all things vain, and all who in vain things
Built their fond hopes of glory or laſting fame,
Or happineſs in this or th' other Life;
All who have their Reward on Earth, the fruits
Of painful Superſtition and blind Zeal,
Nought ſeeking but the praiſe of Men, here find
Fit retribution, empty as their deeds;
All th' unaccompliſht works of Nature's hand,
Abortive, monſtrous, or unkindly mixt,
Diſſolv'd on Earth, fleet hither, and in vain,
Till final diſſolution, wander here,
Not in the neighbouring Moon, as ſome have dream'd;
Thoſe argent Fields more likely Habitants,
Tranſlated Saints, or middle Spirits hold

Betwixt th' Angelical and Human kind:
Hither of ill-joyn'd Sons and Daughters born
Firſt from the ancient World thoſe Giants came
With many a vain Exploit, though then renown'd:
The builders next of *Babel* on the Plain
Of *Sennaar*, and ſtill with vain deſign
New *Babels*, had they wherewithal, would build:
Others came ſingle; he who to be deem'd
A God, leap'd fondly into *Ætna* flames,
Empedocles, and he who to enjoy
Plato's *Elyſium*, leap'd into the Sea,
Cleombrotus, and many more too long,
Embryo's and Idiots, Eremits and Friars
White, Black and Grey, with all their trumpery.
Here Pilgrims roam, that ſtray'd ſo far to ſeek
In *Golgotha* him dead, who lives in Heav'n;
And they who to be ſure of Paradiſe
Dying put on the weeds of *Dominick*,
Or in *Franciſcan* think to paſs diſguis'd;
They paſs the Planets ſeven, and paſs the fixt,
And that Chryſtalline Sphere whoſe balance weighs
The Trepidation talkt, and that firſt mov'd;
And now Saint *Peter* at Heav'ns Wicket ſeems
To wait them with his Keys, and now at foot
Of Heav'ns aſcent they lift their Feet, when loe
A violent croſs Wind from either Coaſt
Blows them tranſverſe ten thouſand Leagues awry
Into the devious Air; then might ye ſee
Cowls, Hoods and Habits with their wearers toſt
And flutter'd into Rags, then Reliques, Beads,
Indulgences, Diſpenſes, Pardons, Bulls,
The ſport of Winds: All theſe upwhirld aloft
Fly o'er the backſide of the World far off
Into a *Limbo* large and broad, ſince call'd

The Paradiſe of Fools, to few unknown
Long after, now unpeopl'd, and untrod;
All this dark Globe the Fiend found as he paſs'd,
And long he wander'd, till at laſt a gleam
Of dawning Light turn'd thither-ward in haſte
His travel'd ſteps; far diſtant he deſcries
Aſcending by degrees magnificent
Up to the Wall of Heaven a ſtructure high,
At top whereof, but far more rich appear'd
The work as of Kingly Palace Gate
With Frontiſpiece of a Diamond and Gold
Imbeliſht, thick with ſparkling orient Gems
The Portal ſhone, inimitable on Earth
By Model, or by ſhading Pencil drawn.
The Stairs were ſuch as whereon *Jacob* ſaw
Angels aſcending and deſcending, bands
Of Guardians bright, when he from *Eſau* fled
To *Padan-Aram* in the field of *Luz*,
Dreaming by Night under the open Sky,
And waking cry'd, *This is the Gate of Heav'n:*
Each Stair myſteriouſly was meant, nor ſtood
There always, but drawn up to Heav'n ſometimes
Viewleſs, and underneath a bright Sea flow'd
Of Jaſper, or of liquid Pearl, whereon
Who after came from Earth, ſailing arriv'd,
Wafted by Angels, or flew o'er the Lake
Rapt in a Chariot drawn by fiery Steeds.
The Stairs were then let down, whether to dare
The Fiend by eaſie aſcent, or aggravate
His ſad excluſion from the doors of Bliſs.
Direct againſt which op'nd from beneath,
Juſt o'er the bliſsful ſeat of Paradiſe,
A paſſage down to th' Earth, a paſſage wide,
Wider by far than that of after-times

Over Mount *Sion*, and, though that were large,
Over the *promis'd Land* to God ſo dear,
By which, to viſit oft thoſe happy Tribes,
On high beheſts his Angels to and fro
Paſs'd frequent, and his Eye with choice regard,
From *Paneas* the fount of *Jordan*'s Flood
To *Beerſaba*, where the *Holy Land*
Borders on *Ægypt* and the *Arabian* ſhore;
So wide the op'ning ſeem'd, where bounds were ſet
To darkneſs, ſuch as bound the Ocean Wave.
Satan from hence now on the lower Stair
That ſcal'd by ſteps of Gold to Heav'n Gate
Looks down with wonder at the ſudden view
Of all this World at once. As when a Scout
Through dark and deſart ways with Peril gone
All Night; at laſt by break of chearful dawn
Obtains the brow of ſome high-climbing Hill,
Which to his Eye diſcovers unaware
The goodly proſpect of ſome Foreign Land
Firſt-ſeen, or ſome renown'd Metropolis
With gliſtering Spires and Pinnacles adorn'd,
Which now the Riſing Sun gilds with his Beams.
Such wonder ſeiz'd, though after Heaven ſeen,
The Spirit malign, but much more Envy ſeiz'd
At ſight of all this World beheld ſo fair.
Round he ſurveys, and well might, where he ſtood
So high above the circling Canopy
Of Nights extended ſhade; from Eaſtern Point
Of *Libra* to the fleecy Star that bears
Andromeda far off *Atlantick* Seas
Beyond the *Horizon*; then from Pole to Pole
He views in breadth, and without longer pauſe
Down right into the Worlds firſt Region throws
His flight precipitant, and winds with eaſe

Through

Through the pure marble Air his oblique way
Amongſt innumerable Stars, that ſhone
Stars diſtant, but nigh hand ſeem'd other Worlds,
Or other Worlds they ſeem'd, or happy Iſles,
Like thoſe *Heſperian* Gardens fam'd of old,
Fortunate Fields, and Groves and flowry Vales,
Thrice happy Iſles, but who dwelt happy there
He ſtaid not to enquire: above them all
The golden Sun in ſplendour likeſt Heaven
Allur'd his Eye: Thither his courſe he bends
Through the calm Firmament; but up or down
By centre, or eccentrick, hard to tell,
Or Longitude, where the great Luminary
Aloof the vulgar Conſtellations thick,
That from his Lordly Eye keep diſtance due,
Diſpenſes light from far; they as they move
Their Starry dance in numbers that compute
Days, Months, and Years, towards his all-chearing Lamp
Turn ſwift their various motions, or are turn'd
By his Magnetick beam, that gently warms
The Univerſe, and to each inward part
With gentle penetration, though unſeen,
Shoots inviſible virtue e'en to the deep,
So wondrouſly was ſet his Station bright.
There Lands the Fiend, a ſpot like which perhaps
Aſtronomer in the Sun's lucent Orb
Through his glaz'd Optick Tube yet never ſaw.
The place he found beyond expreſſion bright,
Compar'd with aught on Earth, Medal or Stone;
Not all parts like, but all alike inform'd
With radiant Light, as glowing Iron with Fire;
If Metal, part ſeem'd Gold, part Silver clear;
If Stone, Carbuncle moſt or Chryſolite,
Ruby or Topaz, to the Twelve that ſhone

In *Aaron*'s Breaſt-plate, and a ſtone beſides
Imagin'd rather oft than elſewhere ſeen,
That ſtone, or like to that which here below
Philoſophers in vain ſo long have ſought,
In vain, though by their powerful Art they bind
Volatile *Hermes*, and call up unbound
In various ſhapes old *Proteus* from the Sea
Drain'd through a Limbeck to his Native form.
What wonder then if Fields and Regions here
Breathe forth *Elixir* pure, and Rivers run
Potable Gold, when with one virtuous touch
Th' Arch-Chimick Sun ſo far from us remote
Produces with Terreſtrial Humour mixt
Here in the dark ſo many precious things
Of colour glorious and effect ſo rare?
Here matter new to gaze the Devil met
Undazl'd, far and wide his Eye commands,
For ſight no obſtacle found here, nor ſhade,
But all Sun-ſhine, as when his Beams at Noon
Culminate from th' *Æquator*, as they now
Shot upward ſtill direct, whence no way round
Shadow from body opaque can fall, and th' Air,
No where ſo clear, ſharpn'd his viſual Ray
To objects diſtant far, whereby he ſoon
Saw within ken a glorious Angel ſtand,
The ſame whom *John* ſaw alſo in the Sun:
His back was turn'd, but not his brightneſs hid;
Of beaming ſunny Rays, a golden Tiar
Circl'd his Head, nor leſs his Locks behind
Illuſtrious on his Shoulders fledge with wings
Lay waving round; on ſome great Charge employ'd
He ſeem'd, or fixt in cogitation deep.
Glad was the Spirit impure as now in hope
To find who might direct his wandring flight

To Paradiſe the happy ſeat of Man,
His Journies end and our beginning woe.
But firſt he caſts to change his proper ſhape,
Which elſe might work him danger or delay:
And now a ſtripling Cherube he appears,
Not of the prime, yet ſuch as in his face
Youth ſmil'd Celeſtial, and to every Limb
Suitable Grace diffus'd, ſo well he feign'd:
Under a Coronet his flowing Hair
In curls on either Cheek plaid, wings he wore
Of many a colour'd plume ſprinkl'd with Gold,
His habit fit for ſpeed ſuccinct, and held
Before his decent ſteps a Silver Wand.
He drew not nigh unheard, the Angel bright,
E're he drew nigh, his radiant Viſage turn'd,
Admoniſht by his Ear, and ſtreight was known
Th' Arch-Angel *Uriel*, one of the ſev'n
Who in Gods preſence, neareſt to his Throne
Stand ready at command, and are his Eyes
That run through all the Heav'ns, or down to th' Earth
Bear his ſwift Errands over moiſt and dry,
O'er Sea and Land: him *Satan* thus accoſts;

Uriel, for thou of thoſe ſev'n Spirits that ſtand
In ſight of God's high Throne, gloriouſly bright,
The firſt art wont his great authentick Will
Interpreter through higheſt Heav'n to bring,
Where all his Sons thy Embaſſy attend;
And here art likelieſt by ſupreme decree
Like Honour to obtain, and as his Eye
To viſit oft this new Creation round;
Unſpeakable deſire to ſee, and know
All theſe his wondrous Works, but chiefly Man
His chief delight and favour, him for whom

All

All theſe his works ſo wondrous he ordain'd,
Hath brought me from the Choirs of Cherubim
Alone thus wandring. Brighteſt Seraph tell
In which of all theſe ſhining Orbs hath Man
His fixed ſeat, or fixed ſeat hath none,
But all theſe ſhining Orbs his choice to dwell;
That I may find him, and with ſecret gaze,
Or open admiration him behold
On whom the great Creator hath beſtow'd
Worlds, and on whom hath all theſe Graces powr'd;
That both in him and all things, as is meet,
The Univerſal Maker we may praiſe;
Who juſtly hath driven out his Rebel Foes
To deepeſt Hell, and to repair that loſs
Created this new happy Race of Men
To ſerve him better: wiſe are all his ways.

So ſpake the falſe Diſſembler unperceiv'd;
For neither Man nor Angel can diſcern
Hypocriſie, the only Evil that walks
Inviſible, except to God alone,
By his permiſſive Will, through Heav'n and Earth:
And oft, though Wiſdom wake, ſuſpicion ſleeps
At Wiſdom's Gate, and to ſimplicity
Reſigns her charge, while goodneſs thinks no ill
Where no ill ſeems; which now for once beguil'd
Uriel, though Regent of the Sun, and held
The ſharpeſt ſighted Spirit of all in Heav'n;
Who to the fraudulent Impoſtor foul
In his uprightneſs anſwer thus return'd.
Fair Angel, thy deſire which tends to know
The works of God thereby to glorifie
The great Work-Maſter, leads to no exceſs
That reaches blame, but rather merits praiſe

The

The more it ſeems exceſs that led thee hither
From thy Empyreal Manſion thus alone,
To witneſs with thine Eyes what ſome perhaps
Contented with report hear only in Heav'n:
For wonderful indeed are all his Works,
Pleaſant to know, and worthieſt to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the Wiſdom infinite
That brought them forth, but hid their cauſes deep?
I ſaw when at his word the formleſs Maſs,
This Worlds material Mould, came to a heap:
Confuſion heard his voice, and wild uproar
Stood rul'd, ſtood vaſt infinitude confin'd;
Till at his ſecond bidding darkneſs fled,
Light ſhone, and order from diſorder ſprung:
Swift to their ſeveral Quarters haſted then
The cumbrous Elements, Earth, Flood, Air, Fire,
And this Ethereal quinteſſence of Heav'n
Flew upward, ſpirited with various forms,
That roll'd orbicular, and turn'd to Stars
Numberleſs, as thou ſeeſt, and how they move;
Each had his place appointed, each his courſe,
The reſt in circuit walls this Univerſe.
Look downward on that Globe whoſe hither ſide
With light from hence, though but reflected, ſhines;
That place is Earth the ſeat of Man, that light
His day, which elſe as th' other Hemiſphere
Night would invade, but there the neighbouring Moon
(So call that oppoſite fair Star) her aid
Timely interpoſes, and her monthly round
Still ending, ſtill renewing, through mid Heav'n;
With borrow'd light her countenance triform
Hence fills and empties to enlighten th' Earth,

And

And in her pale dominion checks the **Night.**
That ſpot to which I point is *Paradiſe*,
Adam's abode, thoſe lofty ſhades his Bow'r.
Thy way thou canſt not miſs, me mine requires.

Thus ſaid, he turn'd, and *Satan* bowing low,
As to ſuperiour Spirits is wont in Heav'n,
Where Honour due and reverence none neglects,
Took leave and toward the coaſt of Earth beneath,
Down from th' Ecliptick, ſped with hop'd ſucceſs,
Throws his ſteep flight in many an Airy weele,
Nor ſtaid, till on *Niphates* top he lights.

The End of the Third Book.



B. Lens Senior invent:

P. P. Bouche Sculp

Paradiſe Loſt.

BOOK IV.

The ARGUMENT.

Satan *now in proſpect of* Eden, *and nigh the place where he muſt now attempt the bold enterpriſe which he undertook alone againſt God and Man, falls into many doubts with himſelf, and many Paſſions, Fear, Envy, and Deſpair; but at length confirms himſelf in Evil, journeys on to Paradiſe, whoſe outward proſpect and ſituation is deſcribed, overleaps the bounds, ſits in the ſhape of a Cormorant on the Tree of Life, as higheſt in the Garden to look about him. The Garden deſcrib'd;* Satan's *firſt ſight of* Adam *and* Eve; *his wonder at their excellent form and happy ſtate, but with reſolution to work their fall; over-hears their Diſcourſe, thence gathers that the Tree of Knowledge was forbidden them to eat of, under Penalty of Death; and thereon intends to found his Temptation, by ſeducing them to Tranſgreſs: Then leaves them a while, to know farther of their ſtate by ſome other means. Mean while* Uriel *deſcending on a Sun-beam warns* Gabriel, *who had in charge the Gate of Paradiſe, that ſome evil Spirit had eſcap'd the Deep, and paſt at Noon by his Sphere in the ſhape of a good Angel down to Paradiſe, diſcover'd after by his furious geſtures in the Mount.* Gabriel *promiſes to find him e're Morning. Night coming on,* Adam *and* Eve *diſcourſe of going to their reſt: Their Bower deſcrib'd; their Evening Worſhip.* Gabriel *drawing forth his Bands of Night-watch to walk the round of Paradiſe, appoints two ſtrong Angels to* Adam's *Bower, leſt the Evil Spirit ſhould be there doing ſome harm to* Adam *or* Eve *ſleeping; there they find him at the ear of* Eve, *tempting her in a Dream,*

and bring him, though unwilling, to Gabriel; *by whom queſtion'd, he ſcornfully anſwers, prepares reſiſtance, but hinder'd by a Sign from* Heaven, *flies out of Paradiſe.*

O For that warning voice, which he who ſaw
Th' *Apocalypſe*, heard cry in Heaven aloud,
Then when the Dragon, put to ſecond rout,
Came furious down to be reveng'd on Men,
Wo to the Inhabitants on Earth! that now,
While time was, our firſt-Parents had been warn'd
The coming of their ſecret Foe, and ſcap'd
Haply ſo ſcap'd his mortal ſnare; for now
Satan, now firſt inflam'd with Rage, came down
The Tempter e're th' Accuſer of Mankind,
To wreck on innocent frail Man his loſs
Of that firſt Battel, and his flight to Hell:
Yet not rejoycing in his ſpeed, though bold,
Far off and fearleſs, nor with cauſe to boaſt,
Begins his dire Attempt, which nigh the birth
Now rowling, boils in his tumultuous breaſt,
And like a deviliſh Engine back recoils
Upon himſelf; horror and doubt diſtract
His troubl'd thoughts, and from the bottom ſtir
The Hell within him, for within him Hell
He brings, and round about him, nor from Hell
One ſtep no more than from himſelf can fly
By change of place: Now conſcience wakes deſpair
That ſlumbred, wakes the bitter Memory
Of what he was, what is, and what muſt be
Worſe; of worſe deeds worſe ſufferings muſt enſue.
Sometimes towards *Eden* which now in his view
Lay pleaſant, his griev'd look he fixes ſad,
Sometimes towards Heav'n and the full blazing Sun;
Which now ſate high in his Meridian Tower:
Then much revolving, thus in ſighs began.

O thou

O thou that with ſurpaſſing Glory crown'd,
Look'ſt from thy ſole Dominion like the God
Of this new World; at whoſe ſight all the Stars
Hide their diminiſht heads; to thee I call,
But with no friendly voice, and add thy name
O Sun, to tell thee how I hate thy beams
That bring to my remembrance from what ſtate
I fell, how glorious once above thy Sphere;
Till Pride and worſe Ambition threw me down
Warring in Heav'n againſt Heav'ns matchleſs King:
Ah wherefore! he deſerv'd no ſuch return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his ſervice hard.
What could be leſs than to afford him praiſe,
The eaſieſt recompence, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but Malice lifted up ſo high
I'ſdein'd ſubjection, and thought one ſtep higher
Would ſet me higheſt, and in a moment quit
The debt immenſe of endleſs gratitude,
So burthenſome ſtill paying ſtill to owe;
Forgetful what from him I ſtill received,
And underſtood not that a grateful Mind
By owing owes not, but ſtill pays, at once
Indebted and diſcharged; what burthen then?
O had his powerful Deſtiny ordain'd
Me ſome inferiour Angel, I had ſtood
Then happy; no unbounded hope had rais'd
Ambition. Yet why not? ſome other Power
As great might have aſpir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but ſtand unſhak'n, from within

Or from without, to all temptations arm'd.
Hadſt thou the ſame free Will and Power to ſtand?
Thou hadſt: whom haſt thou then or what to accuſe,
But Heav'ns free Love dealt equally to all?
Be then his Love accurſt, ſince Love or Hate,
To me alike, it deals eternal Woe.
Nay curs'd be thou; ſince againſt his thy Will
Choſe freely what it now ſo juſtly rues.
Me miſerable! which way ſhall I fly
Infinite Wrath, and infinite Deſpair?
Which way I fly is Hell; my ſelf am Hell;
And in the loweſt deep a lower deep
Still threatning to devour me opens wide,
To which the Hell I ſuffer ſeems a Heav'n.
O then at laſt relent: is there no place
Left for Repentance, none for Pardon left?
None left but by ſubmiſſion; and that word
Diſdain forbids me, and my dread of ſhame
Among the ſpirits beneath, whom I ſeduc'd
With other Promiſes and other Vaunts
Than to ſubmit, boaſting I could ſubdue
Th' Omnipotent. Ay me, they little know
How dearly I abide that boaſt ſo vain,
Under what Torments inwardly I groan;
While they adore me on the Throne of Hell,
With Diadem and Sceptre high advanc'd
The lower ſtill I fall, only Supreme
In Miſery; ſuch joy Ambition finds.
But ſay I could Repent, and could obtain
By Act of Grace my former ſtate; how ſoon
Would height recal high Thoughts, how ſoon unſay
What feign'd ſubmiſſion ſwore? eaſe would recant
Vows made in pain, as violent and void,
For never can true reconcilement grow

Where

Where wounds of deadly Hate have pierc'd ſo deep
Which would but lead me to a worſe relapſe
And heavier fall: ſo ſhould I purchaſe dear
Short intermiſſion bought with double ſmart.
This knows my Puniſher; therefore as far
From granting he, as I from begging Peace:
All hope excluded thus, behold in ſtead
Of us out-caſt, exil'd, his new delight,
Mankind created, and for him this World.
So farewel Hope, and with Hope farewel Fear,
Farewel Remorſe: all Good to me is loſt;
Evil be thou my Good; by thee at leaſt
Divided Empire with Heav'ns King I hold
By thee, and more than half perhaps will reign;
As Man e'er long, and this new World ſhall know.

Thus while he ſpake, each paſſion dimm'd his face
Thrice chang'd with Pale, Ire, Envy and Deſpair,
Which marr'd his borrow'd viſage, and betraid
Him counterfeit, if any Eye beheld.
For Heav'nly Minds from ſuch diſtempers foul
Are ever clear. Whereof he ſoon aware,
Each perturbation ſmooth'd with outward calm,
Artificer of Fraud; and was the firſt
That practis'd falſhood under faintly ſhew,
Deep Malice to conceal, couch'd with Revenge:
Yet not enough had practis'd to deceive
Uriel once warn'd; whoſe Eye purſu'd him down
The way he went, and on th' *Aſſyrian* Mount
Saw him disfigur'd, more than could befall
Spirit of happy ſort: his geſtures fierce
He mark'd and mad demeanour, then alone,
As he ſuppos'd, all unobſerv'd, unſeen.
So on he fares, and to the border comes,

Of

Of *Eden*, where delicious Paradiſe,
Now nearer, crowns with her encloſure green,
As with a rural mound the champain head
Of a ſteep Wilderneſs, whoſe hairy ſides
With thicket overgrown, grotteſque and wild,
Acceſs deny'd; and over head up grew
Inſuperable height of loftieſt ſhade,
Cedar, and Pine, and Fir, and branching Palm,
A Silvan Scene, and as the Ranks aſcend
Shade above ſhade a woody Theatre
Of ſtatelieſt view. Yet higher than their tops
The verdurous Wall of Paradiſe up ſprung:
Which to our general Sire gave proſpect large
Into his nether Empire neighbouring round.
And higher than that Wall a circling row
Of goodlieſt Trees loaden with faireſt Fruit,
Bloſſoms and Fruits at once of golden hue
Appear'd, with gay enamel'd colours mixt:
On which the Sun more glad impreſs'd his Beams
Than in fair Evening Cloud, or humid Bow,
When God hath ſhowr'd the Earth; ſo lovely ſeem'd
That Lantskip: And of pure now purer Air
Meets his approach, and to the Heart inſpires
Vernal delight and joy, able to drive
All ſadneſs but deſpair: now gentle Gales
Fanning their odoriferous wings diſpenſe
Native Perfumes, and whiſper whence they ſtole
Thoſe balmy Spoils. As when to them who ſail
Beyond the *Cape of Hope*, and now are paſt
Mozambick, off at Sea North-Eaſt Winds blow
Sabean Odours from the ſpicy ſhoar
Of *Arabie* the bleſt, with ſuch delay
Well pleas'd they ſlack their courſe, and many a League
Chear'd with the grateful ſmell old Ocean ſmiles.

So

So entertain'd thoſe odorous ſweets the Fiend
Who came their bane, though with them better pleas'd
Than *Aſmodeus* with the fiſhy fume,
That drove him, though enamour'd, from the Spouſe
Of *Tobit*'s Son, and with a vengeance ſent
From *Media* poſt to *Ægypt*, there faſt bound.

Now to th' aſcent of that ſteep ſavage Hill
Satan had journied on, penſive and ſlow;
But farther way found none, ſo thick entwin'd,
As one continu'd brake, the undergrowth
Of Shrubs and tangling Buſhes had perplext
All path of Man or Beaſt that paſt that way:
One Gate there only was, and that look'd Eaſt
On th' other ſide: which when th' arch-felon ſaw
Due entrance he diſdain'd, and in contempt,
At one ſlight bound high over-leapt all bound
Of Hill or higheſt Wall, and ſheer within
Lights on his feet. As when a prowling Wolf,
Whom hunger drives to ſeek new haunt for Prey,
Watching where *Shepherds* pen their Flocks at Eve
In hurdl'd Coats amid the field ſecure,
Leaps o'er the Fence with eaſe into the Fold:
Or as a Thief bent to unhoord the Caſh
Of ſome rich Burgher, whoſe ſubſtantial doors,
Croſs barr'd and bolted faſt, fear no aſſault,
In at the Window climbs, or o'er the Tiles;
So clomb this firſt grand Thief into God's Fold:
So ſince into his Church lewd Hirelings climb.
Thence up he flew, and on the Tree of Life
The middle Tree and higheſt there that grew,
Sate like a Cormorant; yet not true Life
Thereby regain'd, but ſate deviſing Death
To them who liv'd; nor on the virtue thought

Of that Life-giving Plant, but only us'd
For proſpect, what well us'd had been the pledge
Of Immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts beſt things
To worſt abuſe, or to their meaneſt uſe.
Beneath him with new wonder now he views
To all delight of humane ſenſe expos'd
In narrow room Natures whole wealth, yea more,
A Heav'n on Earth; for bliſsful Paradiſe
Of God the Garden was, by him in th' Eaſt
Of *Eden* planted; *Eden* ſtretch'd her Line
From *Auran* Eaſtward to the Royal Tow'rs
Of great *Seleucia*, built by *Grecian* Kings,
Or where the Sons of *Eden* long before
Dwelt in *Telaſſar:* In this pleaſant Soil
His far more pleaſant Garden God ordain'd;
Out of the fertile ground he caus'd to grow
All Trees of nobleſt kind for ſight, ſmell, taſte;
And all amid them ſtood the Tree of Life
High eminent, blooming Ambroſial Fruit
Of vegetable Gold; and next to Life
Our Death the Tree of Knowledge grew faſt by,
Knowledge of Good bought dear by knowing Ill.
Southward through *Eden* went a River large,
Nor chang'd his courſe, but through the ſhaggy Hill
Paſs'd underneath ingulft, for God had thrown
That Mountain as his Garden mold high rais'd
Upon the rapid current, which through veins
Of porous Earth with kindly thirſt up drawn
Roſe a freſh Fountain, and with many a rill
Water'd the Garden; thence united fell
Down the ſteep glade, and met the neather Flood,
Which from his darkſome paſſage now appears,

And

And now divided into four main Streams,
Runs divers, wandring many a famous Realm
And Country, whereof here needs no account,
But rather to tell how, if Art could tell,
How from that Saphire Fount the criſped Brooks,
Rolling on Orient Pearl and ſands of Gold,
With mazy error under pendant ſhades
Ran Nectar, viſiting each Plant, and fed
Flowers worthy of Paradiſe, which not nice Art
In Beds and curious Knots, but Nature boon
Pour'd forth profuſe on Hill, and Dale, and Plain,
Both where the morning Sun firſt warmly ſmote
The open Field, and where the unpierc'd ſhade
Imbroun'd the noontide Bowers: thus was this place,
A happy rural ſeat of various view;
Groves whoſe rich Trees wept odorous Gums and Balm,
Others whoſe fruit burniſht with Golden Rind
Hung amiable, *Heſperian* Fables true,
If true, here only, and of delicious taſte:
Betwixt them Lawns, or level Downs, and Flocks
Graſing the tender Herb, were interpos'd,
Or palmy Hillock, or the flowry lap
Of ſome irriguous Valley ſpread her ſtore,
Flowers of all hue, and without Thorn the Roſe:
Another ſide, umbrageous Grots and Caves
Of cool receſs, o'er which the mantling Vine
Lays forth her purple Grape, and gently creeps
Luxuriant; mean while murmuring Waters fall
Down the ſlope Hills, diſperſt, or in a Lake,
That to the fringed Bank with Myrtle crown'd,
Her cryſtal mirror holds, unite their ſtreams.
The Birds their Choir apply; Airs, vernal Airs,
Breathing the ſmell of Field and Grove, attune
The trembling Leaves, while Univerſal *Pan*

Knit with the *Graces* and the Hours in dance
Led on th' Eternal Spring. Not that fair field
Of *Enna*, where *Proſerpine* gathering flowers
Her ſelf a fairer Flower by gloomy *Dis*
Was gather'd, which coſt *Ceres* all that pain
To ſeek her through the World; nor that ſweet Grove
Of *Daphne* by *Orontes*, and th' inſpir'd
Caſtalian Spring, might with this Paradiſe
Of *Eden* ſtrive; nor that *Nyſeian* Iſle
Girt with the River *Triton*, where old *Cham*,
Whom Gentiles *Ammon* call and *Lybian Jove*,
Hid *Amalthea* and her florid Son
Young *Bacchus* from his Stepdame *Rhea*'s Eye;
Nor where *Abaſſin* Kings their iſſue Guard,
Mount *Amara*, though this by ſome ſuppos'd
True Paradiſe under the *Ethiop* Line
By *Nilus* Head, enclos'd with ſhining Rock,
A whole days journey high, but wide remote
From this *Aſſyrian* Garden, where the Fiend
Saw undelighted all delight, all kind
Of living Creatures new to ſight and ſtrange:
Two of far nobler ſhape erect and tall,
Godlike erect, with native Honour clad
In naked Majeſty ſeem'd Lords of all,
And worthy ſeem'd, for in their looks Divine
The image of their glorious Maker ſhone,
Truth, Wiſdom, Sanctitude ſevere and pure,
Severe but in true filial freedom plac'd;
Whence true autority in Men; though both
Not equal, as their Sex not equal ſeem'd;
For Contemplation he and Valour form'd,
For ſoftneſs ſhe and ſweet attractive Grace,
He for God only, ſhe for God in him:
His fair large Front and Eye ſublime declar'd

Abſolute Rule; and Hyacinthine Locks
Round from his parted forelock manly hung
Cluſtring, but not beneath his ſhoulders broad.
She as a veil down to the ſlender waſte
Her unadorned golden Treſſes wore
Diſhevel'd, but in wanton ringlets wav'd
As the Vine curls her tendrils, which imply'd
Subjection, but requir'd with gentle ſway,
And by her yielded, by him beſt receiv'd,
Yielded with coy ſubmiſſion, modeſt Pride,
And ſweet reluctant amorous delay.
Nor thoſe myſterious parts were then conceal'd,
Then was not guilty ſhame, diſhoneſt ſhame
Of Nature's works, honour diſhonourable,
Sin-bred, how have ye troubl'd all Mankind
With ſhews inſtead, meer ſhews of ſeeming pure,
And baniſht from Man's Life his happieſt Life,
Simplicity and ſpotleſs innocence.
So paſs'd they naked on, nor ſhun'd the ſight
Of God or Angel, for they thought no ill:
So hand in hand they paſs'd, the loveliеſt pair
That ever ſince in loves embraces met,
Adam the goodlieſt Man of Men ſince born
His Sons, the faireſt of her Daughters *Eve*.
Under a tuft of ſhade that on a green
Stood whiſpering ſoft, by a freſh Fountain ſide
They ſat them down, and after no more toil
Of their ſweet Gardning labour than ſuffic'd
To recommend cool *Zephir*, and made eaſe
More eaſie, wholſome thirſt and appetite
More grateful, to their Supper Fruits they fell,
Nectarine Fruits which the compliant boughs
Yielded them, ſide-long as they ſate recline
On the ſoft downy Bank damaskt with flow'rs:

The ſavoury pulp they chew, and in the rind
Still as they thirſted ſcoop the brimming ſtream;
Nor gentle purpoſe, nor endearing ſmiles
Wanted, nor youthful dalliance as beſeems
Fair couple, linkt in happy nuptial League,
Alone as they. About them frisking play'd
All Beaſts of th' Earth, ſince wild, and of all chaſe
In Wood or Wilderneſs, Foreſt or Den;
Sporting the Lyon ramp'd, and in his paw
Dandl'd the Kid; Bears, Tygres, Ounces, Pards,
Gambol'd before them, th' unweildy Elephant
To make them Mirth us'd all his might, and wreath'd
His lithe Proboſcis; cloſe the Serpent ſly
Inſinuating, wove with Gordian twine
His breaded Train, and of his fatal guile
Gave proof unheeded; others on the Graſs
Coucht, and now fill'd with Paſture gazing ſat,
Or Bedward ruminating: for the Sun
Declin'd was haſting now with prone carriere
To th' Ocean Iſles, and in th' aſcending Scale
Of Heav'n the Stars that uſher Evening roſe:
When *Satan* ſtill in gaze, as firſt he ſtood,
Scarce thus at length fail'd ſpeech recover'd ſad.

O Hell! what do mine Eyes with grief behold,
Into our room of bliſs thus high advanc'd
Creatures of other Mould, Earth-born perhaps
Not Spirits, yet to Heav'nly Spirits bright
Little inferiour; whom my thoughts purſue
With wonder, and could love, ſo lively ſhines
In them Divine reſemblance, and ſuch Grace
The Hand that form'd them on their ſhape hath pour'd.
Ah gentle pair, ye little think how nigh
Your change approaches, when all theſe delights

Will

Will vaniſh and deliver you to woe,
More woe, the more your taſte is now of joy;
Happy, but for ſo happy ill ſecur'd
Long to continue, and this high ſeat your Heav'n
Ill fenc'd for Heav'n to keep out ſuch a Foe
As now is enter'd; yet no purpos'd Foe
To you whom I could pity thus forlorn
Though I unpitied; League with you I ſeek,
And mutual amity ſo ſtrait, ſo cloſe,
That I with you muſt dwell, or ye with me
Henceforth; my dwelling haply may not pleaſe,
Like this fair Paradiſe, your ſenſe, yet ſuch
Accept your Maker's work; he gave it me,
Which I as freely give; Hell ſhall unfold,
To entertain you two, her wideſt Gates,
And ſend forth all her Kings; there will be room,
Not like theſe narrow limits to receive
Your numerous offspring; if no better place,
Thank him who puts me loath to this Revenge
On you who wrong me not, for him who wrong'd,
And ſhould I at your harmleſs Innocence
Melt, as I do, yet publick reaſon juſt,
Honour and Empire with Revenge enlarg'd,
By conquering this new World, compels me now
To do what elſe though damn'd I ſhould abhor.

So ſpake the Fiend, and with neceſſity,
The Tyrants Plea, excus'd his deviliſh deeds.
Then from his lofty Stand on that high Tree
Down he alights among the ſportful Herd
Of thoſe four-footed kinds, himſelf now one,
Now other, as their ſhape ſerv'd beſt his end
Nearer to view his Prey, and uneſpy'd
To mark what of their ſtate he more might learn

By Word or Action markt: about them round
A Lyon now he ſtalks with fiery glare,
Then as a Tygre, who by chance hath ſpy'd
In ſome Purlieu two gentle Fawns at play,
Streight couches cloſe, then riſing changes oft
His couchant Watch, as one who choſe his ground
Whence ruſhing he might ſureſt ſeize them both
Grip'd in each Paw: When *Adam* firſt of Men
To firſt of Women *Eve* thus moving ſpeech,
Turn'd him all ear to hear new utterance flow.

Sole Partner and ſole part of all theſe Joys,
Dearer thy ſelf than all; needs muſt the power
That made us, and for us this ample World
Be infinitely good, and of his good
As liberal and free as infinite,
That rais'd us from the duſt and plac'd us here
In all this Happineſs, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need, he who requires
From us no other ſervice than to keep
This one, this eaſie charge, of all the Trees
In Paradiſe that bear delicious Fruit
So various, not to taſte that only Tree
Of Knowledge, planted by the Tree of Life,
So near grows Death to Life, what e'er Death is,
Some dreadful thing no doubt; for well thou know'ſt
God hath pronounc'd it death to taſte that Tree
The only ſign of our Obedience left
Among ſo many ſigns of Power and rule
Confer'd upon us, and Dominion giv'n
Over all other Creatures that poſſeſs
Earth, Air, and Sea. Then let us not think hard
One eaſie Prohibition, who enjoy

Free

Free leave ſo large to all things elſe, and choice
Unlimited of manifold delights:
But let us ever praiſe him, and extol
His Bounty, following our delightful task
To prune theſe growing Plants, and tend theſe Flow'rs,
Which were it toilſom, yet with thee were ſweet.

To whom thus *Eve* reply'd. O thou for whom,
And from whom I was form'd, fleſh of thy fleſh,
And without whom am to no end, my Guide
And Head, what thou haſt ſaid is juſt and right.
For we to him indeed all praiſes owe,
And daily thanks, I chiefly who enjoy
So far the happier Lot, enjoying thee
Preeminent by ſo much odds, while thou
Like conſort to thy ſelf canſt no where find.
That day I oft remember, when from ſleep
I firſt awak'd, and found my ſelf repos'd
Under a ſhade of flowers, much wondring where
And what I was, whence thither brought, and how.
Not diſtant far from thence a murmuring ſound
Of Waters iſſu'd from a Cave and ſpread
Into a liquid Plain, then ſtood unmov'd
Pure as th' expanſe of Heav'n; I thither went
With unexperienc'd thought, and laid me down
On the green Bank, to look into the clear
Smooth Lake, that to me ſeem'd another Sky.
As I bent down to look, juſt oppoſite,
A Shape within the watry gleam appear'd
Bending to look on me, I ſtarted back,
It ſtarted back, but pleas'd I ſoon return'd,
Pleas'd it return'd as ſoon with anſwering looks
Of ſympathy and love; there I had fixt
Mine Eyes till now, and pin'd with vain deſire

Had

Had not a voice thus warn'd me, What thou ſeeſt,
What there thou ſeeſt, fair Creature, is thy ſelf,
With thee it came and goes: but follow me,
And I will bring thee where no ſhadow ſtays
Thy coming and thy ſoft Embraces, he
Whoſe Image thou art, him thou ſhalt enjoy
Inſeparably thine, to him ſhalt bear
Multitudes like thy ſelf, and thence be call'd
Mother of humane Race: What could I do,
But follow ſtreight, inviſibly thus led?
Till I eſpy'd thee, fair indeed and tall,
Under a Platan, yet methought leſs fair,
Leſs winning ſoft, leſs amiably mild,
Than that ſmooth watry image; back I turn'd,
Thou following cryd'ſt aloud, Return fair *Eve*,
Whom fly'ſt thou? whom thou fly'ſt of him thou art,
His Fleſh, his Bone; to give thee being I lent
Out of my ſide to thee, neareſt my Heart
Subſtantial Life, to have thee by my ſide
Henceforth an individual ſolace dear;
Part of my Soul I ſeek thee, and thee claim
My other ſelf: with that thy gentle hand
Seis'd mine, I yielded, and from that time ſee
How beauty is excell'd by manly Grace
And Wiſdom, which alone is truly fair.

So ſpake our general Mother, and with Eyes
Of conjugal attraction unreprov'd,
And meek ſurrender, half embracing lean'd
On our firſt Father, half her ſwelling Breaſt
Naked met his under the flowing Gold
Of her looſe Treſſes hid: He in delight
Both of her Beauty and ſubmiſſive Charms
Smil'd with ſuperiour Love, as *Japiter*

On

On *Juno* ſmiles, when he impregns the Clouds
That ſhed *May* Flowers; and preſs'd her Matron Lip
With kiſſes pure: aſide the Devil turn'd
For Envy, yet with jealous leer malign
Ey'd them askance, and to himſelf thus plain'd.

Sight hateful, ſight tormenting! thus theſe two
Imparadis'd in one anothers Arms
The happier *Eden*, ſhall enjoy their fill
Of bliſs on bliſs, while I to Hell am thruſt
Where neither Joy nor Love, but fierce Deſire,
Among our other Torments not the leaſt,
Still unfulfill'd with pain of longing pines;
Yet let me not forget what I have gain'd
From their own mouths; all is not theirs it ſeems:
One fatal Tree there ſtands of Knowledge call'd,
Forbidden them to taſte: Knowledge forbidd'n?
Suſpicious, reaſonleſs. Why ſhould their Lord
Envy them that? Can it be ſin to know,
Can it be death? and do they only ſtand
By Ignorance, is that their happy ſtate,
The proof of their Obedience and their Faith?
O fair foundation laid whereon to build
Their Ruine! Hence I will excite their Minds
With more deſire to know, and to reject
Envious Commands, invented with deſign
To keep them low, whom knowledge might exalt
Equal with Gods; aſpiring to be ſuch,
They taſte and die: what likelier can enſue?
But firſt with narrow ſearch I muſt walk round
This Garden, and no corner leave unſpy'd;
A chance, but chance may lead where I may meet
Some wandring Spirit of Heav'n, by Fountain ſide,
Or in thick ſhade retir'd, from him to draw

What farther would be learnt. Live while ye may.
Yet happy pair enjoy till I return,
Short Pleaſures, for long Woes are to ſucceed.

So ſaying, his proud ſtep he ſcornful turn'd,
But with ſly circumſpection, and began
Through wood, through waſte, o'er hill, o'er dale his roam.
Mean while in utmoſt Longitude, where Heav'n
With Earth and Ocean meets, the ſetting Sun
Slowly deſcended, and with right aſpect
Againſt the Eaſtern Gate of Paradiſe
Level'd his Evening Rays: It was a Rock
Of Alablaſter, pil'd up to the Clouds,
Conſpicuous far, winding with one aſcent
Acceſſible from Earth, one entrance high;
The reſt was craggy Cliff, that overhung
Still as it roſe, impoſſible to climb.
Betwixt theſe rocky Pillars *Gabriel* ſat,
Chief of th' Angelick Guards, awaiting Night;
About him exercis'd Heroick Games
Th' unarmed Youth of Heav'n, but nigh at hand
Celeſtial Armory, Shields, Helms and Spears,
Hung high with Diamond flaming, and with Gold.
Thither came *Uriel*, gliding through the Ev'n
On a Sun beam, ſwift as a ſhooting Star
In *Autumn* thwarts the Night, when Vapours fir'd
Impreſs the Air, and ſhews the Mariner
From what point of his Compaſs to beware
Impetuous Winds: He thus began in haſte.

Gabriel, to thee thy courſe by Lot hath giv'n
Charge and ſtrict Watch, that to this happy place
No Evil thing approach or enter in;
This day at height of Noon came to my Sphere

A Spirit,

A Spirit, zealous, as he ſeem'd to know
More of th' Almighty's Works, and chiefly Man
God's lateſt Image: I deſcrib'd his way
Bent all on ſpeed, and mark'd his Airy Gate;
But in the Mount that lies from *Eden* North,
Where he firſt lighted, ſoon diſcern'd his looks
Alien from Heav'n, with Paſſions foul obſcur'd:
Mine Eye purſu'd him ſtill, but under ſhade
Loſt ſight of him; one of the Baniſh'd Crew,
I fear, hath ventur'd from the deep to raiſe
New Troubles; him thy care muſt be to find.

To whom the winged Warriour thus return'd:
Uriel, no wonder if thy perfect ſight,
Amid the Sun's bright circle where thou ſitſt,
See far and wide: In at this Gate none paſs
The vigilance here plac'd, but ſuch as come
Well known from Heav'n; and ſince Meridian hour
No Creature thence: If Spirit of other ſort,
So minded have o'erleapt theſe earthy bounds
On purpoſe, hard thou know'ſt it to exclude
Spiritual ſubſtance with corporeal bar.
But if within the circuit of theſe Walks,
In whatſoever ſhape he lurk, of whom
Thou telſt, by morrow dawning I ſhall know.

So promis'd he, and *Uriel* to his charge
Return'd on that bright beam, whoſe point now rais'd
Bore him ſlope downward to the Sun now fall'n
Beneath th' *Azores*; whither the prime Orb,
Incredible how ſwift, had thither roll'd
Diurnal, or this leſs voluble Earth
By ſhorter flight to th' Eaſt, had left him there
Arraying with reflected Purple and Gold

The Clouds that on his Weſtern Throne attend:
Now came ſtill Evening on, and Twilight grey
Had in her ſober Livery all things clad;
Silence accompanied, for Beaſt and Bird,
They to their graſſie Couch, theſe to their Neſts
Were ſlunk, all but the wakeful Nightingale;
She all night long her amorous deſcant ſung;
Silence was pleas'd: now glow'd the Firmament
With living Saphirs: *Heſperus* that led
The ſtarry Hoſt, rode brighteſt, till the Moon
Riſing in clouded Majeſty, at length
Apparent Queen unveil'd her peerleſs light,
And o'er the dark her Silver Mantle threw.

When *Adam* thus to *Eve:* Fair Conſort, th' hour
Of Night, and all things now retir'd to reſt
Mind us of like repoſe, ſince God hath ſet
Labour and reſt, as Day and Night to Men
Succeſſive, and the timely dew of ſleep
Now falling with ſoft ſlumbrous weight inclines
Our Eye-lids; other Creatures all day long
Rove idle unimploy'd, and leſs need reſt;
Man hath his daily work of Body or Mind
Appointed, which declares his Dignity,
And the regard of Heav'n on all his ways;
While other Animals unactive range,
And of their doings God takes no account.
To morrow e'er freſh Morning ſtreak the Eaſt
With firſt approach of light, we muſt be ris'n,
And at our pleaſant labour, to reform
Yon flowry Arbours, yonder Allies green,
Our Walk at Noon, with branches overgrown,
That mock our ſcant Manuring, and require
More hands than ours to lop their wanton growth:

Thoſe

Thoſe Bloſſoms alſo, and thoſe dropping Gums,
That lie beſtrown unſightly and unſmooth,
Ask riddance, if we mean to tread with eaſe;
Mean while, as Nature wills, Night bids us reſt.

To whom thus *Eve* with perfect beauty adorn'd.
My Author and Diſpoſer, what thou bidſt
Unargu'd I obey; ſo God ordains,
God is thy Law, thou mine: To know no more
Is Woman's happieſt knowledge and her praiſe.
With thee converſing I forgot all Time,
All Seaſons, and their change, all pleaſe alike.
Sweet is the breath of Morn, her riſing ſweet,
With charm of earlieſt Birds; pleaſant the Sun
When firſt on this delightful Land he ſpreads
His orient Beams, on Herb, Tree, Fruit and Flower,
Gliſtring with dew; fragrant the fertile Earth
After ſoft ſhowers; and ſweet the coming on
Of grateful Evening mild, then ſilent Night
With this her ſolemn Bird and this fair Moon,
And theſe the Gems of Heav'n, her ſtarry Train:
But neither breath of Morn, when ſhe aſcends
With charm of earlieſt Birds, nor riſing Sun
On this delightful Land, nor Herb, Fruit, Flower,
Gliſtring with dew, nor fragrance after ſhowers,
Nor grateful Evening mild, nor ſilent Night
With this her ſolemn Bird, nor walk by Moon,
Or glittering Star-light without thee is ſweet.
But wherefore all night long ſhine theſe, for whom
This glorious ſight, when ſleep hath ſhut all Eyes?

To whom our general Anceſtor replied.
Daughter of God and Man, accompliſht *Eve*,
Thoſe have their courſe to finiſh, round the Earth,

By

By morrow Evening, and from Land to Land
In order, though to Nations yet unborn,
Miniſtring light prepar'd, they ſet and riſe;
Leſt total darkneſs ſhould by Night regain
Her old poſſeſſion, and extinguiſh life
In Nature and all things, which theſe ſoft fires
Not only enlighten, but with kindly heat
Of various Influence foment and warm,
Temper or nouriſh, or in part ſhed down
Their ſtellar virtue on all kinds that grow
On Earth, made hereby apter to receive
Perfection from the Sun's more potent Ray.
Theſe then, though unbeheld in deep of Night,
Shine not in vain, nor think, though Men were none,
That Heav'n would want Spectators, God want Praiſe;
Millions of ſpiritual Creatures walk the Earth
Unſeen, both when we Wake, and when we Sleep:
All theſe with ceaſleſs praiſe his works behold
Both day and night: How often from the ſteep
Of echoing Hill or Thicket have we heard
Celeſtial Voices to the midnight Air,
Sole, or reſponſive each to others note
Singing their great Creator? oft in bands
While they keep Watch, or nightly rounding walk
With Heav'nly touch of inſtrumental ſounds
In full harmonick number joyn'd, their Songs
Divide the Night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they paſs'd
On to their bliſsful Bower; it was a place
Chos'n by the Sov'reign Planter, when he fram'd
All things to Man's delightful uſe; the Roof
Of thickeſt covert was inwoven ſhade
Laurel and Mirtle, and what higher grew

Of

Of firm and fragrant Leaf; on either ſide
Acanthus, and each odorous buſhy ſhrub
Fenc'd up the verdant Wall; each beauteous flower,
Iris all hues, Roſes and Geſſamin
Rear'd high their flouriſht heads between, and wrought
Moſaick; under foot the Violet,
Crocus, and Hyacinth with rich inlay
Broider'd the ground, more colour'd than with ſtone
Of coſtlieſt Emblem: other Creature here
Beaſt, Bird, Inſect or Worm durſt enter none;
Such was their awe of Man. In ſhady Bower
More ſacred and ſequeſtred, though but feign'd,
Pan or *Sylvanus* never ſlept, nor Nymph,
Nor *Faunus* haunted. Here in cloſe receſs
With Flowers, Garlands, and ſweet-ſmelling Herbs
Eſpouſed *Eve* deckt firſt her nuptial Bed,
And Heav'nly Choirs the Hymenæan ſung,
What day the genial Angel to our Sire
Brought her in naked Beauty more adorn'd,
More lovely than *Pandora*, whom the Gods
Endow'd with all their Gifts, and O too like
In ſad event, when to the unwiſer Son
Of *Japhet* brought by *Hermes*, ſhe enſnar'd
Mankind with her fair looks to be aveng'd
On him who had ſtole *Jove*'s authentick fire.

Thus at their ſhady Lodge arriv'd, both ſtood,
Both turn'd, and under open Sky ador'd
The God that made both Sky, Air, Earth and Heav'n
Which they beheld, the Moon's reſplendent Globe
And ſtarry Pole: Thou alſo mad'ſt the Night,
Maker Omnipotent, and thou the Day,
Which we in our appointed work imploy'd
Have finiſht happy in our mutual help,

And

And mutual love, the Crown of all our bliſs
Ordain'd by thee, and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropt falls to the Ground.
But thou haſt promis'd from us two a Race
To fill the Earth, who ſhall with us extol
Thy Goodneſs infinite, both when we wake
And when we ſeek, as now, thy gift of ſleep,

This ſaid unanimous, and other Rites
Obſerving none, but adoration pure
Which God likes beſt, into their inmoſt Bower
Handed they went; and eas'd the putting off
Theſe troubleſome diſguiſes which we wear,
Strait ſide by ſide were laid, nor turn'd I ween
Adam from his fair Spouſe, nor *Eve* the Rites
Myſterious of connubial Love refus'd:
Whatever Hypocrites auſterely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to ſome, leaves free to all.
Our Maker bids increaſe, who bids abſtain
But our deſtroyer, foe to God and Man?
Hail wedded Love, myſterious Law, true ſource
Of humane Offspring, ſole propriety,
In Paradiſe of all things common elſe.
By thee adulterous Luſt was driv'n from Men
Among the beſtial Herds to range, by thee
Founded in Reaſon, Loyal, Juſt and Pure,
Relations dear, and all the Charities
Of Father, Son and Brother firſt were known,
Far be it, that I ſhould write thee ſin or blame,
Or think thee unbefitting holieſt place,
Perpetual Fountain of Domeſtick ſweets,

Whoſe

Whoſe Bed is undefil'd and chaſte pronounc'd,
Preſent or paſt, as Saints and Patriarch's us'd.
Here Love his golden ſhafts imploys, here lights
His conſtant Lamp, and waves his purple wings,
Reigns here and Revels; not in the bought ſmile
Of Harlots, loveleſs, joyleſs, unindear'd,
Caſual fruition, nor in Court Amours
Mixt Dance, or wanton Mask, or Midnight Ball,
Or Serenate, which the ſtarv'd Lover ſings
To his proud fair, beſt quitted with diſdain.
Theſe lull'd by Nightingales embracing ſlept,
And on their naked Limbs the flowry roof
Show'rd Roſes, which the Morn repair'd. Sleep on,
Bleſt Pair; and O yet happieſt if ye ſeek
No happier ſtate, and know to know no more.

Now had Night meaſur'd with her ſhadowy Cone
Half way up Hill this vaſt ſublunar Vault,
And from their Ivory Port the Cherubim
Forth iſſuing at th' accuſtom'd hour ſtood arm'd
To their Night-Watches, in Warlike Parade,
When *Gabriel* to his next in power thus ſpake.

Uzziel, half theſe draw off, and coaſt the South
With ſtricteſt watch; theſe other wheel the North,
Our circuit meets full Weſt. As flame they part
Half wheeling to the Shield, half to the Spear.
From theſe, two ſtrong and ſubtile Spirits he call'd
That near him ſtood, and gave them thus in charge.

Ithuriel and *Zephon*, with wing'd ſpeed
Search through this Garden, leave unſearcht no nook,
But chiefly where thoſe two fair Creatures lodge,
Now laid perhaps aſleep ſecure of harm.

This Evening from the Sun's decline arriv'd
Who tells of ſome infernal Spirit ſeen
Hitherward bent (who could have thought?) eſcap'd
The bars of Hell, on errand bad no doubt:
Such where ye find, ſeize faſt, and hither bring.

So ſaying, on he led his radiant Files,
Dazling the Moon; theſe to the Bower direct
In ſearch of whom they ſought: him there they found
Squat like a Toad, cloſe at the Ear of *Eve*;
Aſſaying by his Deviliſh art to reach
The Organs of her Fancy, and with them forge
Illuſions as he liſt, Phantaſms and Dreams,
Or if, inſpiring Venom, he might taint
Th' animal Spirits that from pure Blood ariſe
Like gentle breaths from Rivers pure, thence raiſe
At leaſt diſtemper'd, diſcontented thoughts,
Vain Hopes, vain Aims, inordinate Deſires
Blown up with high Conceits ingendring Pride
Him thus intent *Ithuriel* with his Spear
Touch'd lightly; for no falſhood can endure
Touch of celeſtial Temper, but returns
Of force to its own likeneſs: up he ſtarts
Diſcover'd and ſurpriz'd. As when a ſpark
Lights on a heap of nitrous Powder, laid
Fit for the Tun ſome Magazine to ſtore
Againſt a rumour'd War, the ſmutty Grain
With ſudden blaze diffus'd, inflames the Air:
So ſtarted up in his own ſhape the Fiend,
Back ſtept thoſe two fair Angels half amaz'd
So ſudden to behold the griſly King;
Yet thus, unmov'd with fear, accoſt him ſoon.

Which of thoſe rebel Spirits adjudg'd to Hell
Com'ſt thou, eſcap'd thy Priſon, and transform'd,
Why ſat'ſt thou like an Enemy in wait
Here watching at the head of theſe that ſleep?

Know ye not then, ſaid *Satan*, fill'd with ſcorn,
Know ye not me? ye knew me once no Mate
For you, there ſitting where ye durſt not ſoar;
Not to know me argues your ſelves unknown,
The loweſt of your throng; or if ye know,
Why ask ye, and ſuperfluous begin
Your Meſſage, like to end as much in vain?
To whom thus *Zephon*, anſwering ſcorn with ſcorn.
Think not, revolted Spirit, thy ſhape the ſame,
Or undiminiſht brightneſs, to be known
As when thou ſtood'ſt in Heav'n upright and pure;
That Glory then, when thou no more waſt good,
Departed from thee, and thou reſembl'ſt now
Thy ſin and place of doom obſcure and foul.
But come, for thou, be ſure, ſhalt give account
To him who ſent us, whoſe charge is to keep
This place inviolable, and theſe from harm.

So ſpake the Cherub, and his grave rebuke,
Severe in youthful beauty, added Grace
Invincible: abaſht the Devil ſtood,
And felt how awful goodneſs is, and ſaw
Vertue in her ſhape how lovely, ſaw, and pin'd
His loſs; but chiefly to find here obſerv'd
His luſtre viſibly impair'd; yet ſeem'd
Undaunted. If I muſt contend, ſaid he,
Beſt with the beſt, the ſender not the ſent,
Or all at once; more glory will be won,

Or leſs be loſt. Thy fear, ſaid *Zephon* bold,
Will ſave us trial what the leaſt can do
Single againſt thee wicked, and thence weak.

The Fiend reply'd not, overcome with Rage;
But like a proud Steed rein'd, went haughty on,
Champing his Iron Curb: to ſtrive or fly
He held it vain; awe from above had quell'd
His Heart, not elſe diſmay'd. Now drew they nigh
The Weſtern Point, where thoſe half-rounding Guards
Juſt met, and cloſing ſtood in Squadron joyn'd
Awaiting next Command. To whom their Chief
Gabriel from the Front thus call'd aloud.

O Friends, I hear the tread of nimble Feet
Haſting this way, and now by glimpſe diſcern
Ithuriel and *Zephon* through the ſhade,
And with them comes a third of Regal port,
But faded ſplendour wan; who by his gate
And fierce demeanour ſeems the Prince of Hell,
Not likely to part hence without conteſt;
Stand firm, for in his look defiance lours.

He ſcarce had ended when thoſe two approach'd,
And brief related whom they brought, where found,
How buſied, in what form and poſture coucht.

To whom with ſtern regard thus *Gabriel* ſpake.
Why haſt thou, *Satan*, broke the bounds preſcrib'd
To thy tranſgreſſions, and diſturb'd the charge
Of others, who approve not to tranſgreſs
By thy example, but have power and right
To queſtion thy bold entrance on this place;
Imploy'd it ſeems to violate ſleep, and thoſe

Whoſe

Whoſe dwelling God hath planted here in bliſs?

To whom thus *Satan* with contemptuous brow,
Thou *Gabriel*, hadſt in Heav'n th' eſteem of Wiſe,
And ſuch I held thee; but this queſtion askt
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break looſe from Hell,
Though thither doom'd? Thou wouldſt thy ſelf no doubt,
And boldly venture to whatever place
Fartheſt from pain, where thou might'ſt hope to change
Torment with Eaſe, and ſooneſt recompence
Dole with delight, which in this place I ſought;
To thee no reaſon; who know'ſt only good,
But evil haſt not try'd: and wilt object
His Will who bound us? let him ſurer bar
His Iron Gates, if he intends our ſtay
In that dark durance: thus much what was askt.
The reſt is true, they found me where they ſay;
But that implies not violence or harm.

Thus he in ſcorn. The warlike Angel mov'd,
Diſdainfully half ſmiling thus reply'd.
O loſs of one in Heav'n to judge of wiſe,
Since *Satan* fell, whom folly overthrew,
And now returns him from his Priſon ſcap'd,
Gravely in doubt whether to hold them wiſe
Or not, who ask what boldneſs brought him hither
Unlicenc'd from his bounds in Hell preſcrib'd;
So wiſe he judges it to fly from pain
However, and to 'ſcape his Puniſhment.
So judge thou ſtill, preſumptuous, till the Wrath,
Which thou incur'ſt by flying, meet thy flight
Sevenfold, and ſcourge that Wiſdom back to Hell,
Which taught thee yet no better, that no pain

Can

Can equal anger infinite provok'd.
But wherefore thou alone; wherefore with thee
Came not all Hell broke looſe? is pain to them
Leſs pain, leſs to be fled, or thou than they
Leſs hardy to endure? courageous Chief,
The firſt in flight from pain, had'ſt thou alledg'd
To thy deſerted Hoſt this cauſe of flight,
Thou ſurely had'ſt not come ſole fugitive.

To which the Fiend thus anſwer'd frowning ſtern.
Not that I leſs endure, or ſhrink from pain,
Inſulting Angel, well thou know'ſt I ſtood
Thy fierceſt, when in Battel to thy aid
Thy blaſting vollied Thunder made all ſpeed,
And ſeconded thy elſe not dreaded Spear.
But ſtill thy words at random, as before,
Argue thy inexperience what behoves
From hard aſſays and ill ſucceſſes paſt
A faithful Leader, not to hazard all
Through ways of danger by himſelf untry'd,
I therefore, I alone firſt undertook
To wing the deſolate Abyſs, and ſpy
This new created World, whereof in Hell
Fame is not ſilent, here in hope to find
Better abode, and my afflicted Powers
To ſettle here on Earth or in mid Air;
Though for poſſeſſion put to try once more
What thou and thy gay Legions dare againſt;
Whoſe eaſier buſineſs were to ſerve their Lord
High up in Heav'n, with ſongs to hymn his Throne,
And practis'd diſtances to cringe, not fight.

To whom the Warriour Angel ſoon reply'd.
To ſay and ſtreight unſay, pretending firſt

Wiſe to fly pain, profeſſing next the Spy,
Argues no Leader but a Lyar trac'd,
Satan, and could'ſt thou faithful add? O name,
O ſacred name of faithfulneſs profan'd!
Faithful to whom? to thy rebellious crew?
Army of Fiends, fit Body to fit Head;
Was this your diſcipline and faith engag'd,
Your military obedience, to diſſolve
Allegiance to th' acknowledg'd Power ſupreme?
And thou, ſly Hypocrite, who now would'ſt ſeem
Patron of Liberty, who more than thou
Once fawn'd, and cring'd, and ſervilly ador'd
Heav'ns awful Monarch? wherefore but in hope
To diſpoſſeſs him, and thy ſelf to reign?
But mark what I arread thee now, avant;
Fly thither whence thou fled'ſt: if from this hour
Within theſe hallow'd limits thou appear,
Back to th' infernal Pit I drag thee chain'd,
And ſeal thee ſo, as henceforth not to ſcorn
The facile Gates of Hell too ſlightly barr'd.

So threatn'd he, but *Satan* to no threats
Gave heed, but waxing more in rage reply'd:

Then when I am thy Captive talk of Chains,
Proud limitary Cherube, but e'er then
Far heavier load thy ſelf expect to feel
From my prevailing Arm, though Heaven's King
Ride on thy Wings, and thou with thy Compeers,
Us'd to the Yoke, draw'ſt his triumphant Wheels
In progreſs through the Road of Heav'n Star-pav'd.

While thus he ſpake, th' Angelick Squadron bright
Turn'd fiery red, ſharp'ning in Mooned Horns

Their

Their Phalanx, and began to hem him round
With ported Spears, as thick as when a field
Of *Ceres* ripe for Harveſt waving bends
Her bearded Grove of Ears, which way the Wind
Sways them; the careful Plowman doubting ſtands
Leſt on the threſhing floor his hopeful ſheaves
Prove Chaff. On th' other ſide *Satan* allarm'd
Collecting all his might dilated ſtood,
Like *Teneriff* or *Atlas* unremov'd:
His ſtature reacht the Sky, and on his Creſt
Sat horror Plum'd; nor wanted in his graſp
What ſeem'd both Spear and Shield: now dreadful deeds
Might have enſu'd, nor only Paradiſe
In this commotion, but the Starry Cope
Of Heav'n perhaps, or all the Elements
At leaſt had gone to rack, diſturb'd and torn
With violence of this Conflict, had not ſoon
Th' Eternal to prevent ſuch horrid fray
Hung forth in Heav'n his golden Scales, yet ſeen
Betwixt *Aſtrea* and the *Scorpion* Sign,
Wherein all things created firſt he weigh'd,
The pendulous round Earth with balanc'd Air
In counterpoiſe, now ponders all Events,
Battels and Realms: in theſe he put two weights
The ſequel each of parting and of fight;
The latter quick up flew, and kickt the Beam;
Which *Gabriel* ſpying, thus beſpake the Fiend.

Satan, I know thy ſtrength, and thou know'ſt mine,
Neither our own but giv'n; what folly then
To boaſt what Arms can do, ſince thine no more
Than Heav'n permits, nor mine, though doubl'd now
To trample thee as Mire: for proof look up,
And read thy Lot in yon celeſtial Sign

Where

Where thou art weigh'd, and ſhewn how light, how weak,
If thou reſiſt. The Fiend lookt up and knew
His mounted ſcale aloft: nor more; but fled
Murm'ring, and with him fled the ſhades of Night.

The End of the Fourth Book.



B. de Medina Inu. W Burgess

Paradiſe Loſt.

BOOK V.

The ARGUMENT.

Morning approach'd, Eve *relates to* Adam *her troubleſome Dream; he likes it not, yet comforts her: They come forth to their day Labours: Their Morning Hymn at the Door of their Bower. God, to render Man inexcuſable, ſends* Raphael *to admoniſh him of his Obedience, of his free Eſtate, of his Enemy near at hand; who he is, and why his Enemy, and whatever elſe may avail* Adam *to know.* Raphael *comes down to Paradiſe, his appearance deſcrib'd, his coming diſcern'd by* Adam *afar off, ſitting at the door of his Bower; he goes out to meet him, brings him to his Lodge, entertains him with the choiceſt Fruits of Paradiſe got together by* Eve; *their diſcourſe at Table:* Raphael *performs his Meſſage, minds* Adam *of his ſtate and of his Enemy; relates, at* Adam's *requeſt, who that Enemy is, and how he came to be ſo, beginning from his firſt Revolt in Heaven, and the occaſion thereof; how he drew his Legions after him to the parts of the North, and there incited them to rebel with them, all but only* Abdiel *a Seraph, who in Argument diſſuades and oppoſes him, then forſakes him.*

NOW Morn her roſie ſteps in th' Eaſtern Clime
Advancing, ſow'd the Earth with Orient Pearl,
When *Adam* wak'd, ſo cuſtom'd, for his ſleep
Was Airy Light from pure digeſtion bred,
And temp'rate vapours bland, which th' only ſound
Of leaves and fuming rills, *Aurora*'s Fan.

Lightly diſpers'd, and the ſhrill Matin Song
Of Birds on every Bough; ſo much the more
His wonder was to find unwak'nd *Eve*
With Treſſes diſcompos'd, and glowing Cheek,
As through unquiet reſt: he on his ſide
Leaning half-rais'd, with looks of cordial Love
Hung over her enamour'd, and beheld
Beauty, which whether waking or aſleep,
Shot forth peculiar Graces; then with voice
Mild, as when *Zephyrus* on *Flora* breaths,
Her hand ſoft touching, whiſper'd thus. Awake,
My faireſt, my eſpous'd, my lateſt found,
Heav'ns laſt beſt gift, my ever new delight;
Awake, the Morning ſhines, and the freſh field
Calls us, we loſe the prime, to mark how ſpring
Our tended Plants, how blows the Citron Grove,
What drops the Myrrhe, and what the balmy Reed,
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid ſweet.

Such whiſpering wak'd her, but with ſtartl'd Eye
On *Adam*, whom embracing, thus ſhe ſpake.

O Sole in whom my thoughts find all repoſe,
My Glory, my Perfection, glad I ſee
Thy face, and Morn return'd, for I this Night,
Such night till this I never paſs'd, have dream'd,
If dream'd, not as I oft am wont, of thee,
Works of day paſt, or morrows next deſign,
But of offence and trouble, which my mind
Knew never till this irkſom Night; methought
Cloſe at mine ear one call'd me forth to walk
With gentle voice, I thought it thine; it ſaid,
Why ſleep'ſt thou *Eve*? now is the pleaſant time,

The

The cool, the ſilent, ſave where ſilence yields
To the night-warbling Bird, that now awake
Tunes ſweeteſt his love-labour'd ſong; now reigns
Full orb'd the Moon, and with more pleaſing light
Shadowy ſets off the face of things; in vain,
If none regard; Heav'n wakes with all his eyes,
Whom to behold but thee, Natures deſire,
In whoſe ſight all things joy, with raviſhment
Attracted by thy beauty ſtill to gaze.
I roſe as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I paſs'd through ways
That brought me on a ſudden to the Tree
Of interdicted Knowledge: fair it ſeem'd,
Much fairer to my fancy than by day:
And as I wondring lookt, beſide it ſtood
One ſhap'd and wing'd like one of thoſe from Heav'n
By us oft ſeen; his dewy locks diſtill'd
Ambroſia; on that Tree he alſo gaz'd;
And, O fair Plant, ſaid he, with fruit ſurcharg'd,
Deigns none to eaſe thy load and taſte thy ſweet,
Nor God, nor Man; is Knowledge ſo deſpis'd?
Or Envy, or what reſerve forbids to taſte?
Forbid who will, none ſhall from me withhold
Longer thy offer'd good, why elſe ſet here?
This ſaid he paus'd not, but with ventrous Arm
He pluck'd, he taſted; me damp horror chill'd
At ſuch bold words vouch'd with a deed ſo bold:
But he thus overjoy'd, O Fruit Divine,
Sweet of thy ſelf, but much more ſweet thus cropt,
Forbidd'n here, it ſeems, as only fit
For Gods, yet able to make Gods of Men:
And why not Gods of Men, ſince good the more
Communicated, more abundant grows,

The Author not impair'd, but honour'd more?
Here, happy Creature, fair Angelick *Eve*,
Partake thou alſo; happy though thou art,
Happier thou may'ſt be, worthier canſt not be:
Taſte this, and be henceforth among the Gods
Thy ſelf a Goddeſs, not to Earth confin'd,
But ſometimes in the Air, as we ſometimes
Aſcend to Heav'n, by merit thine, and ſee
What life the Gods live there, and ſuch live thou.
So ſaying, he drew nigh, and to me held,
Even to my Mouth of that ſame fruit held part
Which he had pluck'd; the pleaſant ſavoury ſmell
So quickn'd appetite, that I, methought,
Could not but taſte. Forthwith up to the Clouds
With him I flew, and underneath beheld
The Earth outſtretcht immenſe, a proſpect wide
And various: wondring at my flight and change
To this high exaltation; ſuddenly
My Guide was gone, and I, methought, ſunk down,
And fell aſleep; but O how glad I wak'd
To find this but a Dream! Thus *Eve* her Night
Related, and thus *Adam* anſwer'd ſad.

Beſt Image of my ſelf and dearer half,
The trouble of thy thoughts this night in ſleep
Affects me equally; nor can I like
This uncouth Dream, of evil ſprung I fear;
Yet evil whence? In thee can harbour none,
Created pure. But know that in the Soul
Are many leſſer Faculties that ſerve
Reaſon as chief; among theſe Fancy next
Her office holds; of all external things,
Which the five watchful Senſes repreſent,
She forms imaginations, Airy ſhapes

Which

Which Reaſon joyning or disjoyning, frames
All what we affirm or what deny, and call
Our Knowledge or Opinion; then retires
Into her private Cell when Nature reſts.
Oft in her abſence mimick Fancy wakes,
To imitate her; but misjoyning ſhapes,
Wild work produces oft, and moſt in Dreams,
Ill matching Words and Deeds long paſt or late.
Some ſuch reſemblances methinks I find
Of our laſt Evenings Talk, in this thy Dream
But with addition ſtrange; yet be not ſad.
Evil into the mind of God or Man
May come and go, ſo unapprov'd, and leave
No ſpot or blame behind: Which gives me hope
That what in ſleep thou did'ſt abhor to dream,
Waking thou never wilt conſent to do.
Be not diſheart'nd then, nor cloud thoſe looks
That wont to be more chearful and ſerene
Than when fair Morning firſt ſmiles on the World,
And let us to our freſh imployments riſe
Among the Groves, the Fountains, and the Flow'rs
That open now their choiceſt boſom'd ſmells
Reſerv'd from Night, and kept for thee in ſtore.

So chear'd he his fair Spouſe, and ſhe was chear'd,
But ſilently a gentle Tear let fall
From either Eye, and wip'd them with her Hair;
Two other precious drops that ready ſtood,
Each in their Chryſtal ſluce, he e'er they fell
Kiſs'd as the gracious ſigns of ſweet remorſe
And pious awe, that fear'd to have offended.

So all was clear'd, and to the Field they haſte.
But firſt from under ſhady arborous roof,

Soon

Soon as they forth were come to open ſight
Of day-ſpring, and the Sun, who ſcarce up riſen
With wheels yet hov'ring o'er the Ocean brim,
Shot parallel to the Earth his dewy ray,
Diſcovering in wide Lantskip all the Eaſt
Of Paradiſe and *Eden*'s happy Plains,
Lowly they bow'd adoring, and began
Their Oriſons, each Morning duly paid
In various ſtyle, for neither various ſtyle
Nor holy rapture wanted they to praiſe
Their Maker, in fit ſtrains pronounc'd or ſung,
Unmeditated, ſuch prompt eloquence
Flow'd from their lips, in Proſe or numerous Verſe,
More tuneable than needed Lute or Harp
To add more ſweetneſs, and they thus began.

Theſe are thy glorious Works, Parent of good,
Almighty, thine this univerſal Frame,
Thus wondrous fair; thy ſelf how wondrous then!
Unſpeakable, who ſit'ſt above theſe Heavens
To us inviſible or dimly ſeen
In theſe thy loweſt works, yet theſe declare
Thy goodneſs beyond thought, and Power Divine:
Speak ye who beſt can tell, ye Sons of light,
Angels, for ye behold him, and with Songs
And choral ſymphonies, Day without Night,
Circle his Throne rejoycing, ye in Heaven,
On Earth joyn all ye Creatures to extol
Him firſt, him laſt, him mid'ſt, and without end.
Faireſt of Stars, laſt in the train of Night,
If better thou belong not to the dawn,
Sure pledge of Day, that crown'ſt the ſmiling Morn
With thy bright Circlet, praiſe him in thy Sphear
While day ariſes, that ſweet hour of prime.

Thou Sun, of this great World both Eye and Soul,
Acknowledge him thy Greater, ſound his praiſe
In thy eternal courſe, both when thou climb'ſt,
And when high Noon haſt gain'd, and when thou fall'ſt.
Moon, that now meet'ſt the orient Sun, now fly'ſt
With the fixt Stars, fixt in their Orb that flies,
And ye five other wandring Fires that move
In myſtick Dance not without Song, reſound
His praiſe, who out of Darkneſs call'd up Light.
Air, and ye Elements the eldeſt birth
Of Nature's Womb, that in quaternion run
Perpetual Circle, multiform; and mix
And nouriſh all things, let your ceaſleſs change
Vary to our great Maker ſtill new praiſe.
Ye Miſts and Exhalations that now riſe
From Hill or ſteaming Lake, dusky or grey,
Till the Sun paint your fleecy skirts with Gold,
In honour to the World's great Author riſe,
Whether to deck with Clouds th' uncolour'd Sky,
Or wet the thirſty Earth with falling ſhowers,
Riſing or falling ſtill advance his praiſe.
His praiſe ye Winds that from four Quarters blow,
Breathe ſoft or loud; and wave your tops, ye Pines,
With every Plant, in ſign of Worſhip wave.
Fountains and ye, that warble, as ye flow,
Melodious Murmurs, warbling tune his praiſe.
Joyn voices all ye living Souls, ye Birds,
That ſinging up to Heaven Gate aſcend,
Bear on your wings; and in your notes his praiſe;
Ye that in Waters glide, and ye that walk
The Earth, and ſtately tread, or lowly creep;
Witneſs if I be ſilent, Morn or Even,
To Hill or Valley, Fountain or freſh Shade
Made vocal by my Song, and taught his praiſe.

Hail univerſal Lord, be bounteous ſtill
To give us only good; and if the Night
Have gather'd aught of Evil or conceal'd,
Diſperſe it, as now Light diſpels the dark.

So pray'd they innocent, and to their thoughts
Firm peace recover'd ſoon and wonted Calm.
On to their Mornings rural work they haſte
Among ſweet Dews and Flowers; where any row
Of Fruit-Trees over-woody reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitleſs Embraces: or they led the Vine
To wed her Elm; ſhe ſpous'd about him twines
Her marriageable Arms, and with her brings
Her Dower, th' adopted Cluſters, to adorn
His barren Leaves. Them thus employ'd beheld
With pity Heav'ns high King, and to him call'd
Raphael, the ſociable Spirit, that deign'd
To travel with *Tobias*, and ſecur'd
Hir marriage with the ſeven-times-wedded Maid.

Raphael, ſaid he, thou hear'ſt what ſtir on Earth
Satan, from Hell ſcap'd through the darkſome Gulf,
Hath rais'd in Paradiſe, and how diſturb'd
This Night the humane pair, how he deſigns
In them at once to ruine all Mankind.
Go therefore, half this day as Friend with Friend
Converſe with *Adam*, in what Bower or Shade
Thou find'ſt him from the heat of Noon retir'd,
To reſpit his Day-labour with repaſt,
Or with repoſe; and ſuch diſcourſe bring on,
As may adviſe him of his happy ſtate,
Happineſs in his power left free to will,
Left to his own free will, his will though free

Yet mutable; whence warn him to beware
He ſwerve not too ſecure: tell him withal
His danger, and from whom, what Enemy,
Late fall'n himſelf from Heav'n, is plotting now
The fall of others from like ſtate of bliſs;
By violence, no, for that ſhall be withſtood,
But by Deceit and Lyes; this let him know,
Leſt wilfully tranſgreſſing he pretend
Surpriſal, unadmoniſht, unforewarn'd.

So ſpake th' Eternal Father, and fulfill'd
All Juſtice: nor delay'd the winged Saint
After his Charge receiv'd; but from among
Thouſand Celeſtial Ardours, where he ſtood
Veil'd with his gorgeous wings, up ſpringing light
Flew through the mid'ſt of Heav'n; th' Angelick Choirs
On each hand parting, to his ſpeed gave way
Through all th' Empyreal road; till at the Gate
Of Heav'n arriv'd, the Gate ſelf-open'd wide
On golden Hinges turning, as by work
Divine the ſov'reign Architect had fram'd.
From hence no Cloud, or, to obſtruct his ſight,
Star interpos'd, however ſmall he ſees,
Not unconform to other ſhining Globes,
Earth and the Gard'n of God, with Cedars crown'd
Above all Hills. As when by night the Glaſs
Of *Galileo*, leſs aſſur'd, obſerves
Imagin'd Lands and Regions in the Moon:
Or Pilot from amid'ſt the *Cyclades*,
Delos or *Samos* firſt appearing kens
A cloudy ſpot. Down thither prone in flight
He ſpeeds, and through the vaſt Ethereal Sky
Sails between Worlds and Worlds, with ſteddy wing
Now on the polar Winds, then with quick Fan

Winnows the buxom Air; till within ſoar
Of tow'ring Eagles, to all the Fowls he ſeems
A *Phœnix*, gaz'd by all, as that ſole Bird
When to enſhrine his relicks in the Sun's
Bright Temple, to *Ægyptian Thebes* he flies.
At once on th' Eaſtern Cliff of Paradiſe
He lights, and to his proper ſhape returns
A Seraph wing'd; ſix wings he wore, to ſhade
His lineaments Divine; the pair that clad
Each ſhoulder broad, came mantling o'er his breaſt
With regal Ornament; the middle pair
Girt like a Starry Zone his waſte, and round
Skirted his Loyns and Thighs with downy Gold
And colours dipt in Heav'n; the third his Feet
Shadow'd from either Heel with feather'd mail
Sky tinctur'd grain. Like *Maia*'s Son he ſtood,
And ſhook his Plumes, that Heav'nly fragrance fill'd
The circuit wide. Streight knew him all the Bands
Of Angels under watch; and to his ſtate,
And to his meſſage high in Honour riſe;
For on ſome Meſſage high they gueſs'd him bound.
Their glittering Tents he paſs'd, and now is come
Into the bliſsful Field, through Groves of Myrrhe,
And flow'ring Odours, Caſſia, Nard and Balm;
A Wilderneſs of ſweets; for Nature here
Wanton'd as in her prime, and play'd at will
Her Virgin Fancies, pouring forth more ſweet,
Wild above Rule or Art: enormous bliſs.
Him through the ſpicy Foreſt onward come
Adam diſcern'd, as in the door he ſat
Of his cool Bower, while now the mounted Sun
Shot down direct his fervid Rays to warm
Earths inmoſt womb, more warmth than *Adam* needs;
And *Eve* within, due at her hour prepar'd

For

For dinner ſavoury Fruits, of taſte to pleaſe
True appetite, and not diſreliſh Thirſt
Of nectarous draughts between, from milky ſtream,
Berry or Grape: to whom thus *Adam* call'd.

Haſte hither *Eve*, and worth thy ſight behold
Eaſtward among thoſe Trees, what glorious ſhape
Comes this way moving; ſeems another Morn
Ris'n on mid-noon; ſome great beheſt from Heav'n
To us perhaps he brings, and will vouchſafe
This day to be our Gueſt. But go with ſpeed,
And what thy ſtores contain, bring forth and pour
Abundance, fit to honour and receive
Our Heav'nly ſtranger; well we may afford
Our Givers their own Gifts, and large beſtow
From large beſtow'd, where Nature multiplies
Her fertile growth, and by disburth'ning grows
More fruitful, which inſtructs us not to ſpare.

To whom thus *Eve*, *Adam*, Earth's hollow'd Mold
Of God inſpir'd, ſmall ſtore will ſerve, where ſtore,
All ſeaſons, ripe for uſe hangs on the ſtalk;
Save what by frugal ſtoring firmneſs gains
To nouriſh, and ſuperfluous moiſt conſumes:
But I will haſte and from each bough and break,
Each Plant and juicieſt Gourd will pluck ſuch choice
To entertain our Angel Gueſt, as he
Beholding ſhall confeſs that here on Earth
God hath diſpenc'd his Bounties as in Heav'n.

So ſaying, with diſpatchful looks in haſte
She turns, on hoſpitable thoughts intent
What choice to chuſe for delicacy beſt
What order, ſo contriv'd as not to mix

Taſtes,

Taſtes, not well joyn'd, inelegant, but bring
Taſte after taſte upheld with kindlieſt change,
Beſtirs her then, and from each tender ſtalk
Whatever Earth all-bearing Mother yields
In *India* Eaſt or Weſt, or middle Shoar
In *Pontus* or the *Punick* Coaſt, or where
Alcinous reign'd, fruit of all kinds, in coat,
Rough or ſmooth rin'd, or bearded husk, or ſhell
She gathers, Tribute large, and on the board
Heaps with unſparing hand; for drink the Grape
She cruſhes, inoffenſive mouſt, and meaths
From many a Berry, and from ſweet Kernels preſt
She tempers dulcet Creams, nor theſe to hold
Wants her fit Veſſels pure, then ſtrews the ground
With Roſe and Odors from the Shrub unſum'd.
Mean while our primitive great Sire, to meet
His God-like gueſt, walks forth without more train
Accompany'd than with his own complete
Perfections, in himſelf was all his ſtate,
More ſolemn than the tedious pomp that waits
On Princes, when their rich Retinue long
Of Horſes led, and Grooms beſmear'd with Gold
Dazles the Croud, and ſets them all agape.
Nearer his preſence, *Adam*, though not aw'd,
Yet with ſubmiſs approach and reverence meek,
As to a ſuperiour Nature, bowing low.

Thus ſaid, Native of Heav'n, for other place
None can than Heav'n ſuch glorious ſhape contain,
Since by deſcending from the Thrones above,
Thoſe happy places thou haſt deign'd a while
To want, and honour theſe, vouchſafe with us
Two only, who yet by ſov'reign gift poſſeſs
This ſpacious ground, in yonder ſhady Bower

To reſt, and what the Garden choiceſt bears
To ſit and taſte, till this Meridian heat
Be over, and the Sun more coole decline.

Whom thus th' Angelick Vertue anſwer'd mild,
Adam, I therefore came, nor art thou ſuch
Created, or ſuch place haſt here to dwell,
As may not oft invite, though Spirits of Heav'n
To viſit thee; lead on then where thy Bower
O'erſhades; for theſe mid-hours, till Evening riſe
I have at will. So to the Sylvan Lodge
They came, that like *Pomona*'s Arbour ſmil'd
With flourets deck'd and fragrant ſmells; but *Eve*
Undeckt, ſave with her ſelf more lovely fair
Than Wood-Nymph, or the faireſt Goddeſs feign'd
Of three that in Mount *Ida* naked ſtrove,
Stood to entertain her Gueſt from Heav'n; no veil
She needed, Vertue-proof, no thought infirm
Alter'd her cheek. On whom the Angel *Hail*,
Beſtow'd, the holy ſalutation us'd
Long after to bleſt *Mary*, ſecond *Eve*.

Hail Mother of Mankind, whoſe fruitful Womb
Shall fill the World more numerous with thy Sons,
Than with theſe various fruits the Trees of God
Have heap'd this Table. Rais'd of graſſie Turf
Their Table was, and moſſie ſeats had round,
And on her ample Square from ſide to ſide
All *Autumn* pil'd, though *Spring* and *Autumn* here
Danc'd hand in hand. A while diſcourſe they hold;
No fear leſt Dinner cool; when thus began
Our Author. Heav'nly ſtranger, pleaſe to taſte
Theſe Bounties which our Nouriſher, from whom

All

All perfect good unmeaſur'd out, deſcends,
To us for food and for delight hath caus'd
The Earth to yield; unſavoury food perhaps
To ſpiritual Natures; only this I know,
That one Celeſtial Father gives to all.

To whom the Angel. Therefore what he gives
(Whoſe praiſe be ever ſung) to man in part
Spiritual, may of pureſt Spirits be found
No ingrateful food: and food alike thoſe pure
Intelligential ſubſtances require
As doth your Rational; and both contain
Within them every lower faculty
Of ſenſe, whereby they hear, ſee, ſmell, touch, taſte,
Taſting concoct, digeſt, aſſimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be ſuſtain'd and fed; of Elements
The groſſer feeds the purer, Earth the Sea,
Earth and the Sea feed Air, the Air thoſe Fires
Ethereal, and as loweſt firſt the Moon;
Whence in her viſage round thoſe ſpots, unpurg'd
Vapours not yet into her ſubſtance turn'd.
Nor doth the Moon no nouriſhment exhale
From her moiſt Continent to higher Orbs.
The Sun that Light imparts to all, receives
From all his alimental recompence
In humid exhalations, and at Even
Sups with the Ocean: though in Heav'n the Trees
Of life ambroſial frutage bear, and Vines
Yield Nectar, though from off the boughs each Morn
We bruſh mellifluous Dews, and find the ground
Cover'd with Pearly grain: yet God hath here
Varied his bounty ſo with new delights,

As

As may compare with Heav'n; and to taſte
Think not I ſhall be nice. So down they ſat,
And to their Viands fell, nor ſeemingly
The Angel, nor in miſt, the common gloſs
Of Theologians, but with keen diſpatch
Of real hunger, and concoctive heat
To tranſubſtantiate? what redounds, tranſpires
Through Spirits with eaſe; nor wonder; if by fire
Of ſooty coal the Empirick Alchimiſt
Can turn, or holds it poſſible to turn
Metals of droſſieſt Ore to perfect Gold
As from the Mine. Mean while at Table *Eve*
Miniſter'd naked, and their flowing Cups
With pleaſant Liquors crown'd: O innocence
Deſerving Paradiſe! if ever, then,
Then had the Sons of God excuſe to have been
Enamour'd at that ſight; but in thoſe Hearts
Love unlibidinous reign'd, nor jealouſie
Was underſtood, the injur'd Lovers Hell.

Thus when with Meats and Drinks they had ſuffic'd,
Not burthn'd Nature, ſudden mind aroſe
In *Adam*, not to let th' occaſion paſs
Given him by this great Conference to know
Of things above this World, and of their being
Who dwell in Heav'n, whoſe excellence he ſaw
Tranſcend his own ſo far, whoſe radiant forms
Divine effulgence, whoſe high Power ſo far
Exceeded humane, and his wary ſpeech
Thus to th' Empyreal Miniſter he fram'd.

Inhabitant with God, now know I well
Thy favour in this Honour done to Man,
Under whoſe lowly roof thou haſt vouchſaf'd

To enter, and theſe Earthly fruits to taſte,
Food not of Angels, yet accepted ſo,
As that more willingly thou could'ſt not ſeem
At Heav'ns high feaſt to have fed: yet what compare?

To whom the winged Hierarch reply'd.
O *Adam*, one Almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good, created all
Such to perfection, one firſt matter all,
Indu'd with various forms, various degrees
Of ſubſtance, and in things that live, of life;
But more refin'd, more ſpirituous, and pure,
As nearer to him plac'd or nearer tending
Each in their ſeveral active Spheres aſſign'd,
Till body up to ſpirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green ſtalk, from thence the leaves
More airy, laſt the bright conſummate flower
Spirits odorous breathes: flowers and their fruit
Man's nouriſhment, by gradual ſcale ſublim'd
To vital Spirits aſpire, to animal,
To intellectual, give both life and ſenſe,
Fancy and Underſtanding, whence the Soul
Reaſon receives, and Reaſon is her being,
Diſcurſive or intuitive; diſcourſe
Is oftest yours, the latter moſt is ours,
Differing but in degree, of kind the ſame.
Wonder not then, what God for you ſaw good
If I refuſe not, but convert, as you
To proper ſubſtance; time may come when Men
With Angels may participate, and find
No inconvenient Diet, nor too light Fare:
And from theſe corporal Nutriments perhaps

Your Bodies may at laſt turn all to Spirit,
Improv'd by tract of time, and wing'd aſcend
Ethereal, as we, or may at choice
Here or in Heav'nly Paradiſes dwell;
If ye be found obedient, and retain
Unalterably firm his love entire
Whoſe Progeny ye are. Mean while enjoy
Your fill what happineſs this happy ſtate
Can comprehend, incapable of more.

To whom the Patriarch of Mankind reply'd,
O favourable Spirit, propitious Gueſt,
Well haſt thou taught the way that might direct
Our knowledge, and the ſcale of Nature ſet
From centre to circumference, whereon
In contemplation of created things
By ſteps we may aſcend to God. But ſay,
What meant the caution joyn'd, *if ye be found*
Obedient? Can we want Obedience then
To him, or poſſibly his love deſert
Who form'd us from the Duſt, and plac'd us here
Full to the utmoſt meaſure of what bliſs
Humane deſires can ſeek or apprehend?

To whom the Angel. Son of Heav'n and Earth,
Attend: That thou art happy, owe to God;
That thou continu'ſt ſuch, owe to thy ſelf,
That is, to thy Obedience; therein ſtand.
This was that caution giv'n thee; be advis'd,
God made thee perfect, not immutable;
And good he made thee, but to perſevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by Fate
Inextricable, or ſtrict neceſſity,

Our voluntary ſervice he requires,
Not our neceſſitated, ſuch with him
Finds no acceptance, nor can find, for how
Can Hearts, not free, be try'd whether they ſerve
Willing or no, who will but what they muſt
By Deſtiny, and can no other chuſe?
My ſelf and all th' Angelick Hoſt that ſtand
In ſight of God enthron'd, our happy ſtate
Hold, as you yours, while our obedience holds;
On other ſurety none; freely we ſerve,
Becauſe we freely love, as in our will
To love or not; in this we ſtand or fall:
And ſome are fall'n, to diſobedience fall'n,
And ſo from Heav'n to deepeſt Hell; O fall
From what high ſtate of bliſs into what woe!

To whom our great Progenitor. Thy words
Attentive, and with more delightful Ear,
Divine Inſtructor, I have heard, than when
Cherubick Songs by night from neighbouring Hills
Aereal Muſick ſend: nor knew I not
To be both Will and Deed created free;
Yet that we never ſhall forget to love
Our Maker, and obey him whoſe command
Single, is yet ſo juſt, my conſtant thoughts
Aſſur'd me, and ſtill aſſure: though what thou tell'ſt
Hath paſt in Heav'n, ſome doubt within me move,
But more deſire to hear, if thou conſent,
The full relation, which muſt needs be ſtrange,
Worthy of ſacred ſilence to be heard;
And we have yet large day, for ſcarce the Sun
Hath finiſht half his Journey, and ſcarce begins
His other half in the great Zone of Heav'n.

Thus *Adam* made requeſt, and *Raphael*
After ſhort pauſe aſſenting, thus began.

High matter thou injoyn'ſt me, O prime of Men,
Sad task and hard, for how ſhall I relate
To humane ſenſe th' inviſible exploits
Of warring Spirits; how without remorſe
The ruine of ſo many glorious once
And perfect while they ſtood; how laſt unfold
The ſecrets of another World, perhaps
Not lawful to reveal? yet for thy good
This is diſpenc'd, and what ſurmounts the reach
Of humane ſenſe, I ſhall delineate ſo,
By lik'ning ſpiritual to corporeal forms,
As may expreſs them beſt, though what if Earth
Be but the ſhadow of Heav'n, and things therein
Each to other like, more than on Earth is thought?

As yet this World was not, and *Chaos* wild
Reign'd where theſe Heav'ns now roll, where Earth now reſts
Upon her Centre pois'd, when on a day
(For time, though in Eternity, apply'd
To motion, meaſures all things durable
By preſent, paſt and future) on ſuch day
As Heav'ns great Year brings forth, th' Empyreal Hoſt
Of Angels by Imperial Summons call'd,
Innumerable before th' Almighty's Throne
Forthwith from all the ends of Heav'n appear'd:
Under their Hierarchs in orders bright
Ten thouſand thouſand Enſigns high advanc'd,
Standards and Gonfalons 'twixt Van and Rere
Stream in the Air, and for diſtinction ſerve
Of Hierarchies, of Orders and Degrees;

Or

Or in their glittering Tiſſues bear imblaz'd
Holy Memorials, acts of Zeal and Love
Recorded eminent. Thus when in Orbs
Of circuit inexpreſſible they ſtood,
Orb within Orb, the Father infinite,
By whom in bliſs imboſom'd, ſat the Son
Amid'ſt as from a flaming Mount, whoſe top
Brightneſs had made inviſible, thus ſpake.

Hear all ye Angels, Progeny of Light,
Thrones, Dominations, Princedoms, Vertues, Powers,
Hear my Decree, which unrevok'd ſhall ſtand.
This day I have begot whom I declare
My only Son, and on this holy Hill
Him have anointed, whom ye now behold
At my right hand; your Head I him appoint;
And by my ſelf have ſworn to him ſhall bow
All Knees in Heav'n, and ſhall confeſs him Lord:
Under his great Vicegerent Reign abide
United as one individual Soul
For ever happy: him who diſobeys
Me diſobeys, breaks union, and that day
Caſt out from God and bleſſed viſion, falls
Into utter darkneſs, deep ingulft, his place
Ordain'd without redemption, without end.

So ſpake th' Omnipotent, and with his words
All ſeem'd well pleas'd, all ſeem'd, but were not all.
That day, as other ſolemn days, they ſpent
In ſong and dance about the ſacred Hill,
Myſtical dance, which yonder Starry Sphere
Of Planets and of fixt in all her Wheels
Reſembles neareſt, mazes intricate,
Eccentrick, intervolv'd, yet regular

Then moſt, when moſt irregular they ſeem
And in their motions harmony Divine
So ſmooths her charming tones, that God's own Ear
Liſtens delighted. Evening now approach'd
(For we have alſo our Evening and our Morn,
We ours for change delectable, not need)
Forthwith from dance to ſweet repaſt they turn
Deſirous; all in Circles as they ſtood,
Tables are ſet, and on a ſudden pil'd
With Angels Food, and rubied Nectar flows
In Pearl, in Diamond, and maſſie Gold,
Fruit of delicious Vines, the growth of Heav'n.
On flowers repos'd, and with freſh flowrets crown'd,
They Eat, they Drink, and in communion ſweet
Quaff Immortality and Joy, ſecure
Of ſurfeit where full meaſure only bounds
Exceſs, before th' all bounteous King, who ſhowr'd
With copious hand, rejoycing in their joy.
Now when ambroſial Night with Clouds exhal'd
From that high mount of God, whence light and ſhade
Spring both, the face of brighteſt Heav'n had chang'd
To grateful Twilight (for Night comes not there
In darker veil) and roſeate Dews diſpos'd
All but the unſleeping Eyes of God to reſt,
Wide over all the Plain, and wider far
Than all this globous Earth in Plain outſpread,
(Such are the Courts of God) Th' Angelick throng
Diſperſt in Bands and Files their Camp extend
By living Streams among the Trees of Life,
Pavilions numberleſs, and ſudden rear'd,
Celeſtial Tabernacles, where they ſlept
Fann'd with cool Winds, ſave thoſe who in their courſe
Melodious Hymns about the ſov'reign Throne
Alternate all Night long: but not ſo wak'd

Satan

Satan, ſo call him now, his former name
Is heard no more in Heav'n; he of the firſt,
If not the firſt Arch-angel, great in Power,
In favour and pre-eminence, yet fraught
With envy againſt the Son of God, that day
Honour'd by his great Father, and proclaim'd
Meſſiah King anointed, could not bear
Through pride that ſight, and thought himſelf impair'd.
Deep malice thence conceiving and diſdain,
Soon as midnight brought on the dusky hour
Friendlieſt to ſleep and ſilence, he reſolv'd
With all his Legions to diſlodge, and leave
Unworſhipt, unobey'd the Throne ſupreme
Contemptuous, and his next ſubordinate
Awak'ning, thus to him in ſecret ſpake.

Sleep'ſt thou, Companion dear, what ſleep can cloſe
Thy Eye-lids? and remembreſt what Decree
Of yeſterday, ſo late hath paſt the lips
Of Heav'ns Almighty. Thou to me thy thoughts
Waſt wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy ſleep diſſent? new Laws thou ſeeſt impos'd;
New Laws from him who reigns, new minds may raiſe
In us who ſerve, new Counſels, to debate
What doubtful may enſue, more in this place
To utter is not ſafe. Aſſemble thou
Of all thoſe Myriads which we lead the Chief;
Tell them that by command, e'er yet dim Night
Her ſhadowy Cloud withdraws, I am to haſte,
And all who under me their Banners wave,
Homeward with flying march where we poſſeſs
The Quarters of the North, there to prepare
Fit entertainment to receive our King

The great *Meſſiah*, and his new Commands,
Who ſpeedily through all the Hierarchies
Intends to paſs triumphant and give Laws.

So ſpake the falſe Arch-Angel, and infus'd
Bad influence into th' unwary Breaſt
Of his Aſſociate; he together calls,
Or ſeveral one by one, the Regent Powers,
Under him Regent, tells, as he was taught,
That the moſt High commanding, now e'er Night,
Now e'er dim Night had diſincumber'd Heav'n,
The great Hierarchal Standard was to move;
Tells the ſuggeſted cauſe, and caſts between
Ambiguous words and jealouſies to ſound
Or taint integrity; but all obey'd
The wonted ſignal, and ſuperiour voice
Of their great Potentate; for great indeed
His name, and high was his degree in Heav'n;
His count'nance, as the Morning Star that guides
The ſtarry flock, allur'd them, and with lies
Drew after him the third part of Heav'ns Hoſt:
Mean while th' Eternal eye, whoſe ſight diſcerns
Abſtruſeſt thoughts from forth his holy Mount
And from within the golden Lamps that burn
Nightly before him, ſaw without their light
Rebellion riſing, ſaw in whom, how ſpread
Among the ſons of Morn, what multitudes
Were banded to oppoſe his high Decree;
And ſmiling to his only Son thus ſaid.

Son, thou in whom my glory I behold
In full reſplendence, Heir of all my might,
Nearly it now concerns us to be ſure
Of our Omnipotence, and with what Arms

We mean to hold what anciently we claim
Of Deity or Empire, ſuch a Foe
Is riſing, who intends to erect his Throne
Equal to ours, throughout the ſpacious North;
Nor ſo content, hath in his thought to try
In Battel, what our Power is, or our Right,
Let us adviſe, and to this hazard draw
With ſpeed what force is left, and all imploy
In our defence, leſt unawares we loſe
This our high place, our Sanctuary, our Hill.

To whom the Son with calm aſpect and clear
Lightning Divine, ineffable, ſerene,
Made anſwer. Mighty Father, thou thy Foes
Juſtly haſt in deriſion, and ſecure
Laugh'ſt at their vain deſigns and tumults vain,
Matter to me of Glory, whom their hate
Illuſtrates, when they ſee all Regal Power
Giv'n me to quell their Pride, and in event
Know whether I be dextrous to ſubdue
Thy Rebels, or be found the worſt in Heav'n.

So ſpake the Son, but *Satan* with his Powers
Far was advanc'd on winged ſpeed, an Hoſt
Innumerable as the Stars of Night,
Or Stars of Morning, Dew-drops, which the Sun
Impearls on every Leaf and every Flower.
Regions they paſs'd, the mighty Regencies,
Of Seraphim, and Potentates, and Thrones
In their triple Degrees, Regions to which
All thy Dominion, *Adam*, is no more
Than what this Garden is to all the Earth,
And all the Sea, from one entire globoſe
Stretcht into Longitude; which having paſs'd

At length into the limits of the North
They came, and *Satan* to his Royal ſeat
High on a Hill, far blazing, as a Mount
Rais'd on a Mount, with Pyramids and Towers
From Diamond Quarries hew'n, and Rocks of Gold,
The Palace of great *Lucifer*, (ſo call
That Structure in the Dialect of Men
Interpreted) which not long after, he
Affecting all equality with God,
In imitation of that Mount whereon
Meſſiah was declar'd in ſight of Heav'n,
The Mountain of the Congregation call'd;
For thither he aſſembl'd all his Train,
Pretending ſo commanded to conſult
About the great reception of their King,
Thither to come, and with calumnious Art
Of counterfeited truth thus held their Ears.

Thrones, Dominations, Princedoms, Virtues, Powers,
If theſe magnifick Titles yet remain
Not merely titular, ſince by Decree
Another now hath to himſelf ingroſs'd
All Power, and us Eclips'd under the name
Of King Anointed, for whom all this haſte
Of midnight March, and hurried meeting here,
This only to conſult how we may beſt
With what may be devis'd of Honours new
Receive him coming to receive from us
Knee-tribute yet unpaid, proſtration vile,
Too much to one, but double how endur'd,
To One and to his Image now proclaim'd?
But what if better Counſels might erect
Our Minds and teach us to caſt off this Yoke?
Will ye ſubmit your Necks, and chuſe to bend

The ſupple knee? ye will not, if I truſt
To know you right, or if ye know your ſelves
Natives and Sons of Heaven poſſeſt before
By none, and if not equal all, yet free,
Equally free; for Orders and Degrees
Jar not with Liberty, but well conſiſt.
Who can in reaſon then or right aſſume
Monarchy over ſuch as live by right
His Equals, if in power and ſplendor leſs,
In freedom equal? or can introduce
Law and Edict on us, who without Law
Err not, much leſs for this to be our Lord,
And look for adoration to th'abuſe
Of thoſe Imperial Titles which aſſert
Our being ordain'd to govern, not to ſerve?

Thus far his bold diſcourſe without controul
Had audience, when among the Seraphim
Abdiel, than whom none with more zeal ador'd
The Deity, and divine commands obey'd,
Stood up, and in a flame of zeal ſevere
The current of his fury thus oppos'd.

O argument blaſphemous, falſe and proud?
Words which no ear ever to hear in Heav'n
Expected, leaſt of all from thee, ingrate,
In place thy ſelf ſo high above thy Peers.
Canſt thou with impious obloquy condemn
The juſt Decree of God, pronounc'd and ſworn,
That to his only Son by right endu'd
With Regal Sceptre, every Soul in Heav'n
Shall bend the Knee, and in that honour due
Confeſs him rightful King? unjuſt thou ſay'ſt
Flatly unjuſt, to bind with Laws the free,

And equal over equals to let reign,
One over all with unſucceeded power.
Shalt thou give Law to God, ſhalt thou diſpute
With him the points of liberty, who made
Thee what thou art, and form'd the Powers of Heav'n
Such as he pleas'd, and circumſcrib'd their being?
Yet by experience taught we know how good,
And of our good, and of our dignity
How provident he is, how far from thought
To make us leſs, bent rather to exalt
Our happy ſtate under one head more near
United. But to grant it thee unjuſt,
That equal over equals Monarch Reign:
Thy ſelf, though great and glorious, doſt thou count,
Or all Angelick Nature join'd in one,
Equal to him begotten Son, by whom
As by his Word the mighty Father made
All things, ev'n thee, and all the Spirits of Heav'n
By him created in their bright degrees,
Crown'd them with Glory, and to their Glory nam'd
Thrones, Dominations, Princedoms, Virtues, Powers,
Eſſential Powers, nor by his Reign obſcur'd,
But more Illuſtrious made, ſince he the Head
One of our number thus reduc'd becomes,
His Laws our Laws, all Honour to him done
Returns our own? Ceaſe then this impious rage,
And tempt not theſe, but haſt'n to appeaſe
Th' incenſed Father, and th' incenſed Son,
While Pardon may be found in time beſought.

So ſpake the fervent Angel, but his zeal
None ſeconded, as out of ſeaſon judg'd,
Or ſingular and raſh, whereat rejoyc'd
Th' Apoſtate, and more haughty thus reply'd.

That

That we were form'd then ſay'ſt thou? and the work
Of ſecondary hands, by task transferr'd
From Father to his Son? ſtrange point and new!
Doctrine which we would know whence learnt: who ſaw
When this creation was? remembreſt thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us ſelf-begot, ſelf-rais'd
By our own quick'ning Power, when fatal courſe
Had circl'd his full Orb, the birth mature
Of this our native Heav'n, Ethereal Sons.
Our puiſſance is our own, our own right hand
Shall teach us higheſt deeds, by proof to try
Who is our equal: then thou ſhalt behold
Whether by ſupplication we intend
Addreſs, and to begirt th' Almighty Throne
Beſeeching or beſieging. This report,
Theſe tidings carry to th' anointed King;
And fly, e're Evil intercept thy flight.

He ſaid, and as the ſound of Waters deep
Hoarſe murmur echo'd to his words applauſe
Through the infinite Hoſt; nor leſs for that
The flaming Seraph fearleſs, though alone
Encompas'd round with Foes, thus anſwer'd bold.

O alienate from God, O Spirit accurſt,
Forſaken of all good; I ſee thy fall
Determin'd, and thy hapleſs crew involv'd
In this perfidious fraud, contagion ſpread
Both of thy Crime and Puniſhment: henceforth
No more be troubl'd how to quit the yoke
Of God's *Meſſiah*; thoſe indulgent Laws
Will not be now vouchſaf'd, other Decrees

Againſt

Againſt thee are gone forth without recall;
That Golden Sceptre which thou did'ſt reject,
Is now an Iron Rod to bruiſe and break
Thy diſobedience. Well thou did'ſt adviſe,
Yet not for thy advice or threats I fly
Theſe wicked Tents devoted, leſt the wrath
Impendent, raging into ſudden flame
Diſtinguiſh not: for ſoon expect to feel
His Thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou ſhalt know.

So ſpake the Seraph *Abdiel* faithful found,
Among the faithleſs, faithful only he;
Among innumerable falſe, unmov'd,
Unſhak'n, unſeduc'd, unterrifi'd,
His Loyalty he kept, his Love, his Zeal;
Nor number, nor example with him wrought
To ſwerve from truth, or change his conſtant mind
Though ſingle. From amid'ſt them forth he paſs'd,
Long way through hoſtile ſcorn, which he ſuſtain'd
Superiour, nor of violence fear'd aught;
And with retorted ſcorn his back he turn'd
On thoſe proud Tow'rs to ſwift deſtruction doom'd.

The End of the Fifth Book.



Medina inven.

Paradiſe Loſt.

BOOK VI.

The ARGUMENT.

Raphael *continues to relate how* Michael *and* Gabriel *were ſent forth to Battel againſt* Satan *and his Angels. The firſt Fight deſcrib'd:* Satan *and his Powers retire under Night: He calls a Council, invents deviliſh Engines, which in the ſecond days Fight put* Michael *and his Angels to ſome diſorder; but they at length pulling up Mountains overwhelm'd both the Force and Machines of* Satan: *Yet the Tumult not ſo ending, God on the third day ſends* Meſſiah *his Son, for whom he had reſerv'd the Glory of that Victory: He in the Power of his Father coming to the place, and cauſing all his Legions to ſtand ſtill on either ſide, with his Chariot and Thunder driving into the mid'ſt of his Enemies, purſues them unable to reſiſt towards the Wall of Heaven; which opening, they leap down with horror and confuſion into the place of Puniſhment prepar'd for them in the Deep:* Meſſiah *returns with Triumph to his Father.*

ALL night the dreadleſs Angel unpurſu'd (Morn,
Through Heav'ns wide Champain held his way, till
Wak'd by the circling hours, with roſie hand
Unbarr'd the Gates of Light. There is a Cave
Within the Mount of God, faſt by his Throne,
Where Light and Darkneſs in perpetual round
Lodge and diſlodge by turns, which makes through Heav'n

Grateful viciſſitude, like Day and Night;
Light iſſues forth, and at the other door
Obſequious darkneſs enters, till her hour
To veil the Heav'n, though darkneſs there might well
Seem twilight here; and now went forth the Morn
Such as in higheſt Heav'n, array'd in Gold
Empyreal, from before her vaniſht Night,
Shot through with orient Beams: when all the Plain
Cover'd with thick embattel'd Squadrons bright,
Chariots and flaming Arms, and fiery Steeds
Reflecting blaze on blaze, firſt met his view:
War he perceiv'd, War in procinct, and found
Already known what he for news had thought
To have reported: gladly then he mixt
Among thoſe friendly Powers who him receiv'd
With Joy and Acclamations loud, that one
That of ſo many Myriads fall'n, yet one
Return'd not loſt: On to the ſacred Hill
They led him high applauded, and preſent
Before the Seat ſupreme; from whence a voice
From mid'ſt a Golden Cloud thus mild was heard.

Servant of God, well done, well haſt thou fought
The better fight, who ſingle haſt maintain'd
Againſt revolted multitudes the Cauſe
Of Truth, in word mightier than they in Arms;
And for the teſtimony of Truth haſt born
Univerſal reproach, far worſe to bear
Than violence: for this was all thy care
To ſtand approv'd in ſight of God, though Worlds
Judg'd thee perverſe: the eaſier conqueſt now
Remains thee, aided by this Hoſt of Friends,
Back on thy Foes more glorious to return
Than ſcorn'd thou did'ſt depart, and to ſubdue

By

By force, who reaſon for their Law refuſe,
Right reaſon for their Law, and for their King
Meſſiah, who by right of merit reigns.
Go *Michael* of Celeſtial Armies Prince,
And thou in Military Proweſs next,
Gabriel, lead forth to Battel theſe my Sons
Invincible, lead forth my armed Saints
By Thouſands and by Millions rang'd for fight,
Equal in number to that Godleſs crew
Rebellious, them with fire and hoſtile Arms
Fearleſs aſſault, and to the brow of Heav'n
Purſuing drive them out from God and bliſs,
Into their place of Puniſhment, the Gulf
Of *Tartarus*, which ready opens wide
His fiery *Chaos* to receive their fall.

So ſpake the Sov'reign voice, and Clouds began
To darken all the Hill, and ſmoke to rowl
In dusky wreaths, reluctant flames, the ſign
Of wrath awak'd: nor with leſs dread the loud
Ethereal Trumpet from on high gan blow:
At which command the Powers Militant,
That ſtood for Heav'n, in mighty Quadrate joyn'd
Of Union irreſiſtable, mov'd on
In ſilence their bright Legions to the ſound
Of inſtrumental Harmony that breath'd
Heroick Ardour to advent'rous deeds
Under their God-like Leaders, in the Cauſe
Of God and his *Meſſiah*. On they move
Indiſſolubly firm; nor obvious Hill,
Nor ſtraitning Vale, nor Wood, nor Stream divides
Their perfect Ranks; for high above the ground
Their march was, and the paſſive Air up bore
Their nimble tread, as when the total kind

Of Birds in orderly array on wing
Came ſummon'd over *Eden* to receive
Their names of thee; ſo over many a tract
Of Heav'n they march'd, and many a Province wide
Tenfold the length of this Terrene: at laſt
Far in th' Horizon to the North appear'd
From skirt to skirt a fiery Region, ſtretcht
In battailous aſpect, and nearer view
Briſtl'd with upright beams innumerable
Of rigid Spears, and Helmets throng'd, and Shields
Various, with boaſtful Argument portray'd,
The banded Powers of *Satan* haſting on
With furious expedition; for they ween'd
That ſelf ſame day by fight, or by ſurprize
To win the Mount of God, and on his Throne
To ſet the envier of his State, the proud
Aſpirer, but their thoughts prov'd fond and vain
In the mid way: though ſtrange to us it ſeem'd
At firſt, that Angel ſhould with Angel war,
And in fierce hoaſting meet, who wont to meet
So oft in Feſtivals of joy and love
Unanimous, as Sons of one great Sire
Hymning th' Eternal Father: but the ſhout
Of Battel now began, and ruſhing ſound
Of onſet ended ſoon each milder thought.
High in the mid'ſt exalted as a God
Th' Apoſtate in his Sun-bright Chariot ſat
Idol of Majeſty Divine, enclos'd
With Flaming Cherubim, and golden Shields;
Then lighted from his gorgeous Throne, for now
'Twixt Hoſt and Hoſt but narrow ſpace was left,
A dreadful interval, and Front to Front
Preſented ſtood in terrible array
Of hideous length: before the cloudy Van,

On the rough edge of Battel e're it joyn'd,
Satan with vaſt and haughty ſtrides advanc'd,
Came tow'ring, arm'd in Adamant and Gold;
Abdiel that ſight endur'd not, where he ſtood
Among the mightieſt, bent on higheſt deeds,
And thus his own undaunted Heart explores.

O Heav'n! that ſuch reſemblance of the Higheſt
Should yet remain, where faith and realty
Remain not; wherefore ſhould not ſtrength and might
There fail where Vertue fails, or weakeſt prove
Where boldeſt; though to ſight unconquerable?
His puiſſance, truſting in th' Almighty's aid,
I mean to try, whoſe Reaſon I have try'd
Unſound and falſe; nor is it aught but juſt,
That he who in debate of Truth hath won,
Should win in Arms, in both diſputes alike
Victor; though brutiſh that conteſt and foul,
When Reaſon hath to deal with Force, yet ſo
Moſt reaſon is that Reaſon overcome.

So pondering, and from his armed Peers
Forth ſtepping oppoſite, half way he met
His daring Foe, at this prevention more
Incens'd, and thus ſecurely him defi'd.

Proud, art thou met? thy hope was to have reach'd
The height of thy aſpiring unoppos'd,
The Throne of God unguarded, and his ſide
Abandon'd at the terror of thy Power
Or potent Tongue; Fool, not to think how vain
Againſt th' Omnipotent to riſe in Arms;
Who out of ſmalleſt things could without end
Have rais'd inceſſant Armies to defeat

Thy

Thy Folly; or with ſolitary hand
Reaching beyond all limit at one blow
Unaided could have finiſh'd thee, and whelm'd
Thy Legions under darkneſs; but thou ſeeſt
All are not of thy Train; there be who Faith
Prefer, and Piety to God, though then
To thee not viſible, when I alone
Seem'd in thy World erroneous to diſſent
From all: my Sect thou ſeeſt, now learn too late
How few ſometimes may know, when thouſands err.

Whom the grand Foe with ſcornful eye askance
Thus anſwer'd. Ill for thee, but in wiſh'd hour
Of my Revenge, firſt ſought for thou return'ſt
From flight, ſeditious Angel, to receive
Thy merited reward, the firſt aſſay
Of this right hand provok'd, ſince firſt that tongue
Inſpir'd with contradiction durſt oppoſe
A third part of the Gods, in Synod met
Their Deities to aſſert, who while they feel
Vigour Divine within them, can allow
Omnipotence to none. But well thou com'ſt
Before thy fellows, ambitious to win
From me ſome Plume, that thy ſucceſs may ſhew
Deſtruction to the reſt: this pauſe between
(Unanſwer'd leſt thou boaſt) to let thee know;
At firſt I thought that Liberty and Heav'n
To Heav'nly Souls had been all one; but now
I ſee that moſt through ſloth had rather ſerve,
Miniſtring Spirits, train'd up in Feaſt and Song;
Such haſt thou arm'd, the Minſtrelſie of Heav'n,
Servility with freedom to contend,
As both their deeds compar'd this day ſhall prove.

To whom in brief thus *Abdiel* ſtern reply'd.
Apoſtate, ſtill thou err'ſt, nor end wilt find
Of erring, from the path of truth remote:
Unjuſtly thou deprav'ſt it with the name
Of *Servitude* to ſerve whom God ordains,
Or Nature; God and Nature bid the ſame,
When he who rules is worthieſt, and excels
Them whom he governs. This is ſervitude,
To ſerve th' unwiſe, or him who hath rebell'd
Againſt his worthier, as thine now ſerve thee,
Thy ſelf not free, but to thy ſelf enthrall'd:
Yet lewdly dar'ſt our miniſtring upbraid.
Reign thou in Hell thy Kingdom, let me ſerve
In Heav'n God ever bleſt, and his Divine
Behеſts obey, worthieſt to be obey'd,
Yet Chains in Hell, not Realms expect: mean while
From me return'd, as erſt thou ſaid'ſt, from flight,
This greeting on thy impious Creſt receive.

So ſay'ng a noble ſtroke he lifted high,
Which hung not, but ſo ſwift with tempeſt fell
On the proud Creſt of *Satan*, that no ſight,
Nor motion of ſwift thought, leſs could his Shield
Such ruine intercept: ten paces huge
He back recoil'd; the tenth on bended Knee
His maſſie Spear upſtaid; as if on Earth
Winds under ground or waters forcing way
Sidelong, had puſh'd a Mountain from his ſeat
Half ſunk with all his Pines. Amazement ſeis'd
The Rebel Thrones, but greater rage to ſee
Thus foil'd their mightieſt, ours joy fill'd, and ſhout,
Preſage of Victory and fierce deſire
Of Battel: whereat *Michael* bid ſound

Th' Arch-

Th' Arch-Angel Trumpet; through the vaſt of Heav'n
It ſounded, and the faithful Armies rung
Hoſanna to the High'ſt: nor ſtood at gaze
The adverſe Legions, nor leſs hideous joyn'd
The horrid ſhock: now ſtorming fury roſe,
And clamour ſuch as heard in Heav'n till now
Was never, Arms on Armour claſhing bray'd
Horrible diſcord, and the madding Wheels
Of brazen Chariots rag'd; dire was the noiſe
Of conflict; over head the diſmal hiſs
Of fiery Darts in flaming vollies flew,
And flying vaulted either Hoſt with fire.
So under fiery Cope together ruſh'd
Both Battels main, with ruinous aſſault
And inextinguiſhable rage; all Heav'n
Reſounded, and had Earth been then, all Earth
Had to her Centre ſhook. What wonder? when
Millions of fierce encountring Angels fought
On either ſide, the leaſt of whom could weild
Theſe Elements, and arm him with the force
Of all their Regions: how much more of Power
Army 'gainſt Army numberleſs to raiſe
Dreadful combuſtion warring, and diſturb,
Though not deſtroy, their happy Native ſeat;
Had not th' Eternal King Omnipotent
From his ſtrong hold of Heav'n high over-rul'd
And limited their might; though numbred ſuch
As each divided Legion might have ſeem'd
A numerous Hoſt, in ſtrength each armed hand
A Legion, led in fight, yet Leader ſeem'd
Each Warriour ſingle as in Chief, expert
When to advance, or ſtand, or turn the ſway
Of Battel, open when, and when to cloſe
The ridges of grim War; no thought of flight,

Nor

None of retreat, no unbecoming deed
That argu'd fear; each on himſelf rely'd,
As only in his arm the moment lay
Of Victory; deeds of eternal fame
Were done, but infinite: for wide was ſpread
That War and various; ſometimes on firm ground
A ſtanding fight, then ſoaring on main wing
Tormented all the Air; all Air ſeem'd then
Conflicting Fire: long time in even ſcale
The Battel hung; till *Satan*, who that day
Prodigious Power had ſhewn, and met in Arms
No equal, ranging through the dire attack
Of fighting Seraphim confus'd, at length
Saw where the Sword of *Michael* ſmote, and fell'd
Squadrons at once, with huge two-handed ſway
Brandiſh'd aloft the horrid edge came down
Wide waſting; ſuch deſtruction to withſtand
He haſted, and oppos'd the rocky Orb
Of ten-fold Adamant, his ample Shield
A vaſt circumference: At his approach
The great Arch-Angel from his warlike toil
Surceas'd, and glad as hoping here to end
Inteſtine War in Heav'n, th' arch-foe ſubdu'd
Or Captive drag'd in Chains, with hoſtile frown
And viſage all enflam'd firſt thus began.

Author of evil, unknown till thy revolt,
Unnam'd in Heav'n, now plenteous, as thou ſeeſt
Theſe Acts of hateful ſtrife, hateful to all,
Though heavieſt by juſt meaſure on thy ſelf
And thy Adherents: how haſt thou diſturb'd
Heav'ns bleſſed Peace, and into Nature brought
Miſery, uncreated till the Crime
Of thy Rebellion? how haſt thou inſtill'd

Thy malice into Thouſands, once upright
And faithful, now prov'd falſe? But think not here
To trouble Holy Reſt; Heav'n caſts thee out
From all the Confines. Heav'n the ſeat of bliſs
Brooks not the works of violence and War,
Hence then, and evil go with thee along
Thy offspring, to the place of Evil, Hell,
Thou and thy wicked crew; there mingle broils,
E're this avenging Sword begin thy doom,
Or ſome more ſudden vengeance wing'd from God
Precipitate thee with augmented pain.

So ſpake the Prince of Angels; to whom thus
The Adverſary. Nor think thou with wind
Of airy threats to awe whom yet with deeds
Thou can'ſt not. Haſt thou turn'd the leaſt of theſe
To flight, or if to fall, but that they riſe
Unvanquiſh'd, eaſier to tranſact with me
That thou ſhould'ſt hope, imperious, and with threats
To chaſe me hence? err not that ſo ſhall end
The ſtrife which thou call'ſt Evil, but we ſtyle
The ſtrife of Glory, which we mean to win,
Or turn this Heav'n it ſelf into the Hell
Thou fableſt, here however to dwell free,
If not to reign: Mean while thy utmoſt force,
And joyn him nam'd *Almighty* to thy aid,
I fly not, but have ſought thee far and nigh.

They ended parle, and both addreſt for fight
Unſpeakable; for who, though with the Tongue
Of Angels, can relate, or to what things
Liken on Earth conſpicuous, that may lift
Humane imagination to ſuch height
Of Godlike Power? for like Gods they ſeem'd,

Stood they or mov'd, in ſtature, motion, arms
Fit to decide the Empire of great Heav'n.
Now wav'd their fiery Swords, and in the Air
Made horrid Circles; two broad Suns their Shields
Blaz'd oppoſite, while expectation ſtood
In horror; from each hand with ſpeed retir'd
Where erſt was thickeſt Fight, th' Angelick throng,
And left large field, unſafe within the Wind
Of ſuch commotion, ſuch as to ſet forth
Great things by ſmall, if Natures concord broke,
Among the Conſtellations War were ſprung,
Two Planets ruſhing from aſpect malign
Of fierceſt oppoſition in mid Sky,
Should combat, and their jarring Spheres confound.
Together both with next to Almighty Arm,
Uplifted imminent one ſtroke they aim'd
That might determine, and not need repeat,
As not of power at once; nor odds appear'd
In might or ſwift prevention; but the Sword
Of *Michael* from the Armory of God
Was giv'n him temper'd ſo, that neither keen
Nor ſolid might reſiſt that edge: it met
The Sword of *Satan* with ſteep force to ſmite
Deſcending, and in half cut ſheere, nor ſtaid,
But with ſwift wheel reverſe, deep entring ſhar'd
All his right ſide; then *Satan* firſt knew pain,
And writh'd him to and fro convolv'd; ſo ſore
The griding Sword with diſcontinuous wound
Paſs'd through him, but th' Ethereal ſubſtance clos'd
Not long diviſible, and from the gaſh
A ſtream of Nectarous Humour iſſuing flow'd
Sanguine, ſuch as Celeſtial Spirits may bleed,
And all his Armour ſtain'd e're while ſo bright.
Forthwith on all ſides to his aid was run

By Angels many and ſtrong, who interpos'd
Defence, while others bore him on their Shields
Back to his Chariot; where it ſtood retir'd
From off the files of War; there they him laid
Gnaſhing for anguiſh and deſpight and ſhame
To find himſelf not matchleſs, and his pride
Humbl'd by ſuch rebuke, ſo far beneath
His confidence to equal God in power.
Yet ſoon he heal'd; for Spirits that live throughout
Vital in every part, not as frail Man
In Entrails, Heart or Head, Liver or Reins;
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid Air:
All Heart they live, all Head, all Eye, all Ear,
All Intellect, all Senſe, and as they pleaſe,
They limb themſelves, and colour, ſhape or ſize
Aſſume, as likes them beſt, condenſe or rare.

Mean while in other parts like deeds deſerv'd
Memorial, where the might of *Gabriel* fought,
And with fierce Enſigns pierc'd the deep array
Of *Moloc* furious King, who him defi'd,
And at his Chariot Wheels to drag him bound
Threatn'd, nor from the Holy One of Heav'n
Refrain'd his Tongue blaſphemous; but anon
Down clov'n to the waſte, with ſhatter'd Arms
And uncouth pain fled bellowing. On each wing
Uriel and *Raphael* his vaunting Foe,
Though huge, and in a Rock of Diamond Arm'd,
Vanquiſh'd *Adramaleck*, and *Aſmadai*,
Two potent Thrones, that to be leſs than Gods
Diſdain'd, but meaner thoughts learn'd in their flight,
Mangl'd with ghaſtly wounds through Plate and Mail,

Nor ſtood unmindful *Abdiel* to annoy
The Atheiſt Crew, but with redoubl'd blow
Ariel and *Arioc*, and the violence
Of *Ramiel* ſcorch'd and blaſted overthrew.
I might relate of Thouſands, and their Names
Eternize here on Earth; but thoſe elect
Angels contented with their fame in Heav'n
Seek not the praiſe of Men: the other ſort
In might though wond'rous and in Acts of War,
Nor of Renown leſs eager, yet by doom
Cancell'd from Heav'n and ſacred Memory,
Nameleſs in dark oblivion let them dwell.
For ſtrength from Truth divided and from Juſt,
Illaudable, nought merits but diſpraiſe
And Ignominy, yet to Glory aſpires
Vain-glorious, and through infamy ſeeks Fame:
Therefore Eternal ſilence be their doom.

And now their mightieſt quell'd, the battel ſwerv'd,
With many an inrode gor'd; deformed rout
Enter'd, and foul diſorder; all the ground
With ſhiver'd Armour ſtrow'n, and on a heap
Chariot and Charioteer lay overturn'd
And fiery foaming Steeds; what ſtood, recoyl'd
O'erwearied, through the faint Satanick Hoſt
Defenſive ſcarce, or with pale fear ſurpriz'd,
Then firſt with fear ſurpriz'd and ſenſe of pain
Fled ignominious, to ſuch evil brought
By ſin of diſobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwiſe th' inviolable Saints
In Cubick Phalanx firm advanc'd entire,
Invulnerable, impenetrably arm'd:
Such high advantages their innocence

Gave

Gave them above their Foes, not to have ſin'd,
Not to have diſobey'd; in fight they ſtood
Unwearied, unobnoxious to be pain'd
By wound, though from their place by violence mov'd.

Now Night her courſe began, and over Heav'n
Inducing darkneſs, grateful truce impos'd,
And ſilence on the odious din of War:
Under her Cloudy covert both retir'd
Victor and Vanquiſh'd: on the foughten field
Michael and his Angels prevalent
Encamping, plac'd in Guard their Watches round,
Cherubick waving fires: on th' other part
Satan with his rebellious diſappear'd,
Far in the dark diſlodg'd, and void of reſt,
His Potentates to Council call'd by night;
And in the mid'ſt thus undiſmay'd began.

O now in danger try'd, now known in Arms
Not to be overpowr'd, Companions dear,
Found worthy not of Liberty alone,
Too mean pretence, but what we more affect,
Honour, Dominion, Glory and Renown,
Who have ſuſtain'd one day in doubtful Fight
(And if one day, why not eternal days?)
What Heavens Lord had powerfulleſt to ſend
Againſt us from about his Throne, and judg'd
Sufficient to ſubdue us to his Will,
But proves not ſo: then fallible it ſeems,
Of future we may deem him, though till now
Omniſcient thought. True 'tis, leſs firmly arm'd,
Some diſadvantage we endur'd and pain,
Till now not known, but known as ſoon contemn'd,
Since now we find this our Empyreal form

Inca

Incapable of mortal Injury
Imperiſhable, and though pierc'd with wound
Soon cloſing, and by native vigour heal'd,
Of Evil then ſo ſmall as eaſie think
The remedy; perhaps more valid Arms,
Weapons more violent, when next we meet,
May ſerve to better us, and worſe our Foes,
Or equal what between us made the odds,
In nature none: if other hidden cauſe
Left them Superiour, while we can preſerve
Unhurt our minds, and underſtanding ſound,
Due ſearch and conſultation will diſcloſe.

He ſat; and in th' aſſembly next up ſtood
Niſroc, of Principalities the prime;
As one he ſtood eſcap'd from cruel fight,
Sore toil'd, his riv'n Arms to havock hewn,
And cloudy in aſpect thus anſwering, ſpake.
Deliverer from new Lords, leader to free
Enjoyment of our right as Gods; yet hard
For Gods, and too unequal work we find
Againſt unequal arms to fight in pain,
Againſt unpain'd, impaſſive; from which evil
Ruine muſt needs enſue; for what avails
Valour or ſtrength, though matchleſs, quell'd with pain
Which all ſubdues, and makes remiſs the hands
Of Mightieſt? Senſe of pleaſure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmeſt life:
But pain is perfect miſery, the worſt
Of evils, and exceſſive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded Enemies, or arm

Our

Our ſelves with like defence, to me deſerves
No leſs than for deliverance what we owe.

Whereto with look compos'd *Satan* reply'd.
Not uninvented that, which thou aright
Believeſt ſo main to our ſucceſs, I bring;
Which of us who beholds the bright ſurface
Of this Ethereous mold whereon we ſtand,
This continent of ſpacious Heav'n, adorn'd
With Plant, Fruit, Flower Ambroſial, Gems and Gold,
Whoſe Eye ſo ſurperficially ſurveys
Theſe things, as not to mind from whence they grow:
Deep under ground, materials dark and crude,
Of ſpirituous and fiery ſpume, till touch'd
With Heav'ns ray, and temper'd they ſhoot forth
So beauteous, op'ning to the ambient light?
Theſe in their dark Nativity the Deep
Shall yield us pregnant with infernal flame,
Which into hollow Engines long and round
Thick-ramm'd, at th' other bore with touch of fire
Dilated and infuriate ſhall ſend forth
From far with thund'ring noiſe among our Foes,
Such implements of miſchief as ſhall daſh
To pieces, and o'erwhelm whatever ſtands
Adverſe, that they ſhall fear we have diſarm'd
The Thunderer of his only dreaded bolt.
Nor long ſhall be our labour, yet e're dawn,
Effect ſhall end our wiſh, mean while revive;
Abandon fear: to ſtrength and counſel joyn'd
Think nothing hard, much leſs to be deſpair'd.
He ended, and his words their drooping cheer
Enlightn'd, and their languiſh'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventer miſs'd, ſo eaſie it ſeem'd

Once

Once found, which yet unfound moſt would have thought
Impoſſible, yet haply of thy Race
In future days, if Malice ſhould abound,
Some one intent on miſchief, or inſpir'd
With dev'liſh machination might deviſe
Like inſtrument to plague the Sons of Men
For ſin, on War and mutual ſlaughter bent.
Forthwith from Council to the work they flew,
None arguing ſtood, innumerable hands
Were ready, in a moment up they turn'd
Wide the Celeſtial ſoil, and ſaw beneath
Th' originals of Nature in their crude
Conception: Sulphurous and Nitrous Foam
They found, they mingl'd, and with ſubtile Art,
Concocted and adusted they reduc'd
To blackeſt grain, and into ſtore convey'd:
Part hidd'n Veins digg'd up (nor hath this Earth
Entrails unlike) of Mineral and Stone,
Whereof to found their Engines and their Balls
Of miſſive ruine; part incentive reed
Provide, pernicious with one touch to fire.
So all e're day-ſpring, under conſcious Night
Secret they finiſh'd, and in order ſet,
With ſilent circumſpection uneſpy'd.
Now when fair Morn Orient in Heav'n appear'd
Up roſe the Victor Angels, and to Arms
The matin Trumpet Sung: in Arms they ſtood
Of Golden Panoply, refulgent Hoſt,
Soon banded; others from the dawning Hills
Look'd round, and Scouts each Coaſt light-armed ſcour,
Each quarter, to deſcry the diſtant Foe,
Where lodg'd, or whither fled, or if for fight;
In motion or in alt: him ſoon they met
Under ſpread Enſigns moving nigh, in ſlow

But firm Battalion; back with ſpeedieſt Sail
Zophiel, of Cherubim the ſwifteſt wing,
Came flying, and in mid Air aloud thus cry'd.

Arm, Warriours, arm for fight, the Foe at hand,
Whom fled we thought, will ſave us long purſuit
This day, fear not his flight; ſo thick a Cloud
He comes, and ſettl'd in his face I ſee
Sad reſolution and ſecure: let each
His adamantine Coat gird well, and each
Fit well his Helm, gripe faſt his orbed Shield,
Born even or high, for this day will pour down,
If I conjecture aught, no driz'ling ſhower,
But ratling ſtorm of Arrows barb'd with fire.
So warn'd he them aware themſelves, and ſoon
In order, quit of all impediment:
Inſtant without diſturb they took Allarm,
And onward move Embattel'd; when behold
Not diſtant far with heavy pace the Foe
Approaching groſs and huge; in hollow Cube,
Training his deviliſh Enginry impal'd
On every ſide with ſhadowing Squadrons deep,
To hide the fraud. At interview both ſtood
A while, but ſuddenly at head appear'd
Satan: And thus was heard commanding loud.

Vanguard, to right and left the Front unfold;
That all may ſee who hate us, how we ſeek
Peace and compoſure. and with open breaſt
Stand ready to receive them, if they like
Our overture, and turn not back perverſe;
But that I doubt, however witneſs Heav'n,
Heav'n witneſs thou anon, while we diſcharge
Freely our part; ye who appointed ſtand

Do as ye have in charge, and briefly touch
What we propound, and loud that all may hear.

So ſcoffing in ambiguous words he ſcarce
Had ended; when to Right and Left the Front
Divided, and to either Flank retir'd.
Which to our Eyes diſcover'd new and ſtrange,
A triple mounted row of Pillars laid
On Wheels (for like to Pillars moſt they ſeem'd
Or hollow'd bodies made of Oak or Firr
With branches lopt, in Wood or Mountain fell'd)
Braſs, Iron, Stony Mold, had not their mouths
With hideous orifice gap'd on us wide,
Portending hollow truce; at each behind
A Seraph ſtood, and in his hand a Reed
Stood waving tip'd with Fire; while we ſuſpenſe,
Collected ſtood within our thoughts amus'd,
Not long, for ſudden all at once their Reeds
Put forth, and to a narrow vent apply'd
With niceſt touch. Immediate in a flame,
But ſoon obſcur'd with ſmoke, all Heav'n appear'd,
From thoſe deep throated Engines belch'd, whoſe roar
Embowel'd with outragious noiſe the Air,
And all her Entrails tore, diſgorging foul
Their deviliſh glut, chain'd Thunderbolts and Hail
Of Iron Globes, which on the Victor Hoſt
Level'd, with ſuch impetuous fury ſmote,
That whom they hit, none on their feet might ſtand,
Though ſtanding elſe as Rocks, but down they fell
By thouſands, Angel on Arch-angel rowl'd;
The ſooner for their Arms, unarm'd they might
Have eaſily as Spirits evaded ſwift
By quick contraction or remove; but now
Foul diſſipation follow'd, and forc'd rout;

Nor ſerv'd it to relax their ſerried files.
What ſhould they do? if on they ruſh'd, repulſe
Repeated, and indecent overthrow
Doubl'd would render them yet more deſpis'd,
And to their Foes a laughter; for in view
Stood rank'd of Seraphim another row
In poſture to diſplode their ſecond tire
Of Thunder: back defeated to return
They worſe abhor'd. *Satan* beheld their plight,
And to his Mates thus in deriſion call'd.

O Friends, why come not on theſe Victors proud?
E're while they fierce were coming, and when we,
To entertain them fair with open Front
And Breaſt, (what could we more?) propounded terms
Of compoſition, ſtreight they chang'd their minds,
Flew off, and into ſtrange Vagaries fell,
As they would dance, yet for a dance they ſeem'd
Somewhat extravagant and wild, perhaps
For joy of offer'd Peace: but I ſuppoſe
If our Propoſals once again were heard
We ſhould compel them to a quick reſult.

To whom thus *Belial* in like gameſome mood,
Leader, the terms we ſent were terms of weight,
Of hard contents, and full of force urg'd home,
Such as we might perceive amus'd them all,
And ſtumbl'd many, who receives them right,
Had need from Head to Foot well underſtand;
Not underſtood, this gift they have beſides,
They ſhew us when our Foes walk not upright.

So they among themſelves in pleaſant Vein
Stood ſcoffing, heightn'd in their thoughts beyond

All

All doubt of Victory, eternal might
To match with their inventions they preſum'd
So eaſie, and of his Thunder made a ſcorn,
And all his Hoſt derided, while they ſtood
A while in trouble; but they ſtood not long,
Rage prompted them at length, and found them Arms
Againſt ſuch Helliſh miſchief fit to oppoſe.
Forthwith (behold the Excellence, the Power,
Which God hath in his mighty Angels plac'd)
Their Arms away they threw, and to the Hills
(For Earth hath this Variety from Heav'n
Of Pleaſure ſituate in Hill and Dale)
Light as the Lightning glimpſe they ran, they flew,
From their foundations looſning to and fro
They pluck'd the ſeated Hills with all their load,
Rocks, Waters, Woods, and by the ſhaggy tops
Up lifting bore them in their hands: Amaze,
Be ſure, and terror ſeis'd the rebel Hoſt,
When coming towards them ſo dread they ſaw
The bottom of the Mountains upward turn'd,
Till on thoſe curſed Engines triple-row
They ſaw them whelm'd, and all their confidence
Under the weight of Mountains buried deep,
Themſelves invaded next, and on their Heads
Main Promontories flung, which in the Air
Came ſhadowing, and oppreſt whole Legions arm'd,
Their Armour help'd their harm, cruſh'd in and bruis'd
Into their ſubſtance pent, which wrought them pain
Implacable, and many a dolorous Groan,
Long ſtrugling underneath, e're they could wind
Out of ſuch Priſon, though Spirits of pureſt light,
Pureſt at firſt, now groſs by ſinning grown.
The reſt in imitation to like Arms
Betook them, and the neighbouring Hills up tore;

So

So Hills amid the Air encountred Hills
Hurl'd to and fro with jaculation dire,
That under ground, they fought in diſmal ſhade;
Infernal noiſe; War ſeem'd a civil Game
To this uproar; horrid confuſion heap'd
Upon confuſion roſe: and now all Heav'n
Had gone to wrack, with ruine overſpread,
Had not th' Almighty Father where he ſits
Shrin'd in his Sanctuary of Heav'n ſecure,
Conſulting on the ſum of things, foreſeen
This Tumult, and permitted all, advis'd:
That his great purpoſe he might ſo fulfil,
To honour his Anointed Son aveng'd
Upon his Enemies, and to declare
All Power on him transferr'd: whence to his Son
Th' Aſſeſſor of his Throne he thus began.

Effulgence of my Glory, Son belov'd,
Son, in whoſe face inviſible is beheld
Viſibly, what by Deity I am,
And in whoſe hand what by Decree I do,
Second Omnipotence, two days are paſt,
Two days, as we compute the days of Heav'n,
Since *Michael* and his Powers went forth to tame
Theſe diſobedient; ſore hath been their fight,
As likelieſt was, when two ſuch Foes met arm'd;
For to themſelves I left them, and thou know'ſt,
Equal in their Creation they were form'd,
Save what ſin hath impair'd, which yet hath wrought
Inſenſibly, for I ſuſpend their doom;
Whence in perpetual fight they needs muſt laſt
Endleſs, and no ſolution will be found:
War wearied hath perform'd what War can do,
And to diſorder'd rage let looſe the reins,

With

With Mountains as with Weapons arm'd, which makes
Wild work in Heav'n, and dangerous to the main.
Two days are therefore paſt, the third is thine;
For thee I have ordain'd it, and thus far
Have ſuffer'd that the Glory may be thine
Of ending this great War, ſince none but Thou
Can end it. Into thee ſuch Vertue and Grace
Immenſe I have transfus'd, that all may know
In Heav'n and Hell thy Power above compare,
And this perverſe Commotion govern'd thus,
To manifeſt thee worthieſt to be Heir
Of all things, to be Heir and to be King
By ſacred Unction, thy deſerved right.
Go then thou Mightieſt in thy Father's might,
Aſcend my Chariot, guide the rapid Wheels
That ſhake Heav'ns baſis, bring forth all my War,
My Bow and Thunder, my Almighty Arms
Gird on, and Sword upon thy puiſſant Thigh;
Purſue theſe Sons of Darkneſs, drive them out
From all Heav'ns bounds into the utter Deep:
There let them learn, as likes them, to deſpiſe
God and *Meſſiah* his anointed King.

He ſaid, and on his Son with Rays direct
Shon full, he all his Father full expreſt
Ineffably into his face receiv'd,
And thus the filial Godhead anſwering ſpake.

O Father, O ſupreme of Heav'nly Thrones,
Firſt, Higheſt, Holieſt, Beſt, thou always ſeek'ſt
To glorifie thy Son, I always thee,
As is moſt juſt; this I my Glory account,
My exaltation, and my whole delight,
That thou in me well pleas'd, declar'ſt thy will

Fulfill'd

Fulfill'd, which to fulfil is all my bliſs.
Sceptre and Power, thy giving, I aſſume,
And gladlier ſhall reſign, when in the end
Thou ſhalt be All in All, and I in thee
For ever, and in me all whom thou lov'ſt:
But whom thou hat'ſt I hate, and can put on
Thy Terrors, as I put thy mildneſs on,
Image of thee in all things; and ſhall ſoon,
Arm'd with thy Might, rid Heav'n of theſe rebell'd,
To their prepar'd ill Manſion driven down
To chains of darkneſs, and th' undying Worm,
That from thy juſt obedience could revolt,
Whom to obey is happineſs entire.
Then ſhall thy Saints unmixt, and from th' impure
Far ſeparate, circling thy holy Mount
Unfeigned *Hallelujahs* to thee ſing,
Hymns of high praiſe, and I among them chief.
So ſaid, he o'er his Sceptre bowing, roſe
From the right hand of Glory where he ſat,
And the third ſacred Morn began to ſhine (ſound
Dawning through Heav'n: forth ruſh'd with whirlwind
The Chariot of Paternal Deity,
Flaſhing thick flames, Wheel within Wheel undrawn,
It ſelf inſtinct with Spirit, but convoy'd
By four Cherubick ſhapes, four faces each
Had wondrous, as with Stars their bodies all
And wings were ſet with eyes, with eyes the wheels
Of Beril, and carriering fires between;
Over their heads a cryſtal Firmament,
Whereon a Saphire Throne, inlaid with pure
Amber, and colours of the ſhowry Arch.
He in Celeſtial Panoply all arm'd
Of radiant *Urim*, work divinely wrought,
Aſcended, at his right hand Victory

Sat Eagle-wing'd, beſide him hung his Bow
And Quiver with three-bolted Thunder ſtor'd,
And from about him fierce Effuſion rowl'd
Of ſmoke and bickering flame, and ſparkles dire;
Attended with ten thouſand thouſand Saints,
He onward came, far off his coming ſhone,
And twenty thouſand (I their number heard)
Chariots of God, half on each hand were ſeen:
He on the wings of Cherub rode ſublime
On the Cryſtalline Sky, in Saphir Thron'd.
Illuſtrious far and wide, but by his own
Firſt ſeen, them unexpected joy ſurpriz'd,
When the great Enſign of *Meſſiah* blaz'd
Aloft by Angels born, his Sign in Heav'n:
Under whoſe conduct *Michael* ſoon reduc'd
His Army, circumfus'd on either Wing,
Under their Head imbodied all in one.
Before him Power Divine his way prepar'd;
At his command th' uprooted Hills retir'd
Each to his place, they heard his voice and went
Obſequious, Heav'n his wonted face renew'd,
And with freſh Flourets Hill and Valley ſmil'd.
This ſaw his hapleſs Foes, but ſtood obdur'd,
And to rebellious fight rallied their powers
Inſenſate, hope conceiving from deſpair.
In Heav'nly Spirits could ſuch perverſeneſs dwell?
But to convince the proud what ſigns avail,
Or wonders move th' obdurate to relent?
They hard'nd more by what might moſt reclaim,
Grieving to ſee his Glory, at the ſight
Took Envy, and aſpiring to his height,
Stood reimbattel'd fierce, by force or fraud
Weening to proſper, and at length prevail
Againſt God and *Meſſiah*, or to fall

In univerſal ruine laſt, and now
To final Battel drew, diſdaining flight,
Or faint retreat: when the great Son of God
To all his Hoſt on either hand thus ſpake.

Stand ſtill in bright array ye Saints, here ſtand
Ye Angels arm'd, this day from Battel reſt;
Faithful hath been your warfare, and of God
Accepted, fearleſs in his righteous Cauſe,
And as ye have receiv'd, ſo have ye done
Invincibly; but of this curſed crew
The puniſhment to other hand belongs,
Vengeance is his, or whoſe he ſole appoints;
Number to this days work is not ordain'd
Nor multitude, ſtand only and behold
God's indignation on theſe Godleſs pour'd
By me, not you but me they have deſpis'd,
Yet envy'd; againſt me is all their rage,
Becauſe the Father, t' whom in Heav'n ſupreme
Kingdom and Power and Glory appertains,
Hath honour'd me according to his Will,
Therefore to me their doom he hath aſſign'd;
That they may have their wiſh, to try with me
In Battel which the ſtronger proves, they all,
Or I alone againſt them, ſince by ſtrength
They meaſure all, of other excellence
Not emulous, nor care who them excells;
Nor other ſtrife with them do I vouchſafe.

So ſpake the Son, and into terror chang'd
His count'nance too ſevere to be beheld,
And full of wrath bent on his Enemies.
At once the Four ſpread out their Starry wings
With dreadful ſhade contiguous, and the Orbs

Of

Of his fierce Chariot rowl'd, as with the ſound
Of torrent Floods, or of a numerous Hoſt.
He on his impious Foes right onward drove,
Gloomy as Night; under his burning Wheels
The ſtedfaſt Empyrean ſhook throughout,
All but the Throne it ſelf of God. Full ſoon
Among them he arriv'd; in his right hand
Graſping ten thouſand Thunders, which he ſent
Before him ſuch as in their Souls infix'd
Plagues; they aſtoniſh'd all reſiſtance loſt,
All courage; down their idle weapons drop'd;
O'er Shields and Helms, and helmed Heads he rode
Of Thrones and mighty Seraphim proſtrate,
That wiſh'd the Mountains now might be again
Thrown on them as a ſhelter from his Ire.
Nor leſs on either ſide tempeſtuous fell
His Arrows, from the four-fold-viſag'd Four,
Diſtinct with eyes, and from the living Wheels
Diſtinct alike with multitude of Eyes,
One Spirit in them rul'd, and every Eye
Glar'd lightning, and ſhot forth pernicious fire
Among th' accurſt, that wither'd all their ſtrength,
And of their wonted vigour left them drain'd,
Exhauſted, ſpiritleſs, afflicted, fall'n.
Yet half his ſtrength he put not forth, but check'd
His Thunder in mid Volly, for he meant
Not to deſtroy, but root them out of Heav'n:
The overthrown he rais'd, and as a Herd
Of Goats or timorous flock together throng'd
Drove them before him Thunder-ſtruck, purſu'd
With Terrors and with Furies to the bounds
And Cryſtal Wall of Heav'n, which op'ning wide,
Rowl'd inward, and a ſpacious Gap diſclos'd
Into the waſtful Deep; the monſtrous ſight

Strook them with horror backward, but far worſe
Urg'd them behind; headlong themſelves they threw
Down from the verge of Heav'n, Eternal Wrath
Burnt after them to the bottomleſs Pit.

Hell heard th' unſufferable noiſe, Hell ſaw
Heav'n ruining from Heav'n, and would have fled
Affrighted; but ſtrict Fate had caſt too deep
Her dark foundations; and too faſt had bound.
Nine days they fell; confounded *Chaos* roar'd,
And felt tenfold confuſion in their fall
Through his wild Anarchy, ſo huge a rout
Incumber'd him with ruine: Hell at laſt
Yawning receiv'd them whole, and on them clos'd;
Hell their fit Habitation fraught with fire
Unquenchable, the houſe of woe and pain.
Disburd'nd Heav'n rejoic'd, and ſoon repair'd
Her mural breach, returning whence it rowl'd
Sole Victor from th' expulſion of his Foes
Meſſiah his triumphal Chariot turn'd:
To meet him all his Saints, who ſilent ſtood
Eye-witneſſes of his Almighty Acts,
With Jubilee advanc'd; and as they went,
Shaded with branching Palm, each Order bright,
Sung Triumph, and him ſung Victorious King,
Son, Heir, and Lord, to him Dominion giv'n,
Worthieſt to Reign: he celebrated rode
Triumphant through mid Heav'n, into the Courts
And Temple of his mighty Father Thron'd
On high: who into Glory him receiv'd,
Where now he ſits at the right hand of bliſs.

Thus meaſuring things in Heav'n by things on Earth
At thy requeſt, and that thou ma'yſt beware

By

By what is paſt, to thee I have reveal'd
What might have elſe to humane Race been hid;
The diſcord which befel, and War in Heav'n
Among th' Angelick Powers, and the deep fall
Of thoſe too high aſpiring, who rebell'd
With *Satan*, he who envies now thy ſtate,
Who now is plotting how he may ſeduce
Thee alſo from Obedience, that with him
Bereav'd of happineſs thou may'ſt partake
His Puniſhment, Eternal Miſery;
Which would be all his Solace and Revenge,
As a deſpight done againſt the moſt High,
Thee once to gain Companion of his woe.
But liſt'n not to his Temptations, warn
Thy weaker: let it profit thee to have heard
By terrible Example the reward
Of Diſobedience; firm they might have ſtood,
Yet fell; remember, and fear to Tranſgreſs.

The End of the Sixth Book.



Medina delin.

Burg

Paradiſe Loſt.

BOOK VII.

The ARGUMENT.

Raphael *at the requeſt of* Adam *relates how and wherefore this World was firſt created; that God, after the expelling of* Satan *and his Angels out of Heav'n, declar'd his pleaſure to create another World and other Creatures to dwell therein; ſends his Son with Glory and Attendance of Angels to perform the work of Creation in ſix days: the Angels celebrate with Hymns the performance thereof, and his reaſcenſion into Heaven.*

DEſcend from Heav'n, *Urania*, by that name
If rightly thou art call'd, whoſe voice divine
Following, above th' *Olympian* Hill I ſoar,
Above the flight of *Pegaſean* wing.
The meaning, not the Name I call: for thou
Nor of the Muſes nine, nor on the top
Of old *Olympus* dwell'ſt, but Heav'nly born,
Before the Hills appear'd, or Fountain flow'd,
Thou with Eternal Wiſdom did'ſt converſe,
Wiſdom thy Siſter, and with her did'ſt play
In preſence of th' Almighty Father, pleas'd
With thy Celeſtial Song. Up led by thee
Into the Heav'n of Heav'ns I have preſum'd,
An Earthly Gueſt, and drawn Empyreal Air,

Thy

Thy temp'ring; with like ſafety guided down
Return me to my native Element:
Leſt from this flying Steed unrein'd, (as once
Bellerophon, though from a lower Clime)
Diſmounted, on th' *Aleian* Field I fall
Erroneous there to wander and forlorn.
Half yet remains unſung, but narrower bound
Within the viſible Diurnal Sphere;
Standing on Earth, not rapt above the Pole,
More ſafe I ſing with mortal voice, unchang'd
To hoarſe or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkneſs, and with dangers compaſs'd round,
And ſolitude; yet not alone, while thou
Viſit'ſt my ſlumbers Nightly, or when Morn
Purples the Eaſt: ſtill govern thou my Song,
Urania, and fit audience find, though few.
But drive far off the barbarous diſſonance
Of *Bacchus* and his Revellers, the Race
Of that wild Rout that tore the *Thracian* Bard
In *Rhodope*, where Woods and Rocks had Ears
To rapture, till the ſavage Clamour drown'd
Both Harp and Voice; nor could the Muſe defend
Her Son. So fail not thou, who thee implores:
For thou art Heav'nly, ſhe an empty dream.

Say, Goddeſs, what enſu'd when *Raphael*,
The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
Apoſtaſie, by what befel in Heaven
To theſe Apoſtates, leſt the like befal
In Paradiſe to *Adam* or his Race,
Charg'd not to touch the interdicted Tree,

If they tranſgreſs, and ſlight that ſole command,
So eaſily obey'd amid the choice
Of all taſtes elſe to pleaſe their Appetite,
Though wandring, He with his conſorted *Eve*
The ſtory heard attentive, and was fill'd
With admiration, and deep Muſe to hear
Of things ſo high and ſtrange, things to their thought
So unimaginable as hate in Heav'n,
And War ſo near the Peace of God in bliſs
With ſuch confuſion: but the evil ſoon
Driv'n back redounded as a flood on thoſe
From whom it ſprung, impoſſible to mix
With Bleſſedneſs. Whence *Adam* ſoon repeal'd
The doubts that in his Heart aroſe: and now
Led on, yet ſinleſs, with deſire to know
What nearer might concern him, how this World
Of Heav'n and Earth conſpicuous firſt began,
When, and whereof created, for what cauſe,
What within *Eden* or without was done
Before his Memory, as one whoſe drought
Yet ſcarce allay'd ſtill eyes the current ſtream,
Whoſe liquid murmur heard new thirſt excites,
Proceeded thus to ask his Heav'nly Gueſt.

Great things, and full of wonder in our Ears,
Far differing from this World, thou haſt reveal'd,
Divine Interpreter, by favour ſent
Down from the Empyrean to forewarn
Us timely of what might elſe have been our loſs,
Unknown, which humane knowledge could not reach:
For which to th' infinitely Good we owe
Immortal thanks, and his admoniſhment
Receive with ſolemn purpoſe to obſerve
Immutably his ſov'reign will, the end

Of what we are. But ſince thou haſt vouchſaf'd
Gently for our inſtruction to impart
Things above Earthly thought, which yet concern'd
Our knowing, as to higheſt Wiſdom ſeem'd,
Deign to deſcend now lower, and relate
What may no leſs perhaps avail us known,
How firſt began this Heav'n which we behold
Diſtant ſo high, with moving Fires adorn'd
Innumerable, and this which yields or fills
All ſpace, the ambient Air wide interfus'd
Imbracing round this florid Earth, what cauſe
Mov'd the Creator in his holy reſt
Through all Eternity ſo late to build
In *Chaos*, and the work begun, how ſoon
Abſolv'd, if unforbid thou may'ſt unfold
What we, not to explore the ſecrets, ask
Of his Eternal Empire, but the more
To magnifie his work, the more we know.
And the great Light of Day yet wants to run
Much of his Race though ſteep, ſuſpenſe in Heav'n
Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His Generation, and the riſing Birth
Of Nature from the unapparent Deep:
And if the Star of Evening and the Moon
Haſte to thy audience, Night with her will bring
Silence, and Sleep liſtning to thee will watch,
Or we can bid his abſence, till thy Song
End and diſmiſs thee e're the Morning ſhine.

Thus *Adam* his illuſtrious Gueſt beſought:
And thus the Godlike Angel anſwer'd mild.
This alſo thy requeſt with caution ask'd
Obtain: though to recount Almighty works

What

What Words or Tongue of Seraph can ſuffice,
Or Heart of Man ſuffice to comprehend?
Yet what thou can'ſt attain, which beſt may ſerve
To glorifie the Maker, and inferr
Thee alſo happier, ſhall not be withheld
Thy hearing, ſuch Commiſſion from above
I have receiv'd, to anſwer thy deſire
Of knowledge within bounds; beyond abſtain
To ask, nor let thine own Inventions hope
Things not reveal'd, which th' inviſible King,
Only Omniſcient, hath ſuppreſt in Night,
To none communicable in Earth or Heav'n:
Enough is left beſides to ſearch and know.
But Knowledge is as Food, and needs no leſs
Her Temperance over Appetite, to know.
In meaſure what the mind may well contain,
Oppreſſes elſe with ſurfeit, and ſoon turns
Wiſdom to Folly, as Nouriſhment to Wind.

Know then, that after *Lucifer* from Heav'n
(So call him, brighter once amid'ſt the Hoſt
Of Angels, than that Star the Stars among)
Fell with his flaming Legions through the Deep
Into his place, and the great Son return'd
Victorious with his Saints, th' Omnipotent
Eternal Father from his Throne beheld
Their multitude, and to his Son thus ſpake.

At leaſt our envious Foe hath fail'd, who thought
All like himſelf rebellious, by whoſe aid
This inacceſſible high ſtrength, the ſeat
Of Deity ſupreme, us diſpoſſeſt,
He truſted to have ſeis'd, and into fraud
Drew many, whom their place knows here no more;

Yet far the greater part have kept, I ſee,
Their ſtation, Heav'n yet populous retains
Number ſufficient to poſſeſs her Realms
Though wide, and this high Temple to frequent
With Miniſteries due and ſolemn Rites:
But leſt his Heart exalt him in the harm
Already done, to have diſpeopl'd Heav'n
My damage fondly deem'd, I can repair
That detriment, if ſuch it be to loſe
Self-loſt, and in a moment will create
Another World, out of one Man a Race
Of Men innumerable, there to dwell,
Not here, till by degrees of merit rais'd
They open to themſelves at length the way
Up hither, under long obedience try'd,
And Earth be chang'd to Heav'n, and Heav'n to Earth,
One Kingdom, Joy and Union without end.
Mean while inhabit laxe, ye Powers of Heav'n,
And thou my Word, begotten Son, by thee
This I perform, ſpeak thou, and be it done:
My over-ſhadowing Spirit and might with thee
I ſend along, ride forth, and bid the Deep
Within appointed bounds be Heav'n and Earth,
Boundleſs the Deep, becauſe I am who fill
Infinitude, nor vacuous the ſpace.
Though I uncircumſcrib'd my ſelf retire,
And put not forth my Goodneſs, which is free
To act or not, Neceſſity and Chance
Approach not me, and what I will is Fate,

So ſpake th' Almighty, and to what he ſpake
His Word, the filial Godhead, gave effect.
Immediate are the Acts of God, more ſwift
Than time or motion, but to humane Ears

Cannot

Cannot without proceſs of Speech be told,
So told as earthly notion can receive.
Great triumph and rejoycing was in Heav'n
When ſuch was heard declar'd th' Almighty's Will;
Glory they ſung to the moſt High, good will
To future Men, and in their dwellings Peace:
Glory to him whoſe juſt avenging Ire
Had driven out th' ungodly from his ſight
And th' habitations of the juſt; to him
Glory and Praiſe whoſe Wiſdom had ordain'd
Good out of Evil to create, in ſtead
Of Spirits malign a better Race to bring
Into their vacant room, and thence diffuſe
His good to Worlds and Ages infinite.
So ſang the Hierarchies: Mean while the Son
On his great expedition now appear'd
Girt with Omnipotence, with radiance crown'd
Of Majeſty Divine, Sapience and Love
Immenſe, and all his Father in him ſhone.
About his Chariot numberleſs were pour'd
Cherub and Seraph, Potentates and Thrones,
And Virtues, winged Spirits, and Chariots wing'd,
From th' Armoury of God, where ſtand of old
Myriads between two brazen Mountains lodg'd
Againſt a ſolemn day, harneſt at hand,
Celeſtial Equipage; and now came forth
Spontaneous, for within them Spirit liv'd,
Attendant on their Lord: Heav'n op'nd wide
Her ever-during Gates, harmonious ſound
On golden hinges moving, to let forth
The King of Glory in his powerful Word
And Spirit coming to create new Worlds.
On Heav'nly ground they ſtood, and from the ſhore
They view'd the vaſt immeaſurable Abyſs

Outra-

Outragious as a Sea, dark, waſteful, wild,
Up from the bottom turn'd by furious Winds
And ſurging Waves, as Mountains to aſſault
Heav'ns height, and with the Centre mix the Pole.

Silence, ye troubl'd Waves, and thou, Deep, Peace,
Said then th' Omnifick Word, your diſcord end.

Nor ſtaid, but on the wings of Cherubim
Uplifted, in Paternal Glory rode
Far into *Chaos*, and the World unborn;
For *Chaos* heard his voice: him all his Train
Follow'd in bright proceſſion to behold
Creation, and the wonders of his Might.
Then ſtaid the fervid Wheels, and in his hand
He took the Golden Compaſſes, prepar'd
In God's Eternal ſtore, to circumſcribe
This Univerſe, and all created things:
One foot he centr'd, and the other turn'd
Round through the vaſt profundity obſcure,
And ſaid, thus far extend, thus far thy bounds,
This be thy juſt Circumference, O World.
Thus God the Heav'n created, thus the Earth,
Matter unform'd and void: Darkneſs profound
Cover'd th' Abyſs: but on the watry calm
His brooding wings the Spirit of God outſpread,
And vital vertue infus'd, and vital warmth
Throughout the fluid Maſs, but downward purg'd
The black tartareous cold infernal dregs
Adverſe to life: then founded, then conglob'd
Like things to like, the reſt to ſeveral place
Diſparted, and between ſpun out the Air,
And Earth ſelf-balanc'd on her Centre hung.

Let there be Light, ſaid God, and forthwith Light
Ethereal, firſt of things, quinteſſence pure
Sprung from the Deep, and from her Native Eaſt
To journey through the airy gloom began,
Spher'd in a radiant Cloud, for yet the Sun
Was not; ſhe in a cloudy Tabernacle
Sojourn'd the while. God ſaw the Light was good;
And light from darkneſs by the Hemiſphere
Divided: Light the Day, and Darkneſs Night
He nam'd. Thus was the firſt Day Ev'n and Morn:
Nor paſt uncelebrated, nor unſung
By the Celeſtial Choirs, when Orient Light
Exhaling firſt from Darkneſs they beheld;
Birth-day of Heav'n and Earth; with joy and ſhout
The hollow Univerſal Orb they fill'd,
And touch'd their golden Harps, and hymning prais'd
God and his works, Creator him they ſung,
Both when firſt Evening was, and when firſt Morn.

Again, God ſaid, let there be Firmament
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanſe of liquid, pure,
Tranſparent, Elemental Air, diffus'd
In circuit to the uttermoſt convex
Of this great round: Partition firm and ſure,
The Waters underneath from thoſe above
Dividing: for as Earth, ſo he the World
Built on circumfluous Waters calm, in wide
Cryſtalline Ocean, and the loud miſrule
Of *Chaos* far remov'd, leſt fierce extremes
Contiguous might diſtemper the whole frame:
And Heav'n he nam'd the Firmament: So Ev'n

And Morning *Chorus* ſung the ſecond day.

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appear'd not: over all the face of Earth
Main Ocean flow'd, not idle, but with warm
Prolifick humour ſoft'ning all her Globe,
Fermented the great Mother to conceive,
Satiate with genial moiſture, when God ſaid
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appear,
Immediately the Mountains huge appear
Emergent, and their broad bare backs up heave
Into the Clouds, their tops aſcend the Sky:
So high as heav'd the tumid Hills, ſo low
Down ſunk a hollow bottom broad and deep,
Capacious bed of Waters; thither they
Haſted with glad precipitance, uproll'd
As drops on duſt conglobing from the dry;
Part riſe in cryſtal Wall, or ridge direct,
For haſte; ſuch flight the great Command impreſs'd
On the ſwift floods: as Armies at the call
Of Trumpet (for of Armies thou haſt heard)
Troop to their Standard ſo the watry throng,
Wave rowling after Wave, where way they found,
If ſteep, with torrent rapture, if through Plain,
Soft-ebbing; nor withſtood them Rock or Hill,
But they, or under ground, or circuit wide
With Serpent error wand'ring, found their way,
And on the waſhy Ooſe deep Chanels wore;
Eaſie, e're God had bid the ground be dry,
All but within thoſe banks, where Rivers now
Stream, and perpetual draw their humid Train.
The dry Land, Earth, and the great receptacle

Of congregated Waters he call'd Seas:
And ſaw that it was good, and ſaid, Let th' Earth
Put forth the verdant Graſs, Herb yielding Seed,
And Fruit Tree yielding Fruit after her kind;
Whoſe Seed is in her ſelf upon the Earth.
He ſcarce had ſaid, when the bare Earth, till then
Deſert and bare, unſightly, unadorn'd,
Brought forth the tender Graſs, whoſe verdure clad
Her Univerſal Face with pleaſant green,
Then Herbs of every Leaf, that ſudden flour'd
Op'ning their various colours, and made gay
Her boſom ſmelling ſweet: and theſe ſcarce blown,
Forth flouriſh'd thick the cluſtring Vine, forth crept
The ſmelling Gourd, up ſtood the corny Reed
Embattel'd in her field: and th' humble Shrub,
And Buſh with frizl'd hair implicit: laſt
Roſe as in Dance the ſtately Trees, and ſpread
Their branches hung with copious Fruit; or gem'd
Their Bloſſoms: with high Woods the Hills were crown'd
With tufts the Valleys, and each Fountain ſide,
With borders long the Rivers. That Earth now
Seem'd like to Heav'n, a ſeat where Gods might dwell
Or wander with delight, and love to haunt
Her ſacred ſhades: though God had yet not rain'd
Upon the Earth, and Man to till the Ground
None was, but from the Earth a dewy Miſt
Went up and water'd all the Ground, and each
Plant of the Field, which e're it was in th' Earth
God made, and every Herb, before it grew
On the green ſtem; God ſaw that it was good.
So Ev'n and Morn recorded the third day.

Again th' Almighty ſpake: Let there be Lights
High in th' expanſe of Heav'n to divide

The Day from Night; and let them be for Signs,
For Seaſons, and for Days, and circling Years,
And let them be for Lights as I ordain
Their Office in the Firmament of Heav'n
To give Light on the Earth; and it was ſo.
And God made two great Lights, great for their uſe
To Man, the greater to have Rule by Day,
The leſs by Night altern: and made the Stars,
And ſet them in the Firmament of Heav'n
T' illuminate the Earth; and rule the Day
In their viciſſitude, and rule the Night,
And Light from Darkneſs to divide. God ſaw,
Surveying his great Work, that it was good:
For of Celeſtial Bodies firſt the Sun
A mighty Sphere he fram'd, unlightſome firſt,
Though of Ethereal Mold: then form'd the Moon
Globoſe, and every magnitude of Stars,
And ſow'd with Stars the Heav'n thick as a field:
Of Light by far the greater part he took,
Tranſplanted from her cloudy ſhrine, and plac'd
In the Sun's Orb, made porous to receive
And drink the liquid Light, firm to retain
Her gather'd beams, great Palace now of Light.
Hither as to their Fountain other Stars
Repairing in their gold'n Urns draw Light,
And hence the Morning Planet guilds her Horns;
By tincture or reflection they augment
Their ſmall peculiar, though from humane ſight
So far remote, with diminution ſeen.
Firſt in his Eaſt the glorious Lamp was ſeen,
Regent of Day, and all th' Horizon round
Inveſted with bright Rays, jocund to run
His Longitude through Heav'ns high Road: the grey
Dawn, and the *Pleiades* before him danc'd

Shedding

Shedding ſweet influence: leſs bright the Moon,
But oppoſite in level'd Weſt was ſet
His mirrour, with full face borrowing her Light
From him, for other light ſhe needed none
In that aſpect, and ſtill that diſtance keeps
Till Night, then in the Eaſt her turn ſhe ſhines;
Revolv'd on Heav'ns great Axle, and her Reign
With thouſand leſſer Lights dividual holds,
With thouſand thouſand Stars, that then appear'd
Spangling the Hemiſphere; then firſt adorn'd
With the bright Luminaries that ſat, and roſe,
Glad Evening and glad Morn crown'd the fourth day.

And God ſaid, let the Waters generate
Reptile with Spawn abundant, living Soul:
And let Fowl fly above the Earth, with wings
Diſplay'd on th' open Firmament of Heav'n.
And God created the great Whales, and each
Soul living, each that crept, which plenteouſly
The Waters generated by their kinds,
And every Bird of wing after his kind;
And ſaw that it was good, and bleſs'd them, ſaying,
Be fruitful, multiply, and in the Seas
And Lakes, and running Streams the Waters fill;
And let the Fowl be multiply'd on th' Earth,
Forthwith the Sounds and Seas, each Creek and Bay
With Frie innumerable ſwarm, and ſhoals
Of Fiſh that with their Finns and ſhining Scales
Glide under the green Wave, in Sculls that oft
Bank the mid Sea: part ſingle or with Mate
Graze the Sea-weed their Paſture, and through Groves
Of Coral ſtray, or ſporting with quick glance
Shew to the Sun their wav'd coats dropt with Gold,
Or in their Pearly ſhells at eaſe, attend

Moiſt nutriment, or under Rocks their food
In jointed Armour watch: on ſmooth the Seal
And bended Dolphins play: part huge of bulk
Wall'wing unweild', enormous in their Gate
Tempeſt the Ocean: there Leviathan
Hugeſt of living Creatures, on the Deep
Stretch'd like a Promontory ſleeps or ſwims,
And ſeems a moving Land, and at his Gills
Draws in, and at his Trunk ſpouts out a Sea.
Mean while the tepid Caves, and Fens and Shores
Their Brood as numerous hatch, from th' Egg that ſoon
Burſting with kindly rupture forth diſclos'd
Their callow young, but feather'd ſoon and fledge
They ſum'd their Pens, and ſoaring th' air ſublime
With clang deſpis'd the ground, under a Cloud
In proſpect; there the Eagle and the Stork
On Cliffs and Cedar tops their Eyries build:
Part looſly wing the Region, part more wiſe
In common, rang'd in figure wedge their way,
Intelligent of ſeaſons, and ſet forth
Their Airy Caravan high over Seas
Flying, and over Lands with mutual wing
Eaſing their flight; ſo ſteers the prudent Crane
Her annual Voyage, born on Winds; the Air
Floats, as they paſs, fann'd with unnumber'd plumes:
From Branch to Branch the ſmaller Birds with ſong
Solac'd the Woods, and ſpread their painted wings
Till Ev'n, nor then the ſolemn Nightingale
Ceas'd warbling, but all night tun'd her ſoft lays;
Others on Silver Lakes and Rivers bath'd
Their downy Breaſt; the Swan with arched Neck
Between her white wings mantling proudly, rows
Her ſtate with Oary feet: yet oft they quit
The Dank, and riſing on ſtiff Pennons, towre

The mid Aereal Sky : others on ground
Walk'd firm ; the creſted Cock whoſe clarion ſounds
The ſilent hours, and th' other whoſe gay Train
Adorns him, colour'd with the florid hue
Of Rainbows and Starr' Eyes. The Waters thus
With Fiſh repleniſh'd, and the Air with Fowl,
Ev'ning and Morn ſolemniz'd the Fifth day.

The Sixth, and of Creation laſt aroſe
With Evening Harps and Matin, when God ſaid,
Let th' Earth bring forth Fowl living in her kind,
Cattel and creeping things, and Beaſt of th' Earth,
Each in their kind. The Earth obey'd, and ſtrait
Op'ning her fertile Womb teem'd at a Birth
Innumerous living Creatures, perfect forms,
Limb'd and full grown : out of the ground up roſe
As from his Lair the wild Beaſt where he wons
In Foreſt wild, in Thicket, Brake or Den ;
Among the Trees in pairs they roſe, they walk'd :
The Cattel in the Fields and Meadows green :
Thoſe rare and ſolitary, theſe in flocks
Paſturing at once, and in broad Herds up ſprung,
The graſſie Clods now calv'd, now half appear'd
The tawny Lyon, pawing to get free
His hinder parts, then ſprings as broke from Bonds,
And Rampant ſhakes his brinded Mane ; the Ounce,
The Libbard and the Tygre, as the Moal
Riſing, the crumbl'd Earth above them threw
In Hillocks : the ſwift Stag from under ground
Bore up his branching head : ſcarce from his mold
Behemoth biggeſt born of Earth upheav'd
His vaſtneſs : Fleec'd the Flocks and bleating roſe,
As Plants : ambiguous between Sea and Land
The River Horſe and ſcaly Crocodile.

At

At once came forth whatever creeps the ground,
Inſect or Worm: thoſe wav'd their limber Fans
For wings and ſmalleſt Lineaments exact
In all the Liveries dect of Summers Pride
With ſpots of Gold and Purple, azure and green:
Theſe as a line their long dimenſion dtew,
Streaking the ground with ſinuous trace; not all
Minims of Nature; ſome of Serpent kind
Wondrous in length and corpulence involv'd
Their Snaky Folds, and added wings. Firſt crept
The Parſimonious Emmet, provident
Of future, in ſmall room large Heart enclos'd,
Pattern of juſt equality perhaps
Hereafter, joyned in her popular Tribes
Of Commonalty: ſwarming next appear'd
The Female Bee that feeds her Husband Drone
Deliciouſly, and builds her waxen Cells
With Honey ſtor'd: the reſt are numberleſs,
And thou their natures know'ſt, and gav'ſt them names,
Needleſs to be repeated; nor unknown
The Serpent ſubtl'ſt Beaſt of all the field,
Of hugé extent ſometimes, with brazen Eyes
And hairy Mane terrifick, though to thee
Not noxious, but obedient at thy call.
Now Heav'n in all her glory ſhone, and rowl'd
Her motions, as the great firſt Mover's hand
Firſt wheel'd their courſe: Earth in her rich attire
Conſummate lovely ſmil'd; Air, Water, Earth
By Fowl, Fiſh, Beaſt, was flown, was ſwum, was walk'd
Frequent; and of the ſixth day yet remain'd;
There wanted yet the Maſter work, the end
Of all yet done; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctity of Reaſon, might erect

His

His ſtature, and upright with Front ſerene
Govern the reſt, ſelf-knowing, and from thence
Magnanimous to correſpond with Heav'n,
But grateful to acknowledge whence his good
Deſcends, thither with Heart and Voice and Eyes
Directed in Devotion, to adore
And worſhip God Supreme, who made him chief
Of all his works: therefore th' Omnipotent
Eternal Father (for where is not he
Preſent) thus to his Son audibly ſpake.

Let us make now Man in our Image, Man
In our ſimilitude, and let them rule
Over the Fiſh and Fowl of Sea and Air,
Beaſt of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
This ſaid, he form'd thee, *Adam*, thee O Man
Duſt of the ground, and in thy Noſtrils breath'd
The breath of Life; in his own Image he
Created thee, in the Image of God
Expreſs, and thou becam'ſt a living Soul.
Male he created thee, but thy conſort
Female for Race; then bleſt Mankind, and ſaid,
Be fruitful, multiply and fill the Earth,
Subdue it, and throughout Dominion hold
Over Fiſh of the Sea, Fowl of the Air,
And every living thing that moves on th' Earth
Where-ever thus created; for no place
Is yet diſtinct by name, thence, as thou know'ſt
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taſte;
And freely all their pleaſant Fruit for Food
Gave thee, all ſorts are here that all th' Earth yields,

Variet

Variety without end; but of the Tree
Which taſted works knowledge of Good and Evil,
Thou may'ſt not; in the day thou eat'ſt, thou dy'ſt;
Death is the Penalty impos'd, beware,
And govern well thy appetite, leſt ſin
Surpriſe thee, and her black attendant Death.
Here finiſh'd he, and all that he had made
View'd, and behold all was entirely good;
So Ev'n and Morn accompliſh'd the Sixth day:
Yet not till the Creator from his work
Deſiſting, though unwearied, up return'd
Up to the Heav'n of Heav'ns, his high abode,
Thence to behold the new created World
Th' addition of his Empire, how it ſhew'd
In proſpect from his Throne, how good, how fair,
Anſwering his great Idea. Up he rode
Follow'd with acclamation and the ſound
Symphonious of ten thouſand Harps that tun'd
Angelick Harmonies: the Earth, the Air
Reſounded, (thou remember'ſt for thou heard'ſt)
The Heav'ns and all the Conſtellations rung,
The Planets in their ſtation liſtning ſtood,
While the bright Pomp aſcended jubilant.
Open, ye everlaſting Gates, they ſung,
Open, ye Heav'ns, your living doors; let in
The great Creator from his work return'd
Magnificent, his ſix days Work, a World;
Open, and henceforth oft; for God will deign
To viſit oft the dwellings of juſt Men
Delighted, and with frequent intercourſe
Thither will ſend his winged Meſſengers
On errands of ſupernal Grace. So ſung
The glorious train aſcending: He through Heav'n,
That open'd wide her blazing Portals, led

To

To God's Eternal Houſe direct the way,
A broad and ample Road, whoſe duſt is Gold
And pavement Stars, as Stars to thee appear,
Seen in the Galaxy, that Milky way
Which nightly as a circling Zone thou ſeeſt
Powder'd with Stars. And now on Earth the Seventh
Evening aroſe in *Eden*, for the Sun
Was ſet, and twilight from the Eaſt came on,
Forerunning Night; when at the holy Mount
Of Heav'ns high-ſeated top, th' Imperial Throne
Of Godhead, fixt for ever firm and ſure,
The Filial Power arriv'd, and ſat him down
With his great Father for he alſo went
Inviſible, yet ſtaid (ſuch privilege
Hath Omnipreſence) and the work ordain'd
Author and end of all things, and from work
Now reſting, bleſs'd and hallow'd the Sev'nth day,
As reſting on that day from all his work,
But not in ſilence holy kept; the Harp
Had work and reſted not, the ſolemn Pipe,
And Dulcimer, all Organs of ſweet ſtop,
All ſounds on fret by ſtring or Golden Wire
Temper'd ſoft Tunings, intermixt with Voice
Choral or Uniſon: of incenſe Clouds
Fuming from Golden Cenſers hid the Mount.
Creation and the Six days acts they ſung,
Great are thy works, *Jehovah* infinite
Thy Power; what thought can meaſure thee or tongue
Relate thee? greater now in thy return
Than from the Giant Angels; thee that day
Thy Thunders magnifi'd; but to create
Is greater than created to deſtroy.
Who can impair thee, mighty King, or bound
Thy Empire? eaſily the proud attempt

Of Spirits apoſtate and their Counſels vain
Thou haſt repell'd, while impiouſly they thought
Thee to diminiſh, and from thee withdraw
The number of thy Worſhippers. Who ſeeks
To leſſen thee, againſt his purpoſe ſerves
To manifeſt the more thy Might: his evil
Thou uſeſt, and from thence creat'ſt more good.
Witneſs this new-made World, another Heav'n
From Heaven Gate not far, founded in view
On the clear *Hyaline*, the Glaſſie Sea;
Of amplitude almoſt immenſe, with Stars
Numerous, and every Star perhaps a World
Of deſtin'd habitation; but thou know'ſt
Their ſeaſons: among theſe the ſeat of Men,
Earth with her nether Ocean circumfus'd,
Their pleaſant dwelling place. Thrice happy Men,
And ſons of Men, whom God hath thus advanc'd,
Created in his Image, there to dwell
And worſhip him, and in reward to rule
Over his Works, on Earth, in Sea or Air,
And multiply a Race of Worſhippers
Holy and Juſt: thrice happy if they know
Their happineſs, and perſevere upright.

So ſung they, and the Empyrean rung,
With *Hallelujahs:* Thus was Sabbath kept.
And thy requeſt think now fulfill'd, that ask'd
How firſt this World and face of things began,
And what before thy memory was done
From the beginning, that poſterity
Inform'd by thee might know; if elſe thou ſeek'ſt
Aught, not ſurpaſſing humane meaſure, ſay.

The End of the Seventh Book.



Paradiſe Loſt.

BOOK VIII.

The ARGUMENT.

Adam *enquires concerning celeſtial Motions, is doubtfully anſwer'd, and exhorted to ſearch rather things more worthy of knowledge:* Adam *aſſents, and ſtill deſirous to detain* Raphael, *relates to him what he remember'd ſince his own Creation, his placing in Paradiſe, his talk with God concerning ſolitude and fit ſociety, his firſt meeting and Nuptials with* Eve, *his diſcourſe with the Angel thereupon; who after admonitions repeated, departs.*

THE Angel ended, and in *Adam*'s Ear
So charming left his voice, that he a while
Thought him ſtill ſpeaking, ſtill ſtood fixt to hear;
Then as new wak'd thus gratefully reply'd,
What thanks ſufficient, or what recompence
Equal have I to render thee, Divine
Hiſtorian, who thus largely haſt allay'd
The thirſt I had of knowledge, and vouchſaf'd
This friendly condeſcenſion to relate
Things elſe by me unſearchable, now heard
With wonder, but delight, and, as is due,
With Glory attributed to the high
Creator? ſomething yet of doubt remains,
Which only thy ſolution can reſolve.
When I behold this goodly Frame, this World

Of Heav'n and Earth conſiſting, and compute,
Their magnitudes, this Earth a ſpot, a grain,
An Atom, with the Firmament compar'd
And all her number'd Stars that ſeem to rowl
Spaces incomprehenſible (for ſuch
Their diſtance argues and their ſwift return
Diurnal) merely to officiate light
Round this opacous Earth, this punctual ſpot,
One Day and Night; in all their vaſt ſurvey
Uſeleſs beſides, reaſoning I oft admire,
How Nature wiſe and frugal could commit
Such diſproportions, with ſuperfluous hand
So many nobler Bodies to create,
Greater ſo manifold to this one uſe,
For aught appears, and on their Orbs impoſe
Such reſtleſs revolution day by day
Repeated, while the ſedentary Earth,
That better might with far leſs compaſs move,
Serv'd by more noble than her ſelf, attains
Her end without leaſt motion, and receives,
As Tribute ſuch a ſumleſs journey brought
Of incorporeal ſpeed, her warmth and light;
Speed, to deſcribe whoſe ſwiftneſs Number fails.

So ſpake our Sire, and by his countenance ſeem'd
Entring on ſtudious thoughts abſtruſe, which *Eve*
Perceiving where ſhe ſat retir'd in ſight,
With lowlineſs Majeſtick from her ſeat
And Grace that won who ſaw to wiſh her ſtay,
Roſe, and went forth among her Fruits and Flowers,
To viſit how they proſper'd, bud and bloom,
Her Nurſery; they at her coming ſprung,
And touch'd by her fair tendance gladlier grew.
Yet went ſhe not, as not with ſuch diſcourſe

Delighted,

Delighted, or not capable her ear
Of what was high: ſuch pleaſure ſhe reſerv'd,
Adam relating, ſhe ſole Auditreſs;
Her Husband the Relater ſhe preferr'd
Before the Angel, and of him to ask
Choſe rather; he, ſhe knew, would intermix
Grateful digreſſions, and ſolve high diſpute
With conjugal Careſſes from his Lip,
Not words alone pleas'd her. O when meet now
Such pairs, in Love and mutual Honour joyn'd?
With Goddeſs-like demeanour forth ſhe went;
Not unattended, for on her as Queen
A pomp of winning Graces waited ſtill,
And from about her ſhot darts of deſire
Into all Eyes to wiſh her ſtill in ſight,
And *Raphael* now to *Adam*'s doubt propos'd
Benevolent and facil thus reply'd.

To ask or ſearch I blame thee not, for Heav'n
Is as the Book of God before thee ſet,
Wherein to read his wond'rous Works and learn
His Seaſons, Hours, or Days, or Months, or Years:
This to attain, whether Heav'n move or Earth,
Imports not, if thou reck'n right, the reſt
From Man or Angel the great Architect
Did wiſely to conceal, and not divulge
His ſecrets to be ſcann'd by them who ought
Rather admire; or if they liſt to try
Conjecture, he his Fabrick of the Heav'ns
Hath left to their diſputes, perhaps to move
His laughter at their quaint Opinions wide
Hereafter, when they come to model Heav'n
And calculate the Stars, how they will weild
The mighty frame, how build, unbuild, contrive

To

To ſave appearances, how gird the Sphere
With Centrick and Eccentrick ſcribl'd o'er,
Cycle and Epicycle, Orb in Orb:
Already by thy reaſoning this I guеſs,
Who art to lead thy offspring, and ſuppos'ſt
That bodies bright and greater ſhould not ſerve
The leſs not bright, nor Heav'n ſuch journeys run,
Earth ſitting ſtill, when ſhe alone receives
The benefit: conſider firſt, that great
Or bright infers not excellence: the Earth
Though in compariſon of Heav'n, ſo ſmall,
Nor gliſtering, may of ſolid good contain
More plenty than the Sun that barren ſhines,
Whoſe virtue on it ſelf works no effect,
But in the fruitful Earth, there firſt receiv'd
His beams, unactive elſe, their vigour find.
Yet not to Earth are thoſe bright Luminaries
Officious, but to thee Earth's habitant.
And for the Heav'ns wide Circuit, let it ſpeak
The Maker's high magnificence, who built
So ſpacious, and his Line ſtretch'd out ſo far;
That Man may know he dwells not in his own;
An Edifice too large for him to fill,
Lodg'd in a ſmall Partition, and the reſt
Ordain'd for uſes to his Lord beſt known.
The ſwiftneſs of thoſe Circles attribute,
Though numberleſs, to his Omnipotence,
That to corporeal ſubſtances could add
Speed almoſt Spiritual; me thou think'ſt not ſlow,
Who ſince the Morning hour ſet out from Heav'n
Where God reſides, and e're mid-day arriv'd
In *Eden*, diſtance inexpreſſible
By numbers that have name. But this I urge,
Admitting motion in the Heav'ns, to ſhew

Invalid

Invalid that which thee to doubt it mov'd;
Not that I ſo affirm, though ſo it ſeem
To thee who haſt thy dwelling here on Earth.
God to remove his ways from humane ſenſe,
Plac'd Heav'n from Earth ſo far, that earthly ſight,
If it preſume, might err in things too high,
And no advantage gain. What if the Sun
Be Centre to the World, and other Stars
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandring courſe now high, now low, then hid,
Progreſſive, retrograde, or ſtanding ſtill,
In ſix thou ſeeſt, and what if ſev'nth to theſe
The Planet Earth, ſo ſtedfaſt though ſhe ſeem,
Inſenſibly three different Motions move?
Which elſe to ſeveral Spheres thou muſt aſcribe,
Mov'd contrary with thwart obliquities,
Or ſave the Sun his labour, and that ſwift
Nocturnal and Diurnal Rhomb ſuppos'd,
Inviſibl' elſe above all Stars, the Wheel
Of Day and Night; which needs not thy belief,
If Earth induſtrious of her ſelf fetch Day
Travelling Eaſt, and with her part averſe
From the Sun's beam meet Night, her other part
Still luminous by his Ray. What if that light
Sent from her through the wide tranſpicuous Air,
To the terreſtrial Moon be as a Star
Enlightning her by Day, as ſhe by Night
This Earth? reciprocal, if Land be there,
Fields and Inhabitants: Her ſpots thou ſeeſt
As Clouds, and Clouds may Rain, and Rain produce
Fruits in her ſoft'nd Soil, for ſome to eat
Allotted there; and other Suns perhaps
With their attendant Moons thou wilt deſcry

Commu-

Communicating Male and Female Light,
Which two great Sexes animate the World,
Stor'd in each Orb perhaps with ſome that live.
For ſuch vaſt room in Nature unpoſſeſt
By living Soul, deſert and deſolate,
Only to ſhine, yet ſcarce to contribute
Each Orb a glimpſe of Light, convey'd ſo far
Down to this habitable, which returns
Light back to them, is obvious to diſpute.
But whether thus theſe things, or whether not
Whether the Sun predominant in Heav'n
Riſe on the Earth, or Earth riſe on the Sun,
He from the Eaſt his flaming Road begin,
Or ſhe from Weſt her ſilent courſe advance
With inoffenſive pace that ſpinning ſleeps
On her ſoft Axle, while ſhe paces Ev'n,
And bears thee ſoft with the ſmooth Air along,
Sollicit not thy thoughts with matters hid,
Leave them to God above, him ſerve and fear;
Of other Creatures, as him pleaſes beſt,
Whereeverr plac'd, let him diſpoſe: joy thou
In what he gives to thee, this Paradiſe
And thy fair *Eve*; Heav'n is for thee too high
To know what paſſes there; be lowly wiſe:
Think only what concerns thee and thy being;
Dream not of other Worlds, what Creatures there
Live, in what ſtate, condition, or degree,
Contented that thus far hath been reveal'd
Not of Earth only but of higheſt Heav'n.

To whom thus *Adam*, clear'd of doubt, reply'd.
How fully haſt thou ſatisfy'd me, pure
Intelligence of Heav'n, Angel ſerene,
And freed from Intricacies, taught to live,

The eaſieſt way, nor with perplexing thoughts
To interrupt the ſweet of Life, from which
God hath bid dwell far off all anxious cares,
And not moleſt us, unleſs we our ſelves
Seek them with wandring thought, and notions vain,
But apt the Mind or Fancy is to rove
Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, ſhe learn,
That not to know at large of things remote
From uſe, obſcure and ſubtile, but to know
That which before us lies in daily life,
Is the prime Wiſdom, what is more, is fume,
Or emptineſs, or fond impertinence,
And renders us in things that moſt concern
Unpractis'd, unprepar'd, and ſtill to ſeek.
Therefore from this high pitch let us deſcend
A lower flight, and ſpeak of things at hand
Uſeful, whence haply mention may ariſe
Of ſomething not unſeaſonable to ask
By ſufferance, and thy wonted favour deign'd.
Thee I have heard relating what was done
E're my remembrance: now hear me relate
My Story, which perhaps thou haſt not heard:
And Day is yet not ſpent; till then thou ſeeſt
How ſubtly to detain thee I deviſe,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
For while I ſit with thee, I ſeem in Heav'n,
And ſweeter thy diſcourſe is to my ear
Than Fruits of Palm-tree pleaſanteſt to thirſt
And hunger both, from labour, at the hour
Of ſweet repaſt; they ſatiate, and ſoon fill,
Though pleaſant, but thy words with Grace Divine
Imbu'd, bring to their ſweetneſs no ſatiety.

To whom thus *Raphael* anſwer'd heav'nly meek.
Nor are thy lips ungraceful, Sire of Men,
Nor Tongue uneloquent; for God on thee
Abundantly his Gifts hath alſo pour'd
Inward and outward both, his image fair:
Speaking or mute all comelineſs and grace
Attends thee, and each word, each motion forms,
Nor leſs think we in Heav'n of thee on Earth
Than of our Fellow-ſervant, and inquire
Gladly into the ways of God with Man:
For God we ſee hath honour'd thee, and ſet
On Man his equal love: ſay therefore on;
For I that Day was abſent, as befel,
Bound on a Voyage uncouth and obſcure,
Far on excurſion toward the Gates of Hell;
Squar'd in full Legion (ſuch command we had)
To ſee that none thence iſſu'd forth a ſpy,
Or Enemy; while God was in his work,
Leſt he incens'd at ſuch eruption bold,
Deſtruction with Creation might have mix'd,
Not that they durſt without his leave attempt,
But us he ſends upon his high beheſts
For ſtate, as Sov'reign King, and to inure
Our prompt obedience. Faſt we found, faſt ſhut
The diſmal Gates, and barricado'd ſtrong;
But long e're our approaching heard within
Noiſe, other than the ſound of Dance or Song,
Torment, and loud lament, and furious rage.
Glad we return'd up to the coaſts of Light
E're Sabbath Ev'ning: ſo we had in charge.
But thy relation now; for I attend,
Pleas'd with thy words no leſs than thou with mine.

So

So ſpake the Godlike Power, and thus our Sire.
For Man to tell how humane Life began
Is hard; for who himſelf beginning knew?
Deſire with thee ſtill longer to converſe
Induc'd me. As new wak'd from ſoundeſt ſleep
Soft on the flowry Herb I found me laid
In balmy Sweat, which with his Beams the Sun
Soon dry'd, and on the reaking moiſture fed.
Streight toward Heav'n my wondring Eyes I turn'd,
And gaz'd a while the ample Sky, till rais'd
By quick inſtinctive motion up I ſprung,
As thitherward endeavouring, and upright
Stood on my feet; about me round I ſaw
Hill, Dale, and ſhady Woods, and ſunny Plains,
And liquid lapſe of murmuring ſtreams; by theſe,
Creatures that liv'd, and mov'd, and walk'd, or flew,
Birds on the branches warbling; all things ſmil'd,
With fragrance and with joy my heart o'erflow'd.
My ſelf I then perus'd, and Limb by Limb
Survey'd, and ſometimes went, and ſometimes ran
With ſupple Joints, and lively vigour led:
But who I was, or where, or from what cauſe,
Knew not; to ſpeak I try'd, and forthwith ſpake,
My Tongue obey'd, and readily could name
Whate'er I ſaw. Thou Sun, ſaid I, fair Light,
And thou enlight'nd Earth, ſo freſh and gay,
Ye Hills and Dales, ye Rivers, Woods and Plains,
And ye that live and move, fair Creatures, tell,
Tell, if ye ſaw, how came I thus, how here?
Not of my ſelf; by ſome great Maker then,
In goodneſs and in pow'r preeminent;
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,

And feel that I am happier than I know.
While thus I call'd, and ſtray'd I knew not whither,
From where I firſt drew Air, and firſt beheld
This happy Light, when anſwer none return'd:
On a green ſhady Bank profuſe of Flowers
Penſive I ſat me down; there gentle ſleep
Firſt found me, and with ſoft oppreſſion ſeis'd
My drowſed ſenſe, untroubl'd, though I thought
I then was paſſing to my former ſtate
Inſenſible, and forthwith to diſſolve:
When ſuddenly ſtood at my head a Dream,
Whoſe inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd: One came, methought, of ſhape Divine,
And ſaid, thy Manſion wants thee, *Adam*, riſe,
Firſt Man, of Men innumerable ordain'd
Firſt Father, call'd by thee I come thy Guide
To the Garden of bliſs, thy ſeat prepar'd.
So ſaying, by the hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth ſliding without ſtep, laſt led me up
A woody Mountain; whoſe high top was plain,
A Circuit wide, enclos'd, with goodlieſt Trees
Planted, with Walks and Bowers, that what I ſaw
Of Earth before ſcarce pleaſant ſeem'd. Each Tree
Load'n with faireſt Fruit that hung to th' eye
Tempting, ſtirr'd in me ſudden appetite
To pluck and eat; whereat I wak'd and found
Before mine Eyes all real, as the dream
Had lively ſhadow'd: Here had new begun,
My wandring, had not he who was my Guide
Up hither, from among the Trees appear'd
Preſence Divine. Rejoycing, but with awe
In adoration at his feet I fell

Submiſs:

Submiſs: he rear'd me, and whom thou ſought'ſt I am,
Said mildly, Author of all this thou ſeeſt
Above, or round about thee or beneath.
This Paradiſe I give thee, count it thine
To till and keep, and of the Fruit to eat:
Of every Tree that in the Garden grows
Eat freely with glad heart; fear here no dearth:
But of the Tree whoſe operation brings
Knowledge of good and ill, which I have ſet
The Pledge of thy Obedience and thy Faith,
Amid the Garden by the Tree of Life,
Remember what I warn thee, ſhun to taſte,
And ſhun the bitter conſequence: for know,
The day thou eat'ſt thereof, my ſole command
Tranſgreſt, inevitably thou ſhalt dye;
From that day mortal, and this happy ſtate
Shalt loſe, expell'd from hence into a World
Of woe and ſorrow. Sternly he pronounc'd
The rigid interdiction, which reſounds
Yet dreadful in mine ear, though in my choice
Not to incurr; but ſoon his clear aſpect
Return'd and gracious purpoſe thus renew'd.
Not only theſe fair bounds, but all the Earth
To thee and to thy Race I give; as Lords
Poſſeſs it, and all things that therein live,
Or live in Sea, or Air, Beaſt, Fiſh and Fowl.
In ſign whereof each Bird and Beaſt behold
After their kinds; I bring them to receive
From thee their Names, and pay thee fealty
With low ſubjection; underſtand the ſame
Of Fiſh within their watry reſidence
Not hither ſummon'd, ſince they cannot change
Their Element to draw the thinner Air.
As thus he ſpake, each Bird and Beaſt behold

Approaching two and two, theſe cowring low
With blandiſhment, each Bird ſtoop'd on his wing.
I nam'd them, as they paſs'd, and underſtood
Their Nature, with ſuch knowledge God endu'd
My ſudden apprehenſion: but in theſe
I found not what me thought I wanted ſtill;
And to the Heav'nly viſion thus preſum'd.

O by what name, for thou above all theſe,
Above Mankind, or aught than Mankind higher,
Surpaſſeſt far my naming, how may I
Adore thee, Author of this Univerſe,
And all this good to Man, for whoſe well being
So amply, and with hands ſo liberal
Thou haſt provided all things; but with me
I ſee not who partakes. In ſolitude
What happineſs, who can enjoy alone,
Or all enjoying, what contentment find?
Thus I preſumptuous; and the Viſion bright,
As with a ſmile more bright'nd, thus reply'd.

What call'ſt thou ſolitude? is not the Earth
With various living Creatures, and the Air
Repleniſh'd, and all theſe at thy command
To come and play before thee? know'ſt thou not
Their language and their ways? they alſo know,
And reaſon not contemptibly; with theſe
Find Paſtime and bear rule; thy Realm is large.
So ſpake the Univerſal Lord, and ſeem'd
So ordering. I with leave of ſpeech implor'd,
And humble deprecation thus reply'd.

Let not my words offend thee, Heav'nly Power,
My Maker, be propitious while I ſpeak.

Haſt

Haſt thou not made me here thy ſubſtitute,
And theſe inferiour far beneath me ſet?
Among unequals what ſociety
Can ſort, what harmony or true delight?
Which muſt be mutual, in proportion due
Giv'n and receiv'd; but in diſparity
The one intenſe, the other ſtill remiſs
Cannot well ſuit with either, but ſoon prove
Tedious alike: Of fellowſhip I ſpeak
Such as I ſeek, fit to participate
All rational delight, wherein the brute
Cannot be humane Conſort; they rejoyce
Each with their kind, Lion with Lioneſs;
So fitly them in pairs thou haſt combin'd;
Much leſs can Bird with Beaſt, or Fiſh with Fowl
So well converſe, nor with the Oxe the Ape;
Worſe then can Man with Beaſt, and leaſt of all.
Whereto th' Almighty anſwer'd, not diſpleas'd.
A nice and ſubtile happineſs I ſee
Thou to thy ſelf propoſeſt, in the choice
Of thy Aſſociates, *Adam*, and wilt taſte
No pleaſure, though in pleaſure, ſolitary.
What think'ſt thou then of me, and this my ſtate?
Seem I to thee ſufficiently poſſeſt
Of happineſs, or not? who am alone
From all Eternity, for none I know
Second to me or like, equal much leſs.
How have I then with whom to hold converſe
Save with the Creatures which I made, and thoſe
To me inferiour, infinite deſcents
Beneath what other Creatures are to thee?

He ceas'd, I lowly anſwer'd. To attain
The height and depth of thy Eternal ways

All

All humane thoughts come ſhort, Supreme of things;
Thou in thy ſelf art perfect, and in thee
Is no deficience found; not ſo is Man,
But in degree, the cauſe of his deſire
By converſation with his like to help,
Or ſolace his defects. No need that thou
Should'ſt propagate, already infinite;
And through all numbers abſolute, though One;
But Man by number is to manifeſt
His ſingle imperfection, and beget
Like of his like, his Image multiply'd,
In unity defective, which requires
Collateral love, and deareſt amity.
Thou in thy ſecreſie although alone,
Beſt with thy ſelf accompany'd, ſeekeſt not
Social communication, yet ſo pleas'd,
Canſt raiſe thy Creature to what height thou wilt
Of Union or Communion, deifi'd;
I by converſing cannot theſe erect
From prone, nor in their ways complacence find.
Thus I embold'nd ſpake, and freedom us'd
Permiſſive, and acceptance found, which gain'd
This anſwer from the gracious voice Divine.

Thus far to try thee, *Adam*, I was pleas'd,
And find thee knowing not of Beaſts alone,
Which thou haſt rightly nam'd, but of thy ſelf,
Expreſſing well the Spirit within thee free,
My Image, not imparted to the Brute,
Whoſe fellowſhip therefore unmeet for thee
Good reaſon was thou freely ſhould'ſt diſlike,
And be ſo minded ſtill; I, e're thou ſpak'ſt,
Knew it not good for Man to be alone,
And no ſuch company as then thou ſaw'ſt

Inten-

Intended thee for tryal only brought,
To ſee how thou could'ſt judge of fit and meet:
What next I bring ſhall pleaſe thee, be aſſur'd,
Thy likeneſs, thy fit help, thy other ſelf,
Thy wiſh exactly to thy hearts deſire.

He ended, or I heard no more, for now
My Earthly by his Heav'nly overpower'd,
Which it had long ſtood under, ſtrein'd to th' height
In that celeſtial Colloquy ſublime,
As with an object that excels the ſenſe,
Dazl'd and ſpent, ſunk down, and ſought repair
Of ſleep, which inſtantly fell on me, call'd
By Nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but op'n left the Cell
Of Fancy my internal ſight, by which
Abſtract as in a tranſe methought I ſaw,
Though ſleeping, where I lay, and ſaw the ſhape
Still glorious, before whom awake I ſtood,
Who ſtooping op'nd my left ſide, and took
From thence a Rib, with cordial ſpirits warm,
And life-blood ſtreaming freſh; wide was the wound,
But ſuddenly with fleſh fill'd up and heal'd:
The Rib he form'd and faſhion'd with his hands;
Under his forming hands a Creature grew,
Manlike, but different Sex, ſo lovely fair,
That what ſeem'd fair in all the World ſeem'd now
Mean, or in her ſumm'd up, in her contain'd
And in her looks, which from that time infus'd
Sweetneſs into my Heart, unfelt before,
And into all things from her Air inſpir'd
The ſpirit of love and amorous delight.
She diſappear'd, and left me dark, I wak'd
To find her, or for ever to deplore

Her loſs, and other pleaſure all abjure:
When out of hope, behold her not far off,
Such as I ſaw her in my dream, adorn'd
With what all Earth or Heaven could beſtow
To make her amiable: On ſhe came,
Led by her Heav'nly Maker, though unſeen,
And guided by his voice, nor uninform'd
Of nuptial Sanctity and marriage Rites:
Grace was in all her ſteps, Heav'n in her Eye,
In every geſture dignity and love.
I over-joy'd could not forbear aloud.

This turn hath made amends; thou haſt fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair, but faireſt this
Of all thy Gifts, nor envieſt. I now ſee
Bone of my Bone, Fleſh of my Fleſh, my Self
Before me; Woman is her name, of Man
Extracted; for this cauſe he ſhall forgo
Father and Mother, and to his Wife adhere;
And they ſhall be one Fleſh, one Heart, one Soul.

She heard me thus, and though divinely brought,
Yet Innocence and Virgin Modeſty,
Her Vertue and the conſcience of her worth,
That would be woo'd, and not unſought be won,
Not obvious, not obtruſive, but retir'd,
The more deſirable, or to ſay all,
Nature her ſelf, though pure of ſinful thought,
Wrought in her ſo, that ſeeing me, ſhe turn'd;
I follow'd her, ſhe what was Honour knew,
And with obſequious Majeſty approv'd
My pleaded reaſon. To the Nuptial Bowre
I led her bluſhing like the Morn: all Heav'n,

And happy Conſtellations on that hour
Shed their ſelecteſt influence; the Earth
Gave ſign of gratulation, and each Hill;
Joyous the Birds; freſh Gales and gentle Airs
Whiſper'd it to the Woods, and from their wings
Flung Roſe, flung Odours from the ſpicy Shrub,
Diſporting, till the amorous Bird of Night
Sung ſpouſal, and bid haſte the Evening Star
On his Hill top, to light the bridal Lamp.
Thus have I told thee all my ſtate, and brought
My Story to the ſum of earthly bliſs,
Which I enjoy, and muſt confeſs to find
In all things elſe delight indeed, but ſuch
As us'd or not, works in the mind no change,
Nor vehement deſire, theſe delicacies
I mean of Taſte, Sight, Smell, Herbs, Fruits and Flow'rs,
Walks, and the melody of Birds; but here
Far otherwiſe, tranſported I behold,
Tranſported touch; here paſſion firſt I felt,
Commotion ſtrange, in all enjoyments elſe
Superiour and unmov'd, here only weak
Againſt the charm of Beauty's powerful glance,
Or Nature fail'd in me, and left ſome part
Not proof enough ſuch object to ſuſtain,
Or from my ſide ſubducting, took perhaps
More than enough; at leaſt on her beſtow'd
Too much of Ornament, in outward ſhew
Elaborate, of inward leſs exact.
For well I underſtand in the prime end
Of Nature her th' inferiour, in the mind
And inward Faculties, which moſt excel,
In outward alſo her reſembling leſs
His Image who made both, and leſs expreſſing
The Character of that Dominion giv'n

O'er other Creatures; yet when I approach
Her lovelineſs, ſo abſolute ſhe ſeems,
And in her ſelf compleat, ſo well to know
Her own, that what ſhe wills to do or ſay,
Seems wiſeſt, vertuouſeſt, diſcreeteſt, beſt;
All higher knowledge in her preſence falls
Degraded: Wiſdom in diſcourſe with her
Loſes diſcount'nanc'd, and like folly ſhews;
Authority and Reaſon on her wait,
As one intended firſt, not after made
Occaſionall'; and to conſummate all,
Greatneſs of Mind and nobleneſs their ſeat
Build in her lovelieſt, and create an awe
About her, as a guard Angelick plac'd.
To whom the Angel with contracted brow.

Accuſe not Nature, ſhe hath done her part;
Do thou but thine, and be not diffident
Of Wiſdom, ſhe deſerts thee not, if thou
Diſmiſs not her, when thou moſt need'ſt her nigh,
By attributing overmuch to things
Leſs excellent, as thou thy ſelf perceiv'ſt.
For what admir'ſt thou, what tranſports thee ſo,
An outſide; fair no doubt, and worthy well
Thy cheriſhing, thy honouring, and thy love,
Not thy ſubjection: weigh with her thy ſelf;
Then value: Oft times nothing profits more
Than ſelf eſteem, grounded on juſt and right
Well manag'd; of that skill the more thou know'ſt,
The more ſhe will acknowledge thee her Head,
And to realities yield all her ſhews:
Made ſo adorn for thy delight the more,
So awful, that with Honour thou may'ſt love
Thy Mate, who ſees when thou art ſeen leaſt wiſe.

But

But if the ſenſe of touch, whereby Mankind
Is propagated, ſeem ſuch dear delight
Beyond all other, think the ſame vouchſaf'd
To Cattel and each Beaſt; which would not be
To them made common and divulg'd, if aught
Therein enjoy'd were worthy to ſubdue
The Soul of Man, or paſſion in him move.
What high'r in her ſociety thou find'ſt
Attractive, humane, rational, love ſtill;
In loving thou doſt well, in paſſion not,
Wherein true Love conſiſts not; love refines
The thoughts, and Heart enlarges, hath his ſeat
In Reaſon, and is judicious, is the ſcale
By which to Heav'nly Love thou may'ſt aſcend,
Not ſunk in carnal pleaſure, for which cauſe
Among the Beaſts no Mate for thee was found.

To whom thus half abaſh'd *Adam* reply'd.
Neither her outſide form'd ſo fair, nor aught
In procreation common to all kinds
(Though higher of the genial Bed by far,
And with myſterious reverence I deem)
So much delights me as thoſe graceful acts,
Thoſe thouſand decencies that daily flow
From all her words and actions mixt with Love
And ſweet compliance, which declare unfeign'd
Union of Mind, or in us both one Soul;
Harmony to behold in wedded pair
More grateful than harmonious ſound to th' ear.
Yet theſe ſubject not; I to thee diſcloſe
What inward thence I feel, not therefore foil'd,
Who meet with various objects, from the ſenſe
Variouſly repreſenting; yet ſtill free
Approve the beſt, and follow what I 'pprove.

To

To love thou blam'ſt me not, for love thou ſay'ſt
Leads up to Heav'n, is both the way and guide;
Bear with me then, if lawful what I ask;
Love not the Heav'nly Spirits, and how their Love
Expreſs they, by looks only, or do they mix
Irradiance, virtual or immediate touch?

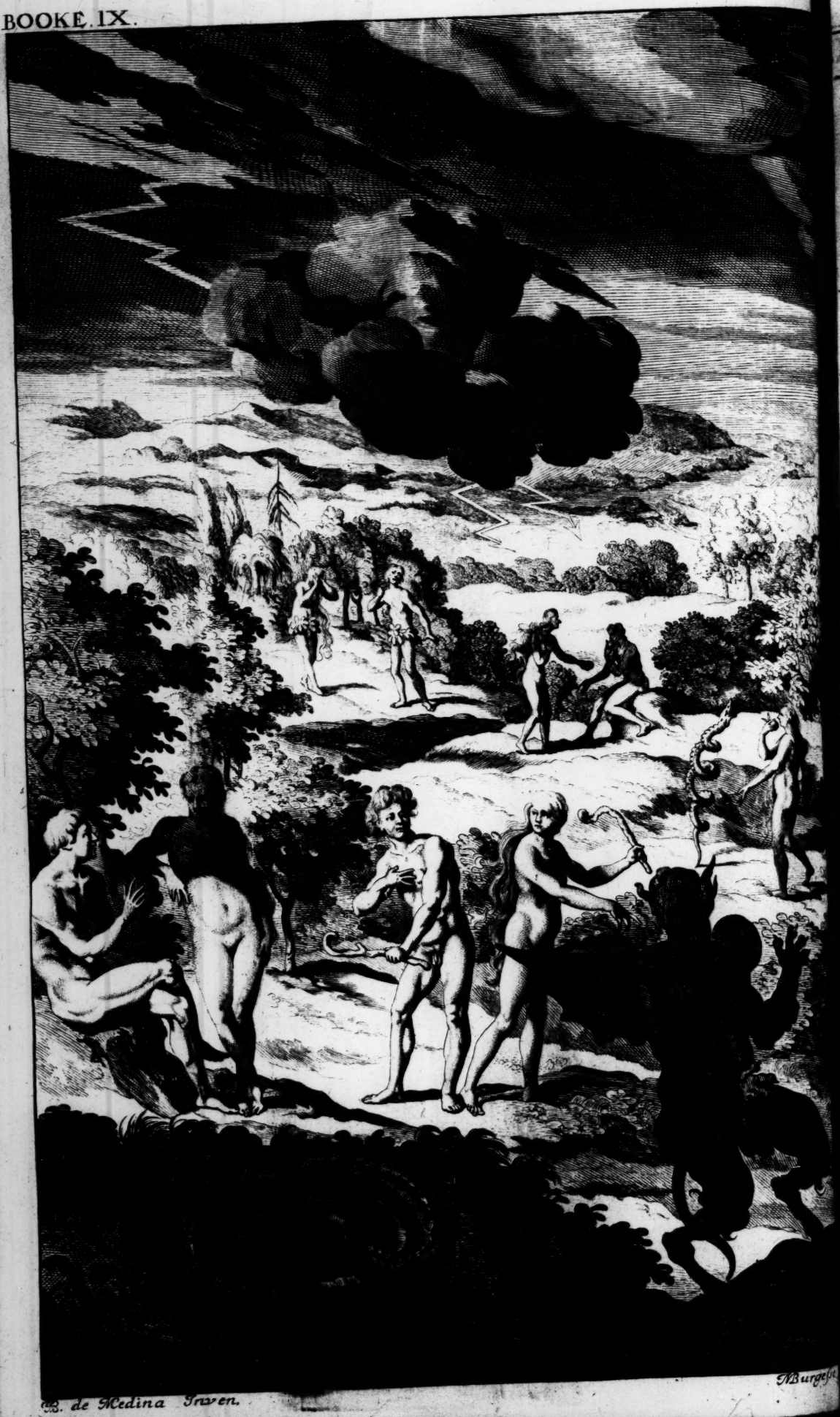
To whom the Angel with a ſmile that glow'd
Celeſtial roſie red, Love's proper hue,
Anſwer'd, Let it ſuffice thee that thou know'ſt
Us happy, and without Love no happineſs.
Whatever pure thou in thy body enjoy'ſt
(And pure thou wert created) we enjoy
In eminence, and obſtacle find none
Of membrane, joynt or limb, excluſive bars:
Eaſier than Air with Air, if Spirits embrace,
Total they mix, union of Pure with Pure
Deſiring; nor reſtrain'd conveyance need
As Fleſh to mix with Fleſh, or Soul with Soul.
But I can now no more; the parting Sun
Beyond the Earth's green Cape and verdant Iſles
Heſperean ſets, my Signal to depart.
Be ſtrong, live happy, and love, but firſt of all
Him whom to love is to obey, and keep
His great Command; take heed leſt Paſſion ſway
Thy Judgment to do aught, which elſe free Will
Would not admit; thine and of all thy Sons
The weal or woe in thee is plac'd; beware.
I in thy perſevering ſhall rejoyce,
And all the Bleſt: ſtand faſt; to ſtand or fall
Free in thine own Arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to tranſgreſs repel.

So

So ſaying, he aroſe ; whom *Adam* thus
Follow'd with benediction. Since to part,
Go Heav'nly Gueſt, Ethereal Meſſenger,
Sent from whoſe Sov'reign Goodneſs I adore,
Gentle to me and affable hath been
Thy condeſcens'on, and ſhall b' honour'd ever
With grateful Memory : thou to Mankind
Be good and friendly ſtill, and oft return.

So parted they, the Angel up to Heav'n
From the thick ſhade, and *Adam* to his Bower.

The End of the Eighth Book.



C.B. de Medina Inven.
M Burgess

Paradiſe Loſt.

BOOK IX.

The ARGUMENT.

Satan *having compaſs'd the Earth, with meditated guile returns as a miſt by Night into Paradiſe, enters into the Serpent ſleeping.* Adam *and* Eve *in the Morning go forth to their Labours, which* Eve *propoſes to divide in ſeveral places, each labouring apart:* Adam *conſents not, alledging the danger, leſt that Enemy, of whom they were forewarn'd, ſhould attempt her found alone:* Eve *loth to be thought not circumſpect or firm enough, urges her going apart, the rather deſirous to make trial of her ſtrength;* Adam *at laſt yields: The Serpent finds her alone; his ſubtile approach, firſt gazing, then ſpeaking, with much flattery extolling* Eve *above all other Creatures.* Eve *wondring to hear the Serpent ſpeak, asks how he attain'd to humane ſpeech and ſuch underſtanding not till now; the Serpent anſwers, that by taſting of a certain Tree in the Garden he attain'd both to Speech and Reaſon, till then void of both:* Eve *requires him to bring her to that Tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; ſhe pleas'd with the taſte, deliberates a while whether to impart thereof to* Adam *or not, at laſt brings him of the Fruit, relates what perſwaded her to eat thereof:* Adam *at firſt amaz'd, but perceiving her loſt, reſolves through vehemence of Love to periſh with her; and extenuating the treſpaſs eats alſo of the Fruit: The Effects thereof in them both: they ſeek to cover their nakedneſs; then fall to variance and accuſation of one another.*

No more of talk where God or Angel Gueſt
With Man, as with his Friend, familiar us'd
To ſit indulgent, and with him partake
Rural repaſt, permitting him the while
Venial diſcourſe unblam'd; I now muſt change
Thoſe Notes to tragick; foul diſtruſt and breach
Diſloyal on the part of Man, revolt,
And diſobedience: On the part of Heav'n
Now alienated, diſtance and diſtaſte,
Anger and juſt rebuke, and judgment giv'n,
That brought into this World a World of woe,
Sin and her ſhadow Death, and Miſery
Death's Harbinger: Sad task, yet Argument
Not leſs but more Heroick than the wrath
Of ſtern *Achilles* on his Foe purſu'd
Thrice Fugitive about *Troy* Wall; or rage
Of *Turnus* for *Lavinia* diſeſpous'd,
Or *Neptune*'s Ire, or *Juno*'s, that ſo long
Perplex'd the *Greek* and *Cytherea*'s Son;
If anſwerable ſtyle I can obtain
Of my Celeſtial Patroneſs, who deigns
Her nightly viſitation unimplor'd,
And dictates to me ſlumbring, or inſpires
Eaſie my unpremeditated Verſe.
Since firſt this Subject for Heroick Song
Pleas'd me long chuſing, and beginning late;
Not ſedulous by Nature to indite
Wars, hitherto the only argument
Heroick deem'd, chief maſtery to diſſect
With long and tedious havock fabl'd Knights
In Battels feign'd; the better fortitude
Of Patience and Heroick Martyrdom
Unſung; or to deſcribe Races and Games,
Or Tilting Furniture, emblazon'd Shields,

Impreſſes quaint, Capariſons and Steeds;
Baſes and Tinſel Trappings, gorgeous Knights
At Jouſt and Tournement; then marſhal'd Feaſt
Serv'd up in Hall with Sewers, and Seneſchals;
The skill of Artifice or Office mean,
Not that which juſtly gives Heroick name
To Perſon or to Poem. Me of theſe
Nor skill'd nor ſtudious, higher Argument
Remains, ſufficient of it ſelf to raiſe
That Name, unleſs an age too late, or cold
Climate, or Years damp my intended wing
Depreſt, and much they may, if all be mine,
Not hers who brings it nightly to my Ear.

The Sun was ſunk, and after him the Star
Of *Heſperus*, whoſe Office is to bring
Twilight upon the Earth, ſhort Arbiter
'Twixt Day and Night, and now from end to end
Night's Hemiſphere had veil'd th' Horizon round:
When *Satan*, who late fled before the threats
Of *Gabriel* out of *Eden*, now improv'd
In meditated Fraud and Malice, bent
On Man's deſtruction, maugre what might hap
Of heavier on himſelf, fearleſs return'd.
By Night he fled, and at Midnight return'd
From compaſſing the Earth, cautious of day,
Since *Uriel* Regent of the Sun deſcry'd
His entrance, and forewarn'd the Cherubim
That kept their watch; thence full of anguiſh driv'n,
The ſpace of ſev'n continu'd Nights he rode
With darkneſs, thrice the Equinoctial Line
He circl'd, four times croſs'd the Car of Night
From Pole to Pole, traverſing each Colure;
On th' eighth return'd, and on the Coaſt averſe

From entrance or Cherubick Watch, by ſtealth
Found unſuſpected way. There was a place,
Now not, though Sin, not Time, firſt wrought the change
Where *Tigris* at the foot of Paradiſe
Into a Gulf ſhot under ground, till part
Roſe up a Fountain by the Tree of Life;
In with the River ſunk, and with it roſe
Satan involv'd in riſing Miſt, then ſought
Where to lie hid: Sea he had ſearch'd and Land
From *Eden* over *Pontus*, and the Pool
Mæotis up beyond the River *Ob*;
Downward as far Antartick; and in length
Weſt from *Orontes* to the Ocean barr'd
At *Darien*, thence to the Land where flows
Ganges and *Indus:* thus the Orb he roam'd
With narrow ſearch; and with inſpection deep
Conſider'd every Creature, which of all
Moſt opportune might ſerve his Wiles, and found
The Serpent ſubt'lſt Beaſt of all the Field.
Him after long debate, irreſolute
Of thoughts revolv'd, his final ſentence choſe
Fit Veſſel, fitteſt Imp of fraud, in whom
To enter, and his dark ſuggeſtions hide
From ſharpeſt ſight: for in the wily Snake,
Whatever ſleights none would ſuſpicious mark,
As from his wit and native ſubtilty
Proceeding, which in other Beaſts obſerv'd,
Doubt might beget of Diabolick power
Active within beyond the ſenſe of brute.
Thus he reſolv'd, but firſt from inward grief
His burſting paſſion into plaints thus pour'd.

O Earth, how like to Heav'n, if not preferr'd
More juſtly, Seat worthier of Gods, as built

With

With ſecond thoughts, reforming what was old!
For what God after better worſe would build?
Terreſtrial Heav'n, danc'd round by other Heav'ns
That ſhine, yet bear their bright officious Lamps.
Light above Light, for thee, alone, as ſeems,
In thee concentring all their precious beams
Of ſacred influence: As God in Heav'n
Is Centre, yet extends to all, ſo thou
Centring receiv'ſt from all thoſe Orbs; in thee,
Not in themſelves, all their known virtue appears
Productive in Herb, Plant, and nobler birth
Of Creatures animate with gradual life
Of Growth, Senſe, Reaſon, all ſum'd up in Man.
With what delight could I have walk'd thee round,
If I could joy in aught, ſweet interchange
Of Hill and Valley, Rivers, Woods and Plains,
Now Land, now Sea, and Shoars with Foreſt crown'd,
Rocks, Dens and Caves? but I in none of theſe
Find place or refuge; and the more I ſee
Pleaſures about me, ſo much more I feel
Torment within me, as from the hateful ſiege
Of contraries; all good to me becomes
Bane, and in Heav'n much worſe would be my ſtate.
But neither here ſeek I, no nor in Heav'n
To dwell, unleſs by maſt'ring Heav'ns Supreme;
Nor hope to be my ſelf leſs miſerable
By what I ſeek, but others to make ſuch
As I, though thereby worſe to me redound:
For only in deſtroying I find eaſe
To my relentleſs thoughts; and him deſtroy'd,
Or won to what may work his utter loſs,
For whom all this was made, all this will ſoon
Follow, as to him link'd in weal or woe,
In woe then; that deſtruction wide may range:

To

To me ſhall be the glory ſole among
Th' infernal Powers, in one day to have marr'd
What he, *Almighty* ſtyl'd, ſix Nights and Days
Continu'd making, and who knows how long
Before had been contriving, though perhaps
Not longer than ſince I in one Night freed
From ſervitude inglorious well nigh half
Th' Angelick Name, and thinner left the throng
Of his Adorers: he to be aveng'd,
And to repair his numbers thus impair'd,
Whether ſuch virtue ſpent of old now fail'd
More Angels to create, if they at leaſt
Are his created, or to ſpite us more,
Determin'd to advance into our room
A Creature form'd of Earth, and him endow,
Exalted from ſo baſe original,
With Heav'nly ſpoils, our ſpoils: What he decreed
H' effected; Man he made, and for him built
Magnificent this World, and Earth his ſeat,
Him Lord pronounc'd, and, O indignity!
Subjected to his ſervice Angel wings,
And flaming Miniſters to watch and tend
Their earthy Charge: Of theſe the vigilance
I dread, and to elude, thus wrapt in miſt
Of midnight vapour glide obſcure, and pry
In every Buſh and Brake, where hap may find
The Serpent ſleeping, in whoſe mazie Folds
To hide me, and the dark intent I bring.
O foul deſcent! that I who erſt contended
With Gods to ſit the higheſt, am now conſtrain'd
Into a Beaſt, and mixt with beſtial ſlime,
This eſſence to incarnate and imbrute,
That to the height of Deity aſpir'd;
But what will not ambition and revenge

Deſcend

Deſcend to? who aſpires muſt down as low
As high he ſoar'd, obnoxious firſt or laſt
To baſeſt things. Revenge, at firſt though ſweet,
Bitter e're long back on it ſelf recoils;
Let it; I reck not, ſo it light well aim'd,
Since higher I fall ſhort, on him who next
Provokes my envy, this new Favourite
Of Heav'n, this Man of Clay, Son of deſpite,
Whom us the more to ſpite his Maker rais'd
From duſt: ſpite then with ſpite is beſt repay'd.

So ſaying, through each Thicket Dank or Dry,
Like a black miſt low creeping, he held on
His midnight ſearch, where ſooneſt he might find
The Serpent: him faſt ſleeping ſoon he found
In Labyrinth of many a round ſelf-rowl'd,
His head the mid'ſt, well ſtor'd with ſubtile wiles:
Not yet in horrid ſhade or diſmal Den,
Nor nocent yet, but on the graſſie Herb
Fearleſs unfear'd he ſlept: in at his Mouth
The Devil enter'd, and his brutal ſenſe,
In Heart or Head, poſſeſſing ſoon inſpir'd
With act intelligential; but his ſleep
Diſturb'd not, waiting cloſe th' approach of Morn.
Now when as ſacred Light began to dawn
In *Eden* on the humid Flowers, that breath'd
Their morning incenſe, when all things that breathe,
From th' Earth's great Altar ſend up ſilent praiſe
To the Creator, and his Noſtrils fill
With grateful Smell, forth came the humane pair,
And joyn'd their vocal Worſhip to the Choir
Of Creatures wanting voice; that done, partake
The Seaſon, prime for ſweeteſt Scents and Airs:
Then commune how that day they beſt may ply

Their

Their growing work: for much their work outgrew
The hands diſpatch of two Gard'ning ſo wide.
And *Eve* firſt to her Husband thus began.

Adam, well may we labour ſtill to dreſs
This Garden, ſtill to tend Plant, Herb and Flower,
Our pleaſant task enjoyn'd; but till more hands
Aid us, the work under our labour grows,
Luxurious by reſtraint; what we by day
Lop overgrown, or prune, or prop, or bind,
One Night or two with wanton growth derides
Tending to wild. Thou therefore now adviſe,
Or bear what to my mind firſt thoughts preſent,
Let us divide our Labours, thou where choice
Leads thee, or where moſt needs, whether to wind
The Woodbine round this Arbour, or direct
The claſping Ivy where to climb, while I
In yonder ſpring of Roſes intermixt
With Myrtle, find what to redreſs till Noon:
For while ſo near each other thus all day
Our task we chuſe, what wonder if ſo near
Looks intervene and ſmiles, or object new
Caſual diſcourſe draw on, which intermits
Our days work brought to little, though begun
Early, and th' hour of Supper comes unearn'd.

To whom mild anſwer *Adam* thus return'd.
Sole *Eve*, Aſſociate ſole, to me beyond
Compare above all living Creatures dear,
Well haſt thou motion'd, well thy thoughts imploy'd
How we might beſt fulfil the work which here
God hath aſſign'd us, nor of me ſhalt paſs
Unprais'd: for nothing lovelier can be found
In Woman, than to ſtudy houſhold good,

And good Works in her Husband to promote.
Yet not ſo ſtrictly hath our Lord impos'd
Labour, as to debarr us when we need
Refreſhment, whether Food or Talk between,
Food of the Mind, or this ſweet intercourſe
Of looks and ſmiles, for ſmiles from Reaſon flow,
To brute deny'd, and are of Love the Food,
Love not the loweſt end of Humane Life.
For not to irkſome toil, but to delight
He made us, and delight to Reaſon joyn'd.
Theſe Paths and Bowers doubt not but our joint hands
Will keep from Wilderneſs with eaſe, as wide
As we need walk, till younger hands e're long
Aſſiſt us: But if much converſe perhaps
Thee ſatiate, to ſhort abſence I could yield.
For ſolitude ſometimes is beſt ſociety,
And ſhort retirement urges ſweet return.
But other doubt poſſeſſes me, leſt harm
Befal thee ſever'd from me; for thou know'ſt
What hath been warn'd us, what malicious Foe
Envying our happineſs, and of his own
Deſpairing, ſeeks to work us woe and ſhame
By ſly aſſault; and ſomewhere nigh at hand
Watches no doubt, with greedy hope to find
His wiſh and beſt advantage, us aſunder,
Hopeleſs to circumvent us join'd, where each
To other ſpeedy aid might lend at need;
Whether his firſt deſign be to withdraw
Our fealty from God, or to diſturb
Conjugal Love, than which perhaps no bliſs
Enjoy'd by us excites his envy more:
Or this, or worſe, leave not the faithful ſide
That gave thee being, ſtill ſhades thee and protects.
The Wife, where danger or diſhonour lurks,

Safeſt and ſeemlieſt by her Husband ſtays,
Who guards her, or with her the worſt endures.
To whom the Virgin Majeſty of *Eve*,
As one who loves, and ſome unkindneſs meets,
With ſweet auſtere compoſure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lord,
That ſuch an Enemy we have, who ſeeks
Our ruine, both by thee inform'd I learn,
And from the parting Angel over-heard
As in a ſhady nook I ſtood behind,
Juſt then return'd at ſhut of Evening Flours.
But that thou ſhould'ſt my firmneſs therefore doubt
To God or thee, becauſe we have a Foe
May tempt it, I expected not to hear.
His violence thou fear'ſt not, being ſuch
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear, which plain inferrs
Thy equal fear that my firm Faith and Love
Can by his fraud be ſhak'n or ſeduc'd;
Thoughts, which how found they harbour in thy breaſt
Adam, miſthought of her to thee ſo dear?

T' whom with healing words *Adam* reply'd.
Daughter of God and Man, immortal *Eve*,
For ſuch thou art, from ſin and blame intire:
Not diffident of thee do I diſſuade
Thy abſence from my ſight, but to avoid
Th' attempt it ſelf, intended by our Foe.
For he who tempts, though in vain, at leaſt aſperſes
The tempted with diſhonour foul, ſuppos'd
Not incorruptible of Faith, not proof
Againſt temptation: thou thy ſelf with ſcorn

And anger would'ſt reſent the offer'd wrong,
Though ineffectual found: miſdeem not then,
If ſuch affront I labour to avert
From thee alone, which on us both at once
The Enemy, though bold, will hardly dare,
Or daring, firſt on me th' aſſault ſhall light.
Nor thou his malice and falſe guile contemn;
Subtile he needs muſt be, who could ſeduce
Angels, nor think ſuperfluous others aid.
I from the influence of thy looks receive
Acceſs in every Vertue, in thy ſight
More wiſe, more watchful, ſtronger, if need were
Of outward ſtrength; while ſhame, thou looking on,
Shame to be overcome, or over-reach'd,
Would utmoſt vigour raiſe, and rais'd unite.
Why ſhould'ſt not thou like ſenſe within thee feel
When I am preſent, and thy trial chooſe
With me, beſt witneſs of thy Vertue try'd?

So ſpake domeſtick *Adam* in his care
And Matrimonial Love; but *Eve*, who thought
Leſs attributed to her Faith ſincere,
Thus her reply with accent ſweet renew'd.

If this be our condition, thus to dwell
In narrow circuit ſtraitn'd by a Foe,
Subtile or violent, we not endu'd
Single with like defence, where-ever met,
How are we happy, ſtill in fear of harm?
But harm precedes not ſin: only our Foe
Tempting affronts us with his foul eſteem
Of our integrity: his foul eſteem
Sticks no diſhonour on our Front, but turns
Foul on himſelf; then wherefore ſhun'd or fear'd

By us? who rather double honour gain
From his ſurmiſe prov'd falſe, find Peace within,
Favour from Heav'n, our witneſs from th' event.
And what is Faith, Love, Vertue, unaſſay'd
Alone, without exteriour help ſuſtain'd?
Let us not then ſuſpect our happy State
Left ſo imperfect by the Maker wiſe,
As not ſecure to ſingle or combin'd:
Frail is our happineſs, if this be ſo,
And *Eden* were no *Eden* thus expos'd.

To whom thus *Adam* fervently reply'd.
O Woman, beſt are all things as the Will
Of God ordain'd them, his creating hand
Nothing imperfect or deficient left
Of all that he created, much leſs Man,
Or aught that might his happy ſtate ſecure,
Secure from outward force; within himſelf
The danger lies, yet lies within his Power:
Againſt his Will he can receive no harm.
But God left free the Will, for what obeys
Reaſon is free, and Reaſon he made right,
But bid her well beware, and ſtill erect,
Left by ſome fair appearing good ſurpris'd
She dictate falſe, and miſinform the Will
To do what God expreſly hath forbid.
Not then miſtruſt, but tender Love enjoins,
That I ſhould mind thee oft, and mind thou me.
Firm we ſubſiſt, yet poſſible to ſwerve,
Since Reaſon not impoſſibly may meet
Some ſpecious object by the Foe ſuborn'd,
And fall into deception unaware,
Not keeping ſtricteſt watch, as ſhe was warn'd.
Seek not temptation then, which to avoid

Were

Were better, and moſt likely if from me
Thou ſever not: Trial will come unſought.
Would'ſt thou approve thy conſtancy, approve
Firſt thy obedience; th' other who can know,
Not ſeeing thee attempted, who attest?
But if thou think, trial unſought may find
Us both ſecurer than thus warn'd thou ſeem'ſt,
Go; for thy ſtay, not free, abſents thee more;
Go in thy native innocence, rely
On what thou haſt of vertue, ſummon all,
For God towards thee hath done his part, do thine.

So ſpake the Patriarch of Mankind, but *Eve*
Perſiſted, yet ſubmiſs, though laſt, reply'd.

With thy permiſſion then, and thus forewarn'd
Chiefly by what thy own laſt reaſoning words
Touch'd only, that our trial, when leaſt ſought,
May find us both perhaps far leſs prepar'd,
The willinger I go, nor much expect
A Foe ſo proud will firſt the weaker ſeek;
So bent, the more ſhall ſhame him his repulſe.
Thus ſaying, from her Husband's hand her hand
Soft ſhe withdrew, and like a Wood Nymph light
Oread or *Dryad*, or of *Delia*'s Train,
Betook her to the Groves, but *Delia*'s ſelf
In gate ſurpaſs'd, and Goddeſs-like deport,
Though not as ſhe with Bow and Quiver arm'd,
But with ſuch Gard'ning Tools as Art yet rude,
Guiltleſs of fire had form'd, or Angels brought.
To *Pales*, or *Pomona* thus adorn'd,
Likelieſt ſhe ſeem'd, *Pomona* when ſhe fled
Vertumnus, or to *Ceres* in her Prime,
Yet Virgin of *Proſerpina* from *Jove*.

Her

Her long with ardent look his Eye purſu'd
Delighted, but deſiring more her ſtay.
Oft he to her his charge of quick return
Repeated, ſhe to him as oft engag'd
To be return'd by Noon amid the Bowre,
And all things in beſt order to invite
Noontide repaſt, or afternoons repoſe.
O much deceiv'd, much failing, hapleſs *Eve*,
Of thy preſum'd return! event perverſe!
Thou never from that hour in Paradiſe
Found'ſt either ſweet repaſt, or ſound repoſe;
Such ambuſh hid amongſt ſweet Flours and Shades
Waited with helliſh rancour imminent
To intercept thy way, or ſend thee back
Deſpoil'd of Innocence, of Faith, of Bliſs.
For now and ſince firſt break of dawn the Fiend,
Meer Serpent in appearanee, forth was come,
And on his Queſt, where likelieſt he might find
The only two of Mankind, but in them
The whole included Race, his purpos'd prey.
In Bowre and Field he ſought, where any tuft
Of Grove or Garden-plat more pleaſant lay,
Their Tendance or Plantation for delight,
By Fountain or by ſhady Rivulet
He ſought them both, but wiſh'd his hap might find
Eve ſeparate, he wiſh'd, but not with hope
Of what ſo ſeldom chanc'd, when to his wiſh,
Beyond his hope, *Eve* ſeparate he ſpies,
Veil'd in a Cloud of Fragrance, where ſhe ſtood,
Half ſpy'd, ſo thick the Roſes buſhing round
About her glow'd, oft ſtooping to ſupport
Each Flow'r of ſlender ſtalk, whoſe head though gay
Carnation, Purple, Azure, or ſpect with Gold
Hung drooping unſuſtain'd, them ſhe upſtays

Gently

Gently with Mirtle band, mindleſs the while,
Her ſelf, though faireſt unſupported Flour,
From her beſt prop ſo far, and ſtorm ſo nigh.
Nearer he drew, and many a walk travers'd
Of ſtatelieſt Covert, Cedar, Pine, or Palm,
Then voluble and bold, now hid, now ſeen
Among thick-wov'n Arborets and Flours
Imborder'd on each Bank, the hand of *Eve:*
Spot more delicious than thoſe Gardens feign'd
Or of reviv'd *Adonis*, or renown'd
Alcinous hoſt of old *Laertes*'s Son,
Or that, not Myſtick, where the Sapient King
Held dalliance with his fair *Egyptian* Spouſe.
Much he the Place admir'd, the Perſon more.
As one who long in populous City pent,
Where Houſes thick and Sewers annoy the Air.
Forth iſſuing on a Summers Morn to breathe
Among the pleaſant Villages and Farms
Adjoin'd, from each thing met conceives delight,
The ſmell of Grain, or tedded Graſs or Kine,
Or Dairy', each rural ſight, each rural ſound;
If chance with Nymph-like ſtep fair Virgin paſs,
What pleaſing ſeem'd, for her now pleaſes more,
She moſt, and in her look ſumms all Delight.
Such pleaſure took the Serpent to behold
This Floury Plat, the ſweet receſs of *Eve*
Thus early, thus alone; her Heav'nly form
Angelick, but more ſoft, and Feminine,
Her graceful innocence, her every Air
Of geſture or leaſt action over-aw'd
His Malice, and with rapine ſweet bereav'd
His fiercéneſs of the fierce intent it brought:
That ſpace the Evil One abſtracted ſtood
From his own e'il, and for the time remain'd

Stupidly

Stupidly good, of enmity diſarm'd,
Of guile, of hate, of envy, of revenge;
But the hot Hell that always in him burns,
Though in mid Heav'n, ſoon ended his delight,
And tortures him now more, the more he ſees
Of pleaſure not for him ordain'd: then ſoon
Fierce hate he recollects, and all his thoughts
Of miſchief, gratulating, thus excites.

Thoughts, whither have ye led me, with what ſweet
Compulſion thus tranſported to forget
What hither brought us, hate, not love, nor hope
Of Paradiſe for Hell, hope here to taſte
Of pleaſure, but all pleaſures to deſtroy,
Save what is in deſtroying, other joy
To me is loſt. Then let me not let paſs
Occaſion which now ſmiles, behold alone
The Woman, opportune to all attempts;
Her Husband, for I view far round, not nigh,
Whoſe higher intellectual more I ſhun,
And ſtrength, of courage haughty, and of limb
Heroick built, though of terreſtrial mould,
Foe not informidable, exempt from wound,
I not; ſo much hath Hell debas'd, and pain
Infeebl'd me, to what I was in Heav'n.
She fair, divinely fair, fit love for Gods,
Not terrible, though terror be in love
And beauty, not approach'd by ſtronger hate,
Hate ſtronger, under ſhew of love well feign'd,
The way which to her ruine now I tend.

So ſpake the Enemy of Mankind, enclos'd
In Serpent, Inmate bad, and toward *Eve*
Addreſs'd his way not with indented wave,

Prone on the ground, as ſince, but on his rear,
Circular baſe of riſing Foulds, that tour'd
Fould above Fould a ſurging Maze, his Head
Creſted aloft, and Carbuncle his Eyes;
With burniſh'd Neck of verdant Gold, erect
Amidſt his circling Spires, that on the graſs
Floted redundant; pleaſing was his ſhape,
And lovely, never ſince of Serpent kind
Lovelier, not thoſe that in *Illyria* chang'd
Hermione and *Cadmus*, or the God
In *Epidaurus*; nor to which transform'd
Ammonian Jove, or *Capitoline* was ſeen,
He with *Olympias*, this with her who bore
Scipio the height of *Rome*. With tract oblique
At firſt, as one who ſought acceſs, but fear'd
To interrupt, ſide-long he works his way.
As when a Ship by skilful Stearſman wrought
Nigh River's mouth or Foreland, where the Wind
Veres oft, as oft ſo ſteers, and ſhifts her Sail;
So varied he, and of his tortuous Train
Curl'd many a wanton wreath in ſight of *Eve*,
To lure her Eye; ſhe buſied heard the ſound
Of ruſling Leaves, but minded not, as us'd
To ſuch diſport before her through the Field,
From every Beaſt, more duteous at her call,
Than at *Cercean* call the Herd diſguis'd.
He bolder now, uncall'd before her ſtood;
But as in gaze admiring: oft he bow'd
His turret Creſt, and ſleek enamel'd Neck,
Fawning, and lick'd the ground whereon ſhe trod.
His gentle dumb expreſſion turn'd at length
The Eye of *Eve* to mark his play; he glad
Of her attention gain'd, with Serpent Tongue
Organick, or impulſe of vocal Air,

His fraudulent temptation thus began.

Wonder not, Sov'reign Miſtreſs, if perhaps
Thou can'ſt, who art ſole Wonder, much leſs arm
Thy looks, the Heav'n of mildneſs, with diſdain,
Diſpleas'd that I approach thee thus, and gaze
Inſatiate, I thus ſingle, nor have fear'd
Thy awful brow, more awful thus retir'd.
Faireſt reſemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy Celeſtial Beauty adore
With raviſhment beheld, there beſt beheld,
Where univerſally admir'd; but here
In this encloſure wild, theſe Beaſts among,
Beholders rude, and ſhallow to diſcern
Half what in thee is fair, one Man except,
Who ſees thee, (and what is one?) who ſhould'ſt be ſeen
A Goddeſs among Gods, ador'd and ſerv'd
By Angels numberleſs, thy daily Train.

So glos'd the Tempter, and his Proem tun'd;
Into the Heart of *Eve* his words made way,
Though at the voice much marvelling; at length
Not unamaz'd ſhe thus in anſwer ſpake.
What may this mean? Language of Man pronounc'd
By Tongue of Brute, and humane ſenſe expreſs'd?
The firſt at leaſt of theſe I thought deny'd
To Beaſts, whom God on their Creation-Day
Created mute to all articulate ſound;
The latter I demurr, for in their looks
Much reaſon, and in their actions oft appears.
Thee, Serpent, ſubtleſt Beaſt of all the Field
I knew, but not with humane voice endu'd;
Redouble then this Miracle, and ſay,

How

How cam'ſt thou ſpeakable of mute, and how
To me ſo friendly grown above the reſt
Of brutal kind, that daily are in ſight?
Say, for ſuch wonder claims attention due.

To whom the guileful Tempter thus reply'd.
Empreſs of this fair World, reſplendent *Eve*,
Eaſie to me it is to tell thee all
What thou command'ſt, and right thou ſhouldſt b' obey'd:
I was at firſt as other Beaſts that graze
The trodden Herb of abject thoughts and low,
As was my food, nor aught but food diſcern'd
Or Sex, and apprehended nothing high:
Till on a day roving the Field, I chanc'd
A goodly Tree far diſtant to behold
Loaden with Fruit of faireſt colours mixt,
Ruddy and Gold: I nearer drew to gaze;
When from the boughs a ſavoury odour blown,
Grateful to appetite, more pleas'd my ſenſe
Than ſmell of ſweeteſt Fennel, or the Teats
Of Ewe or Goat dropping with Milk at Even,
Unſuck'd of Lamb or Kid, that tend their play.
To ſatisfie the ſharp deſire I had
Of taſting thoſe fair Apples, I reſolv'd
Not to deferr; hunger and thirſt at once,
Powerful perſwaders, quick'nd at the ſcent
Of that alluring Fruit, urg'd me ſo keen.
About the Moſſie Trunk I wound me ſoon,
For high from ground the branches would require
Thy utmoſt reach, or *Adam*'s: Round the Tree
All other Beaſts that ſaw, with like deſire
Longing and envying ſtood, but could not reach.
Amid the Tree now got, where plenty hung
Tempting ſo nigh, to pluck and eat my fill

I ſpar'd not, for ſuch pleaſure till that hour
At Feed or Fountain never had I found.
Sated at length, e're long I might perceive
Strange alteration in me, to degree
Of Reaſon in my inward Powers, and Speech
Wanted not long, though to this ſhape retain'd.
Thenceforth to Speculations high or deep
I turn'd my thoughts, and with capacious mind
Conſidered all things viſible in Heav'n,
Or Earth, or Middle, all things fair and good;
But all that fair and good in thy Divine
Semblance, and in thy Beauties heav'nly Ray
United I beheld; no Fair to thine
Equivalent or ſecond, which compell'd
Me thus, though importune perhaps, to come
And gaze, and worſhip thee of right declar'd
Sov'reign of Creatures, univerſal Dame.

So talk'd the ſpirited ſly Snake; and *Eve*
Yet more amaz'd unwary thus reply'd.

Serpent, thy overpraiſing leaves in doubt
The virtue of that Fruit, in thee firſt prov'd:
But ſay, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradiſe, and various, yet unknown
To us, in ſuch abundance lies our choice,
As leaves a greater ſtore of Fruit untouch'd,
Still hanging incorruptible, till Men
Grow up to their proviſion, and more hands
Help to disburthen Nature of her Birth.

To whom the wily Adder, blith and glad.
Empreſs, the way is ready, and not long,

Beyond

Beyond a row of Myrtles, on a Flat,
Faſt by a Fountain, one ſmall Thicket paſt
Of blowing Myrrh and Balm; if thou accept
My conduct, I can bring thee thither ſoon.

Lead then, ſaid *Eve*. He leading ſwiftly rowl'd
In tangles, and made intricate ſeem ſtreight,
To miſchief ſwift. Hope elevates, and joy
Bright'ns his Creſt, as when a wandring Fire,
Compact of unctuous vapour, which the Night
Condenſes, and the cold invirons round,
Kindl'd through agitation to a Flame,
Which oft, they ſay, ſome evil Spirit attends
Hovering and blazing with deluſive Light,
Miſleads th' amaz'd Night-wanderer from his way
To Boggs and Mires, and oft through Pond or Pool,
There ſwallow'd up and loſt, from ſuccour far:
So gliſter'd the dire Snake, and into fraud
Led *Eve* our credulous Mother, to the Tree
Of prohibition, root of all our woe;
Which when ſhe ſaw, thus to her Guide ſhe ſpake.

Serpent, we might have ſpar'd our coming hither,
Fruitleſs to me, though Fruit be here t' exceſs,
The credit of whoſe virtue reſt with thee,
Wondrous indeed, if cauſe of ſuch effects.
But of this Tree we may not taſte nor touch;
God ſo commanded, and left that Command
Sole Daughter of his voice; the reſt, we live
Law to our ſelves, our Reaſon is our Law.

To whom the Tempter guilefully reply'd.
Indeed? hath God then ſaid that of the Fruit
Of all theſe Garden Trees ye ſhall not eat,

Yet

Yet Lords declar'd of all in Earth or Air?

To whom thus *Eve* yet ſinleſs. Of the Fruit
Of each Tree in the Garden we may eat,
But of the Fruit of this fair Tree amid'ſt
The Garden, God hath ſaid, Ye ſhall not eat,
Thereof, nor ſhall ye touch it, leſt ye die.

She ſcarce had ſaid, though brief, when now more bold
The Tempter, but with ſhew of Zeal and Love
To Man, and indignation at his wrong,
New part puts on, and as to paſſion mov'd,
Fluctuats diſturb'd, yet comely and in act
Rais'd, as of ſome great matter to begin.
As when of old ſome Orator renown'd
In *Athens* or free *Rome*, where Eloquence
Flouriſh'd, ſince mute, to ſome great cauſe addreſt,
Stood in himſelf collected, while each part,
Motion, each act won audience e're the Tongue,
Sometimes in height began, as no delay
Of Preface brooking through his Zeal of Right.
So ſtanding, moving, or to height up grown
The Tempter all impaſſion'd thus began.

O Sacred, Wiſe, and Wiſdom-giving Plant,
Mother of Science, Now I feel thy Power
Within me clear, not only to diſcern
Things in their Cauſes, but to trace the ways
Of higeſt Agents, deem'd however wiſe.
Queen of this Univerſe do not believe
Thoſe rigid threats of Death; ye ſhall not die:
How ſhould ye? by the Fruit? it gives you Life
To Knowledge? By the Threatner? look on me,
Me who have touch'd and taſted, yet both live,

And

And life more perfect have attain'd than Fate
Meant me, by vent'ring higher than my Lot.
Shall that be ſhut to Man, which to the Beaſt
Is open? or will God incenſe his ire
For ſuch a petty Treſpaſs, and not praiſe
Rather your dauntleſs virtue, whom the pain
Of Death denounc'd, whatever thing Death be,
Deterr'd not from atchieving what might lead
To happier Life, knowledge of Good and Evil;
Of good, how juſt? of evil, if what is evil
Be real, why not known, ſince eaſier ſhunn'd?
God therefore cannot hurt you, and be juſt;
Not juſt, not God; not fear'd then, nor obey'd:
Your fear it ſelf of Death removes the fear.
Why then was this forbid? Why but to awe,
Why but to keep you low and ignorant,
His worſhippers? he knows that in the day
Ye eat thereof, your Eyes that ſeem ſo clear,
Yet are but dim, ſhall perfectly be then
Open'd and clear'd, and ye ſhall be as Gods,
Knowing both Good and Evil as they know.
That ye ſhould be as Gods, ſince I as Man,
Internal Man, is but proportion meet;
I of brute, humane; ye of humane, Gods.
So ye ſhall die perhaps, by putting off
Humane, to put on Gods, death to be wiſh'd,
Though threatn'd, which no worſe than this can bring.
And what are Gods that Man may not become
As they, participating God-like food?
The Gods are firſt, and that advantage uſe
On our belief, that all from them proceeds;
I queſtion it, for this fair Earth I ſee,
Warm'd by the Sun, producing every kind,
Them nothing: If they all things, who enclos'd

Know-

Knowledge of Good and Evil in this Tree,
That whoſo eats thereof, forthwith attains
Wiſdom without their leave? and wherein lies
Th' offence, that Man ſhould thus attain to know?
What can your knowledge hurt him, or this Tree
Impart againſt his Will, if all be his?
Or is it envy, and can envy dwell
In heav'nly Breaſts? theſe, theſe and many more
Cauſes import your need of this fair Fruit.
Goddeſs humane, reach then, and freely taſte.

He ended, and his words replete with guile
Into her Heart too eaſie entrance won:
Fixt on the Fruit ſhe gaz'd, which to behold
Might tempt alone, and in her Ears the ſound
Yet wrung of his perſuaſive words, impregn'd
With Reaſon, to her ſeeming, and with Truth;
Mean while the hour of Noon drew on, and wak'd
An eager appetite, rais'd by the ſmell
So ſavoury of that Fruit, which with deſire,
Inclinable now grown to touch or taſte,
Sollicited her longing eye; yet firſt
Pauſing a while, thus to her ſelf ſhe mus'd.

Great are thy Virtues, doubtleſs, beſt of Fruits,
Though kept from Man, and worthy to be admir'd,
Whoſe taſte, too long forborn, at firſt aſſay
Gave elocution to the mute, and taught
The Tongue not made for Speech to ſpeak thy praiſe:
Thy praiſe he alſo who forbids thy uſe,
Conceals not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil;
Forbids us then to taſte, but his forbidding
Commends thee more, while it infers the good

By thee communicated, and our want:
For good unknown, ſure is not had, or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wiſe?
Such prohibitions bind not. But if Death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair Fruit, our doom is, we ſhall die.
How dies the Serpent? he hath eat'n and lives,
And knows, and ſpeaks, and reaſons, and diſcerns,
Irrational till then. For us alone
Was death invented? or to us deny'd
This intellectual Food, for Beaſts reſerv'd?
For Beaſts it ſeems: yet that one Beaſt which firſt
Hath taſted, envies not, but brings with joy
The good befall'n him, Author unſuſpect,
Friendly to Man, far from deceit or guile.
What fear I then, rather what know to fear
Under this ignorance of Good and Evil,
Of God or Death, of Law or Penalty?
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taſte,
Of virtue to make wiſe: what hinders then
To reach, and feed at once both Body and Mind?

So ſaying, her raſh hand in evil hour
Forth reaching to the Fruit, ſhe pluck'd, ſhe eat:
Earth felt the wound, and Nature from her ſeat
Sighing through all her Works gave ſigns of woe,
That all was loſt. Back to the Thicket ſlunk
The guilty Serpent, and well might, for *Eve*
Intent now wholly on her taſte, naught elſe
Regarded, ſuch delight till then, as ſeem'd,

In fruit ſhe never taſted, whether true
Or fanſied ſo, through expectation high
Of knowledge, nor was God-head from her thought.
Greedily ſhe ingorg'd without reſtraint,
And knew not eating Death: Satiate at length,
And height'nd as with Wine, jocund and boon,
Thus to her ſelf ſhe pleaſingly began.

O Sov'reign, virtuous, precious of all Trees
In Paradiſe, of operation bleſt
To Sapience, hitherto obſcur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
Not without Song, each Morning, and due praiſe
Shall tend thee, and the fertile burthen eaſe
Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
Though others envy what they cannot give;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Beſt guide; not following thee, I had remain'd
In ignorance, thou op'neſt Wiſdom's way,
And giv'ſt acceſs, though ſecret ſhe retire.
And I perhaps am ſecret; Heav'n is high,
High and remote to ſee from thence diſtinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great Forbidder, ſafe with all his Spies
About him. But to *Adam* in what ſort
Shall I appear? ſhall I to him make known
As yet my change, and give him to partake
Full happineſs with me, or rather not,
But keep the odds of Knowledge in my power

Without

Without Copartner? ſo to add what wants
In Female Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undeſirable, ſometime
Superiour; for inferiour, who is free?
This may be well: but what if God have ſeen,
And Death enſue? then I ſhall be no more,
And *Adam* wedded to another *Eve*,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I reſolve,
Adam ſhall ſhare with me in bliſs or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So ſaying, from the Tree her ſtep ſhe turn'd,
But firſt low reverence done, as to the power
That dwelt within, whoſe preſence had infus'd
Into the Plant ſciential ſap, deriv'd
From Nectar, drink of Gods. *Adam* the while
Waiting deſirous her return, had wove
Of choiceſt Flowers a Garland to adorn
Her Treſſes and her rural labours crown,
As Reapers oft are wont their Harveſt Queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, ſo long delay'd;
Yet oft his Heart, divine of ſomething ill,
Miſgave him; he the faulſ'ring meaſure felt;
And forth to meet her went, the way ſhe took
That Morn when firſt they parted; by the Tree
Of Knowledge he muſt paſs, there he her met,
Scarce from the Tree returning; in her hand
A bough of faireſt Fruit that downy ſmil'd,
New gather'd, and ambroſial ſmell diffus'd.
To him ſhe haſted, in her face excuſe

Came Prologue, and Apology to prompt,
Which with bland words at will ſhe thus addreſt.

Haſt thou not wondred, *Adam*, at my ſtay?
Thee I have miſt, and thought it long, depriv'd
Thy preſence, agony of love till now
Not felt, nor ſhall be twice, for never more
Mean I to try, what raſh untry'd I ſought,
The pain of abſence from thy ſight. But ſtrange
Hath been the cauſe, and wonderful to hear:
This Tree is not as we are told, a Tree
Of danger taſted, nor to evil unknown
Op'ning the way, but of Divine effect
To open eyes, and make them Gods who taſte;
And hath been taſted ſuch: the Serpent wiſe,
Or not reſtrain'd as we, or not obeying,
Hath eat'n of the Fruit, and is become,
Not dead, as we are threatn'd, but thenceforth
Endu'd with humane voice and humane ſenſe,
Reaſoning to admiration, and with me
Perſuaſively hath ſo prevail'd, that I
Have alſo taſted, and have alſo found
Th' effects to correſpond, opener mine Eyes,
Dimm erſt, dilated Spirits, ampler Heart,
And growing up to Godhead; which for thee
Chiefly I ſought, without thee can deſpiſe.
For bliſs, as thou haſt part, to me is bliſs,
Tedious, unſhar'd with thee, and odious ſoon.
Thou therefore alſo taſte, that equal Lot
May join us equal Joy, as equal Love;
Leſt thou not taſting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when Fate will not permit.

Thus *Eve* with Count'nance blith her ſtory told;
But in her Cheek diſtemper fluſhing glow'd.
On th' other ſide, *Adam*, ſoon as he heard
The fatal Treſpaſs done by *Eve*, amaz'd,
Aſtonied ſtood and blank, while horror chill
Ran through his Veins, and all his Joynts relax'd;
From his ſlack hand the Garland wreath'd for *Eve*
Down drop'd, and all the faded Roſes ſhed:
Speechleſs he ſtood, and pale, till thus at length
Firſt to himſelf he inward ſilence broke.

O faireſt of Creation, laſt and beſt
Of all God's works, Creature in whom excell'd
Whatever can to ſight or thought be form'd,
Holy, divine, good, amiable, or ſweet!
How art thou loſt, how on a ſuddain loſt,
Defac'd, deflour'd, and now to Death devote?
Rather how haſt thou yielded to tranſgreſs
The ſtrict forbiddance, how to violate
The ſacred Fruit forbidd'n! ſome curſed fraud
Of Enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my reſolution is to die;
How can I live without thee, how forego
Thy ſweet Converſe and Love ſo dearly join'd,
To live again in theſe wild Woods forlorn?
Should God create another *Eve*, and I
Another Rib afford, yet loſs of thee
Would never from my Heart; no, no, I feel
The Link of Nature draw me: Fleſh of Fleſh,
Bone of my Bone thou art, and from thy State
Mine never ſhall be parted, bliſs or woe.

So

So having ſaid, as one from ſad diſmay
Recomforted, and after thoughts diſturb'd
Submitting to what ſeem'd remedileſs,
Thus in calm mood his words to *Eve* he turn'd.

Bold deed thou haſt preſum'd, adventrous *Eve*,
And peril great provok'd, who thus hath dar'd
Had it been only coveting to Eye
That ſacred Fruit, ſacred to abſtinence,
Much more to taſte it under bane to touch.
But paſt who can recal, or done undo?
Not God Omnipotent, nor Fate, yet ſo
Perhaps thou ſhalt not die, perhaps the Fact
Is not ſo heinous now, foretaſted Fruit,
Prophan'd firſt by the Serpent, by him firſt
Made common and unhallow'd e're our taſte:
Nor yet on him found deadly he yet lives,
Lives, as thou ſaid'ſt, and gains to live as Man
Higher degree of Life, inducement ſtrong
To us, as likely taſting to attain
Proportional aſcent, which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creator wiſe,
Though threatning, will in earneſt ſo deſtroy
Us his prime Creatures, dignify'd ſo high,
Set over all his Works, which in our Fall,
For us created, needs with us muſt fail,
Dependant made: ſo God ſhall uncreate,
Be fruſtrate, do, undo, and labour loſe,
Not well conceiv'd of God, who though his Power
Creation could repeat, yet would be loath
Us to aboliſh, leſt the Adverſary
Triumph and ſay; Fickle their State whom God

Moſt

Moſt Favours, who can pleaſe him long? Me firſt
He ruin'd, now Mankind; whom will he next?
Matter of ſcorn, not to be given the Foe,
However I with thee have fixt my Lot,
Certain to undergo like doom, if Death
Conſort with thee, Death is to me as Life:
So forcible within my Heart I feel
The Bond of Nature draw me to my own,
My own in thee, for what thou art is mine;
Our State cannot be ſever'd, we are one,
One Fleſh: to loſe thee were to loſe my ſelf.

So *Adam*, and thus *Eve* to him reply'd.
O glorious trial of exceeding Love,
Illuſtrious evidence, example high!
Engaging me to emulate, but ſhort
Of thy perfection, how ſhall I attain,
Adam, from whoſe dear ſide I boaſt me ſprung,
And gladly of our Union hear thee ſpeak,
One Heart, one Soul in both; whereof good proof
This day affords, declaring thee reſolv'd,
Rather than Death, or aught than Death more dread
Shall ſeparate us, link'd in love ſo dear,
To undergo with me one Guilt, one Crime,
If any be of taſting this fair Fruit,
Whoſe virtue, for of good ſtill good proceeds,
Direct, or by occaſion hath preſented
This happy trial of thy Love, which elſe
So eminently never had been known.
Were it I thought Death menac'd would enſue
This my attempt, I would ſuſtain alone
The worſt, and not perſuade thee; rather die
Deſerted, than oblige thee with a fact
Pernicious to thy Peace, chiefly aſſur'd

Remar-

Remarkably ſo late of thy ſo true,
So faithful Love unequal'd; but I feel
Far otherwiſe th' event, not Death, but Life
Augmented, op'nd Eyes, new Hopes, new Joys,
Taſte ſo Divine, that what of ſweet before
Hath touch'd my ſenſe, flat ſeems to this, and harſh.
On my experience, *Adam*, freely taſte,
And fear of Death deliver to the Winds.

So ſaying ſhe embrac'd him, and for joy
Tenderly wept, much won that he his Love
Had ſo enobl'd, as of choice t' incurr
Divine diſpleaſure for her ſake, or Death.
In recompenſe (for ſuch compliance bad
Such recompence beſt Merits) from the bough
She gave him of that fair enticing Fruit
With liberal hand: he ſcrupl'd not to eat
Againſt his better knowledge, not deceiv'd,
But fondly overcome with Female charm.
Earth trembl'd from her Entrails, as again
In pangs, and Nature gave a ſecond groan,
Sky lowr'd and muttering Thunder, ſome ſad drops
Wept at compleating of the mortal Sin
Original; while *Adam* took no thought
Eating his fill, nor *Eve* to iterate
Her former treſpaſs fear'd, the more to ſoothe
Him with her lov'd ſociety, that now
As with new Wine intoxicated both
They ſwim in mirth, and fanſie that they feel
Divinity within them breeding wings
Wherewith to ſcorn the Earth: but that falſe Fruit
Far other operation firſt diſplay'd,
Carnal deſire enflaming, he on *Eve*
Began to caſt laſcivious Eye, ſhe him

As wantonly repaid; in Luſt they burn
Till *Adam* thus 'gan *Eve* to dalliance move.

Eve, now I ſee thou art exact of taſte,
And elegant, of Sapience no ſmall part,
Since to each meaning ſavour we apply,
And Palate call judicious; I the praiſe
Yield thee, ſo well this day thou haſt purvey'd.
Much pleaſure we have loſt, while we abſtain'd
From this delightful Fruit, nor known till now
True reliſh, taſting; if ſuch pleaſure be
In things to us forbidd'n, it might be wiſh'd,
For this one Tree had been forbidden ten.
But come, ſo well refreſh'd, now let us play,
As meet is, after ſuch delicious Fare;
For never did thy Beauty ſince the day
I ſaw thee firſt and wedded thee, adorn'd
With all perfections, ſo enflame my ſenſe
With ardor to enjoy thee, fairer now
Than ever, bounty of this vertuous Tree.

So ſaid he, and forbore not glance or toy
Of amorous intent, well underſtood
Of *Eve*, whoſe Eye darted contagious Fire.
Her hand he ſeis'd, and to a ſhady Bank,
Thick over head with verdant roof embowr'd
He led her nothing loath: Flow'rs were the Couch,
Panſies, and Violets, and Aſphodel,
And Hyacinth, Earth's freſheſt ſofteſt lap.
There they their fill of Love and Love's diſport
Took largely, of their mutual guilt the Seal,
The ſolace of their Sin, till dewy ſleep
Oppreſs'd them, wearied with their amorous play.
Soon as the force of that fallacious Fruit,

That with exhilarating vapour bland
About their ſpirits had plaid, and inmoſt powers
Made err, was now exhal'd, and groſſer ſleep
Bred of unkindly fumes, with conſcious dreams
Encumber'd now had left them, up they roſe
As from unreſt, and each the other viewing,
Soon found their Eyes how open'd, and their minds
How darkn'd; innocence, that as a Veil
Had ſhadow'd them from knowing ill, was gone,
Juſt Confidence, and native Righteouſneſs
And honour from about them, naked left,
To guilty ſhame he cover'd, but his Robe
Uncover'd more. So roſe the *Danite* ſtrong
Herculean Samſon from the Harlot-lap
Of *Philiſtean Dalilah*, and wak'd
Shorn of his ſtrength; They deſtitute and bare
Of all their vertue: ſilent, and in face
Confounded long they ſat, as ſtruck'n mute,
Till *Adam*, though not leſs than *Eve* abaſh'd,
At length gave utterance to theſe words conſtrain'd.

O *Eve*, in evil hour thou did'ſt give ear
To that falſe Worm, of whomſoever taught
To counterfeit Man's voice, true in our Fall,
Falſe in our promis'd Riſing, ſince our Eyes
Open'd we find indeed, and find we know
Both Good and Evil, Good loſt, and Evil got,
Bad Fruit of Knowledge, if this be to know,
Which leaves us naked thus, of Honour void,
Of Innocence, of Faith, of Purity,
Our wonted Ornaments now ſolid and ſtain'd,
And in our Faces evident the ſigns
Of foul concupiſcence; whence evil ſtore;
Even ſhame, the laſt of Evils; of the firſt

Be ſure then. How ſhall I behold the face
Henceforth of God or Angel, erſt with joy
And rapture ſo oft beheld? thoſe heav'nly ſhapes
Will dazle now this earthly, with their blaze
Inſufferably bright. O might I here
In ſolitude live ſavage, in ſome glade
Obſcur'd, where higheſt Woods impenetrable
To Star or Sun-light ſpread their umbrage broad
And brown as Evening: Cover me ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never ſee them more.
But let us now, as in bad plight, deviſe
What beſt may for the preſent ſerve to hide
The Parts of each from other, that ſeem moſt
To ſhame obnoxious, and unſeemlieſt ſeen,
Some Tree whoſe broad ſmooth Leaves together ſow'd,
And girded on our Loyns, may cover round
Thoſe middle parts, that this new commer, Shame,
There ſit not, and reproach us as unclean.

So counſel'd he, and both together went
Into the thickeſt Wood, there ſoon they choſe
The Fig-tree, not that kind for Fruit renown'd,
But ſuch as at this day to *Indians* known
In *Malabar* or *Decan* ſpreads her Arms
Branching ſo broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard ſhade
High over-arch'd, and echoing Walks between;
There oft the *Indian* Herdſman ſhunning heat
Shelters in cool, and tends his Paſturing Herds
At Loopholes cut through thickeſt ſhade: Thoſe Leaves
They gather'd, broad as *Amazonian* Targe,
And with what skill they had, together ſow'd,

To gird their Waſte, vain Covering if to hide
Their guilt and dreaded ſhame; O how unlike
To that firſt naked Glory! Such of late
Columbus found th' *American* ſo girt
With feather'd Cincture, naked elſe and wild
Among the Trees on Iſles and woody Shores.
Thus fenc'd, and as they thought, their ſhame in part
Cover'd, but not at reſt or eaſe of Mind,
They ſat them down to weep, nor only Tears
Rain'd at their Eyes, but high Winds worſe within
Began to riſe, high Paſſions, Anger, Hate,
Miſtruſt, Suſpicion, Diſcord, and ſhook ſore
Their inward State of Mind, calm Region once
And full of Peace, now toſt and turbulent:
For Underſtanding rul'd not, and the Will
Heard not her lore, both in ſubjection now
To ſenſual Appetite, who from beneath
Uſurping over ſov'reign Reaſon claim'd
Superiour ſway: from thus diſtemper'd breaſt,
Adam, eſtrang'd in look and alter'd ſtile,
Speech intermitted thus to *Eve* renew'd.

Would thou had'ſt hearkn'd to my words, and ſtay'd
With me, as I beſought thee when that ſtrange
Deſire of wandring this unhappy Morn,
I know not whence poſſeſs'd thee: we had then
Remain'd ſtill happy, not as now, deſpoil'd
Of all our good, ſham'd, naked, miſerable.
Let none henceforth ſeek needleſs cauſe t' approve
The Faith they owe; when earneſtly they ſeek
Such proof, conclude, they then begin to fail.

To whom ſoon mov'd with touch of blame thus *Eve*.
What words have paſt thy Lips, *Adam* ſevere,

Imput'ſt

Imput'ſt thou that to my default, or will
Of wand'ring, as thou call'ſt it, which who knows
But might as ill have hapn'd thou being by,
Or to thy ſelf perhaps: had'ſt thou been there,
Or here th' attempt, thou could'ſt not have diſcern'd
Fraud in the Serpent, ſpeaking as he ſpake;
No ground of enmity between us known,
Why he ſhould mean me ill, or ſeek to harm.
Was I to have never parted from thy ſide?
As good have grown there ſtill a liveleſs Rib.
Being as I am, why did'ſt not thou the Head
Command me abſolutely not to go,
Going into ſuch danger as thou ſaid'ſt?
Too facil then thou did'ſt not much gainſay,
Nay did'ſt permit, approve, and fair diſmiſs.
Had'ſt thou been firm and fix'd in thy diſſent,
Neither had I tranſgreſs'd, nor thou with me.

To whom then firſt incens'd *Adam* reply'd,
Is this the Love, is this the recompence
Of mine to thee, ingrateful *Eve*, expreſt
Immutable when thou wert loſt, not I,
Who might have liv'd and joy'd immortal bliſs,
Yet willinger choſe rather Death with thee:
And am I now upbraided, as the cauſe
Of thy tranſgreſſing? not enough ſevere,
It ſeems, in thy reſtraint: what could I more?
I warn'd thee, I admoniſh'd thee, foretold
The danger, and the lurking Enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, ſecure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps

I alſo

I alſo err'd in overmuch admiring
What ſeem'd in thee ſo perfect, that I thought
No evil durſt attempt thee; but I rue
That error now, which is become my crime,
And thou th' accuſer. Thus it ſhall befal
Him who to worth in Women overtruſting
Lets her Will rule: reſtraint ſhe will not brook,
And left t' her ſelf, if evil thence enſue,
She firſt his weak indulgence will accuſe.

Thus they in mutual accuſation ſpent
The fruitleſs hours, but neither ſelf-condemning,
And of their vain conteſt appear'd no end.

The End of the Ninth Book.



B. de Medina Inven.

Paradiſe Loſt.

BOOK X.

The ARGUMENT.

Man's Tranſgreſſion known, the Guardian Angels forſake Paradiſe, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan *could not be by them prevented. He ſends his Son to judge the Tranſgreſſors, who deſcends and gives Sentence accordingly; then in pity cloaths them both, and reaſcends.* Sin *and* Death *ſitting till then at the Gates of Hell, by wondrous ſympathy feeling the ſucceſs of* Satan *in this new World, and the Sin by Man there committed, reſolve to ſit no longer confin'd in Hell, but to follow* Satan *their Sire up to the place of Man: To make the way eaſier from Hell to this World to and fro, they pave a broad High-way or Bridge over* Chaos, *according to the Track that* Satan *firſt made; then preparing for Earth, they meet him proud of his ſucceſs returning to Hell; their mutual gratulation.* Satan *arrives at* Pandemonium, *in full aſſembly relates with boaſting his ſucceſs againſt* Man; *inſtead of applauſe is entertain'd with a general hiſs by all his audience, tranſform'd with himſelf alſo ſuddenly into Serpents, according to his doom given in Paradiſe; then deluded with a ſhew of the forbidden Tree ſpringing up before them, they greedily reaching to take of the Fruit, chew duſt and bitter aſhes. The proceedings of* Sin and Death; *God foretels the final Victory of his Son over them, and the renewing of all things; but for the preſent commands his Angels to make ſeveral alterations in the Heavens and Elements.* Adam *more and more perceiving his fall'n condition heavily bewails, rejects the condolement of* Eve; *ſhe perſiſts and at length appeaſes him: then to evade the Curſe likely to fall on their Offspring, propoſes to* Adam *violent ways which he approves not, but conceiving better hope, puts her in mind of the late Promiſe made them, that her Seed ſhould be reveng'd on the Serpent, and exhorts her with him to ſeek Peace of the offended Deity, by Repentance and Supplication.* Mean

MEan while the heinous and deſpightful act
Of *Satan* done in Paradiſe, and how
He in the Serpent, had perverted *Eve*,
Her Husband ſhe, to taſte the fatal Fruit,
Was known in Heav'n; for what can ſcape the Eye
Of God All-ſeeing, or deceive his Heart
Omniſcient, who in all things wiſe and juſt,
Hinder'd not *Satan* to attempt the Mind
Of Man, with ſtrength entire, and free will arm'd,
Compleat to have diſcover'd and repuls'd
Whatever wiles of Foe or ſeeming Friend.
For ſtill they knew, and ought to have ſtill remember'd
The high Injunction not to taſte that Fruit,
Whoever tempted; which they not obeying,
Incurr'd, what could they leſs, the Penalty,
And manifold in ſin, deſerv'd to fall.
Up into Heav'n from Paradiſe in haſte
Th' Angelic Guards aſcended, mute and ſad
For Man, for of his ſtate by this they knew,
Much wondring how the ſubtile Fiend had ſtoln
Entrance unſeen. Soon as th' unwelcome news
From Earth arriv'd at Heaven Gate, diſpleas'd
All were who heard, dim ſadneſs did not ſpare
That time Celeſtial viſages, yet mixt
With pity, violated not their bliſs.
About the new-arriv'd, in multitudes
Th' Ethereal People ran, to hear and know
How all befel: they tow'rds the Throne Supream
Accountable made haſte to make appear
With righteous Plea, their utmoſt vigilance,
And eaſily approv'd; when the moſt High
Eternal Father from his ſecret Cloud,
Amid'ſt in Thunder utter'd thus his voice.

Aſſembl'd

Aſſembl'd Angels, and ye Powers return'd
From unſucceſsful charge, be not diſmaid,
Nor troubl'd at theſe tidings from the Earth,
Which your ſincereſt care could not prevent,
Foretold ſo lately what would come to paſs,
When firſt this Tempter croſs'd the Gulf from Hell.
I told you then he ſhould prevail and ſpeed
On his bad Errand, Man ſhould be ſeduc'd
And flatter'd out of all, believing lies
Againſt his Maker; no Decree of mine
Concurring to neceſſitate his Fall,
Or touch with lighteſt moment of impulſe
His free Will, to her own inclining left
In even ſcale. But fall'n he is, and now
What reſts but that the mortal Sentence paſs
On his tranſgreſſion, Death denounc'd that day,
Which he preſumes already vain and void,
Becauſe not yet inflicted, as he fear'd,
By ſome immediate ſtroak; but ſoon ſhall find
Forbearance no acquittance e'er day end:
Juſtice ſhall not return as bounty ſcorn'd.
But whom ſend I to judge them? whom but thee
Vicegerent Son, to thee I have transferr'd
All Judgement whether in Heav'n, or Earth, or Hell,
Eaſie it might be ſeen that I intend
Mercy collegue with Juſtice, ſending thee
Man's Friend, his Mediatour, his deſign'd
Both Ranſom and Redeemer voluntary,
And deſtin'd Man himſelf to judge Man fall'n.

So ſpake the Father, and unfoulding bright
To'ard the right hand his Glory, on the Son
Blaz'd forth unclouded Deity; he full

Reſplendent all his Father manifeſt
Expreſs'd, and thus divinely anſwer'd mild.

Father Eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supreme; that thou in me thy Son belov'd
May'ſt ever reſt well pleas'd. I go to judge
On Earth theſe thy tranſgreſſours, but thou know'ſt,
Whoever judg'd, the worſt on me muſt light,
When time ſhall be, for ſo I undertook
Before thee; and not repenting, this obtain
Of right, that I may mitigate their doom
On me deriv'd; yet I ſhall temper ſo
Juſtice with Mercy, as may illuſtrate moſt
Them fully ſatisfied, and thee appeaſe.
Attendance none ſhall need, nor Train, where none
Are to behold the Judgment, but the judg'd,
Thoſe two; the third beſt abſent is condemn'd,
Convict by flight, and Rebel to all Law
Conviction to the Serpent none belongs.

Thus ſaying, from his radiant Seat he roſe
Of high collateral glory: him Thrones and Powers,
Princedoms, and Dominations miniſtrant
Accompanied to Heaven Gate, from whence
Eden and all the Coaſt in proſpect lay,
Down he deſcended ſtreight; the ſpeed of Gods
Time counts not, though with ſwifteſt minutes wing'd.
Now was the Sun in Weſtern cadence low
From Noon, and gentle Airs due at their hour
To fan the Earth now wak'd, and uſher in
The Evening cool, when he from wrath more cool'd
Came the mild Judge and Interceſſour both
To ſentence Man: the voice of God they heard

Now

Now walking in the Garden, by ſoft winds
Brought to their Ears, while day declin'd, they heard,
And from his Preſence hid themſelves among
The thickeſt Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.

Where art thou *Adam*, wont with joy to meet
My coming ſeen far off? I miſs thee here,
Not pleas'd, thus entertain'd with ſolitude,
Where obvious dut' erewhile appear'd unſaught:
Or come I leſs conſpicuous, or what change
Abſents thee, or what chance detains? Come forth.
He came, and with him *Eve*, more loth, though firſt
To offend, diſcount'nanc'd both, and diſcompos'd;
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And ſhame, and perturbation, and deſpair,
Anger, and obſtinacy, and hate, and guile.
Whence *Adam* faultring long, thus anſwer'd brief.

I heard thee in the Garden, and of thy voice
Afraid, being naked, hid my ſelf. To whom
The gracious Judge without revile reply'd.

My voice thou oft haſt heard, and haſt not fear'd,
But ſtill rejoyc'd, how is it now become
So dreadful to thee? that thou 'rt naked, who
Hath told thee? haſt thou eaten of the Tree
Whereof I gave thee charge thou ſhould'ſt not eat?

To whom thus *Adam* ſore beſet reply'd.
O Heav'n! in evil ſtrait this day I ſtand
Before my Judge, either to undergo
My ſelf the total Crime, or to accuſe

My other ſelf, the partner of my Life;
Whoſe failing, while her Faith to me remains,
I ſhould conceal, and not expoſe to blame,
By my complaint? but ſtrict neceſſity
Subdues me, and calamitous conſtraint,
Leſt on my Head both ſin and puniſhment,
However inſupportable, be all
Devolv'd; though ſhould I hold my peace, yet thou
Would'ſt eaſily detect what I conceal.
This Woman whom thou mad'ſt to be my help,
And gav'ſt me as thy perfect gift, ſo good,
So fit, ſo acceptable, ſo Divine,
That from her hand I could ſuſpect no ill,
And what ſhe did, whatever in it ſelf,
Her doing ſeem'd to juſtifie the deed;
She gave me of the Tree, and I did eat.

To whom the Sov'reign Preſence thus reply'd.
Was ſhe thy God, that her thou did'ſt obey
Before his voice, or was ſhe made thy guide,
Superiour, or but equal, that to her
Thou did'ſt reſign thy Manhood, and the Place
Wherein God ſet thee 'bove her made of thee,
And for thee, whoſe perfection far excell'd
Hers in all real dignity? Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were ſuch as under Government well ſeem'd,
Unſeemly to bear rule, which was thy part
And Perſon, had'ſt thou known thy ſelf aright.

So having ſaid, he thus to *Eve* in few:
Say Woman, what is this which thou haſt done?

To whom ſad *Eve* with ſhame nigh over-whelm'd,
Confeſſing ſoon, yet not before her Judge
Bold or loquacious, thus abaſh'd reply'd.
The Serpent me beguil'd and I did eat.

Which when the Lord God heard, without delay
To Judgment he proceeded on th' accus'd
Serpent, though brute, unable to transferr
The Guilt on him who made him inſtrument
Of miſchief, and polluted from the end
Of his Creation; juſtly then accurſt,
As vitiated in Nature: more to know
Concern'd not Man (ſince he no farther knew)
Nor alter'd his offence; yet God at laſt
To Satan firſt in Sin his doom apply'd,
Though in myſterious terms, judg'd as then beſt:
And on the Serpent thus his Curſe let fall.

Becauſe thou haſt done this, thou art accurſt
Above all Cattel, each Beaſt of the Field;
Upon thy Belly groveling thou ſhalt go,
And duſt ſhalt eat all the days of thy Life.
Between Thee and the Woman I will put
Enmity, and between thine and her Seed;
Her Seed ſhall bruiſe thy head, thou bruiſe his heel.

So ſpake this Oracle, then verifi'd
When *Jeſus* Son of *Mary* ſecond *Eve*,
Saw Satan fall like Lightning down from Heav'n,
Prince of the Air; then riſing from his Grave
Spoil'd Principalities and Powers, triumph'd
In open ſhew, and with Aſcenſion bright

Captivity

Captivity led captive through the Air,
The Realm it ſelf of Satan long uſurp'd,
Whom he ſhall tread at laſt under our feet;
Even he who now foretold his fatal bruiſe,
And to the Woman thus his Sentence turn'd.

Thy ſorrow I will greatly multiply
By thy Conception; Children thou ſhalt bring
In ſorrow forth, and to thy Husband's Will
Thine ſhalt ſubmit, he over thee ſhall rule.

On *Adam* laſt thus judgment he pronounc'd.
Becauſe thou haſt heark'nd to th' voice of thy Wife,
And eaten of the Tree conceerning which
I charg'd thee, ſaying, Thou ſhalt not eat thereof:
Curs'd is the ground for thy ſake, thou in ſorrow
Shalt eat thereof all the days of thy Life;
Thorns alſo and Thiſtles it ſhall bring thee forth
Unbid, and thou ſhalt eat th' Herb of the Field,
In the ſweat of thy Face ſhalt thou eat Bread,
Till thou return unto the ground, for thou
Out of the ground waſt taken, know thy Birth,
For duſt thou art, and ſhalt to duſt return.

So judg'd he Man, both Judge and Saviour ſent,
And th' inſtant ſtroke of Death denounc'd that day
Remov'd far off; then pitying how they ſtood
Before him naked to the air, that now
Muſt ſuffer change, diſdain'd not to begin
Thenceforth the form of ſervant to aſſume,
As when he waſh'd his Servants feet, ſo now
As Father of his Family, he clad
Their nakedneſs with Skins of Beaſts, or ſlain,
Or as the Snake with youthful Coat repaid;

And thought not much to cloath his Enemies:
Nor he their outward onely with the Skins
Of Beaſts, but inward nakedneſs, much more
Opprobrious, with his Robe of Righteouſneſs,
Arraying cover'd from his Father's ſight.
To him with ſwift aſcent he up return'd,
Into his bliſsfull boſom reaſſum'd
In glory as of old, to him appeas'd
All, though all-knowing, what had paſt with Man
Recounted, mixing interceſſion ſweet.
Mean while e'er thus was ſinn'd and judg'd on Earth,
Within the Gates of Hell ſat Sin and Death.
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Far into *Chaos*, ſince the Fiend paſt through,
Sin opening, who thus now to Death began.

O Son, why ſit we here each other viewing
Idlely, while *Satan* our great Authour thrives
In other Worlds, and happier Seat provides
For us his Offspring dear? It cannot be
But that ſucceſs attends him; if miſhap,
E'er this he had return'd, with fury driv'n
By his Avengers, ſince no place like this
Can fit his puniſhment, or their revenge.
Methinks I feel new ſtrength within me riſe,
Wings growing, and Dominion giv'n me large
Beyond this Deep; whatever draws me on,
Or ſympathy, or ſome connatural force,
Powerfull at greateſt diſtance to unite,
With ſecret amity, things of like kind
By ſecreteſt conveyance. Thou my Shade
Inſeparable muſt with me along:
For Death from Sin no power can ſeparate.

But

But leſt the difficulty of paſſing back
Stay his return perhaps over this Gulf
Impaſſable, Impervious, let us try
Adventrous work, yet to thy power and mine
Not unagreeable, to found a path
Over this Main from Hell to that new World,
Where Satan now prevails, a Monument
Of merit high to all th' infernal Hoaſt,
Eaſing their Paſſage hence, for intercourſe,
Or tranſmigration, as their lot ſhall lead.
Nor can I miſs the way, ſo ſtrongly drawn
By this new felt attraction and inſtinct.

Whom thus the meagre Shadow anſwer'd ſoon.
Go whither Fate and inclination ſtrong
Leads thee, I ſhall not lag behind, nor err
The way, thou leading, ſuch a ſcent I draw
Of carnage, prey innumerable, and taſte
The ſav'ur of Death from all things there that live:
Nor ſhall I to the work thou enterpriſeſt
Be wanting, but afford thee equal aid.

So ſaying, with delight he ſnuff'd the ſmell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
Againſt the day of Battel, to a Field,
Where Armies lie encampt, come flying, lur'd
With ſcent of living Carcaſſes deſign'd
For death, the following day, in bloody fight.
So ſcented the grim Feature, and upturn'd
His Noſtril wide into the murky Air,
Sagacious of his Quarry from ſo far.
Then both from out Hell Gates into the waſte
Wide Anarchy of *Chaos* damp and dark

Flew

Flew divers, and with Power (their Power was great)
Hovering upon the Waters; what they met
Solid or ſlimy, as in raging Sea
Toſt up and down, together crowded drove
From each ſide ſhoaling towards the mouth of Hell.
As when two polar Winds blowing adverſe
Upon the *Cronian* Sea, together drive
Mountains of Ice, that ſtop th' imagin'd way
Beyond *Perſora* Eaſtward, to the rich
Cathaian Coaſt. The aggregated Soil
Death with his Mace petrifick, cold and dry,
As with a Trident ſmote, and fix'd as firm
As *Delos* floating once; the reſt his look
Bound with *Gorgonian* rigour not to move,
And with *Aſphaltick* ſlime; broad as the Gate,
Deep to the Roots of Hell the gather'd beach
They faſten'd, and the Mole immenſe wrought on
Over the foaming deep high Arch'd, a Bridge
Of length prodigious joyning to the Wall
Immovable of this now fenceleſs World
Forfeit to Death; from hence a paſſage broad,
Smooth, eaſie, inoffenſive down to Hell.
So, if great things to ſmall may be compar'd,
Xerxes, the Liberty of *Greece* to yoke,
From *Suſa* his *Memnonian* Palace high
Came to the Sea, and over *Helleſpont*
Bridging his way, *Europe* with *Aſia* joyn'd,
And ſcourg'd with many a ſtroke th' indignant waves.
Now had they brought the work by wondrous Art
Pontifical, a ridge of pendent Rock,
Over the vex'd Abyſs, following the track
Of *Satan*, to the ſelf ſame place where he
Firſt lighted from his Wing, and landed ſafe,
From out of *Chaos* to the outſide bare.

Of this round World: with Pins of Adamant,
And chains they made all faſt, too faſt they made
And durable; and now in little ſpace
The Confines met, of Empyrean Heav'n,
And of this World, and on the left hand Hell
With long reach interpos'd; three ſev'ral ways
In ſight, to each of theſe three places led.
And now their way to Earth they had deſcry'd,
To Paradiſe firſt tending, when behold
Satan in likeneſs of an Angel bright
Betwixt the *Centaure* and the *Scorpion* ſteering
His *Zenith*, while the Sun in *Aries* roſe:
Diſguis'd he came, but thoſe his Children dear
Their Parent ſoon diſcern'd, though in diſguiſe.
He after *Eve* ſeduc'd, unminded ſlunk
Into the Wood faſt by, and changing ſhape
T' obſerve the ſequel, ſaw his guileful act
By *Eve*, though all unweeting, ſeconded
Upon her Husband, ſaw their ſhame that ſought
Vain covertures; but when he ſaw deſcend
The Son of God to judge them terrifi'd
He fled, not hoping to eſcape, but ſhun
The preſent, fearing guilty what his wrath
Might ſuddenly inflict; that paſt, return'd
By Night, and liſtening where the hapleſs Pair
Sate in their ſad diſcourſe, and various plaint,
Thence gather'd his own doom, which underſtood
Not inſtant, but of future time. With joy
And tidings fraught, to Hell he now return'd,
And at the brink of *Chaos*, near the foot
Of this new wondrous *Pontifice*, unhop'd
Met, who to meet him came his Offspring dear.
Great joy was at their meeting, and at ſight
Of that ſtupendious Bridge his joy encreas'd.

Long

Long, he admiring ſtood, till Sin, his fair
Inchanting Daughter, thus the ſilence broke.

O Parent, theſe are thy magnifick deeds,
Thy Trophies, which thou view'ſt as not thine own,
Thou art their Author and prime Architect:
For I no ſooner in my Heart divin'd,
My Heart, which by a ſecret harmony
Still moves with thine, joyn'd in connexion ſweet,
That thou on Earth had'ſt proſper'd, which thy looks
Now alſo evidence, but ſtreight I felt,
Though diſtant from thee Worlds between, yet felt
That I muſt after thee with this thy Son;
Such fatal conſequence unites us three:
Hell could no longer hold us in her bounds,
Nor this unvoyageable Gulf obſcure,
Detain from following thy illuſtrious track.
Thou haſt atchiev'd our liberty, confin'd
Within Hell Gates till now, thou us impow'rd
To fortifie thus far, and overlay
With this portentous Bridge the dark Abyſs.
Thine now is all this World, thy virtue hath won
What thy hands builded not, thy Wiſdom gain'd
With odds what War hath loſt, and fully aveng'd
Our Foil in Heav'n; here thou ſhalt Monarch reign,
There did'ſt not; there let him ſtill Victor ſway,
As Battel hath adjudg'd, from this new World
Retiring, by his own doom alienated,
And henceforth Monarchy with thee divide
Of all things parted by th' Empyreal bounds,
His Quadrature, from thy Orbicular World;
Or try thee now more dang'rous to his Throne.

Whom thus the Prince of Darkneſs anſwer'd glad.
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the Race
Of *Satan* (for I glory in the name,
Antagoniſt of Heav'ns Almighty King)
Amply have merited of me, of all
Th' infernal Empire, that ſo near Heav'ns door
Triumphal with triumphal act have met,
Mine with this glorious Work, and made one Realm
Hell and this World, one Realm, one Continent
Of eaſie thorough-fare. Therefore while I
Deſcend through Darkneſs, on your Road with eaſe
To my aſſociate Powers, them to acquaint
With theſe ſucceſſes, and with them rejoyce,
You two this way, among theſe numerous Orbs
All yours, right down to Paradiſe deſcend;
There dwell and Reign in bliſs, thence on the Earth
Dominion exerciſe, and in the Air,
Chiefly on Man, ſole Lord of all declar'd,
Him firſt make ſure your thrall, and laſtly kill.
My Subſtitutes I ſend you, and Create
Plenipotent on Earth, of matchleſs might
Iſſuing from me: on your joynt vigour now
My hold of this new Kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joynt power prevails, th' affairs of Hell
No detriment need fear, go and be ſtrong.

So ſaying he diſmiſt them, they with ſpeed
Their courſe through thickeſt Conſtellations held
Spreading their bane; the blaſted Stars look'd wan,
And Planets, Planet-ſtruck, real Eclipſe
Then ſuffer'd. Th' other way *Satan* went down

The

The Cauſey to Hell Gate; on either ſide
Diſparted *Chaos* over built exclaim'd,
And with rebounding ſurge the bars aſſail'd,
That ſcorn'd his Indignation: through the Gate,
Wide open and unguarded, *Satan* paſs'd,
And all about found deſolate; for thoſe
Appointed to ſit there, had left their charge,
Flown to the upper World; the reſt were all
Far to th' Inland retir'd, about the Walls
Of *Pandæmonium*, City and proud Seat
Of *Lucifer*, ſo by alluſion call'd,
Of that bright Star to *Satan* Paragond.
There kept their Watch the Legions, while the Grand
In Council ſat, ſolicitous what chance
Might intercept their Emperour ſent, ſo he
Departing gave command, and they obſerv'd.
As when the *Tartar* from his *Ruſſian* Foe
By *Aſtracan* over the Snowy Plains
Retires, or *Bactrian* Sophy from the Horns
Of *Turkiſh* Creſcent, leaves all waſte beyond
The Realm of *Aladule*, in his retreat
To *Tauris* or *Casbeen*. So theſe the late
Heav'n-baniſh'd Hoſt, left deſart utmoſt Hell
Many a dark League, reduc'd in careful Watch
Round their Metropolis, and now expecting
Each hour their great adventurer from the ſearch
Of Foreign Worlds: he through the mid'ſt unmark'd,
In ſhew Plebeian Angel militant
Of loweſt order, paſt; and from the door
Of that *Plutonian* Hall, inviſible
Aſcended his high Throne, which under ſtate
Of richeſt texture ſpread, at th' upper end
Was plac'd in regal luſtre. Down a while
He ſat and round about him ſaw unſeen:

At laſt as from a Cloud his fulgent head
And ſhape Star bright appear'd, or brighter, clad
With what permiſſive Glory ſince his fall
Was left him, or falſe glitter: All amaz'd
At that ſo ſudden blaze the *Stygian* throng
Bent their aſpect, and whom they wiſh'd beheld,
Their mighty Chief return'd: loud was th' acclaim:
Forth ruſh'd in haſte the great conſulting Peers,
Rais'd from their Dark *Divan*, and with like joy
Congratulant approach'd him, who with hand
Silence, and with theſe words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
For in poſſeſſion ſuch, not only of right,
I call you and declare you now, return'd
Succeſsful beyond hope, to lead you forth
Triumphant out of this infernal Pit
Abominable, accurs'd, the houſe of woe,
And dungeon of our Tyrant: Now poſſeſs,
As Lords, a ſpacious World to our native Heaven
Little inferiour, by my adventure hard
With peril great atchiev'd. Long were to tell
What I have done, what ſuffer'd, with what pain
Voyag'd th' unreal, vaſt, unbounded deep
Of horrible confuſion, over which
By Sin and Death a broad way now is pav'd
To expedite your glorious march; but I
Toil'd out my uncouth paſſage, forc'd to ride
Th' untractable Abyſs, plung'd in the Womb
Of unoriginal *Night* and *Chaos* wild,
That jealous of their ſecrets fiercely oppos'd
My journey ſtrange, with clamorous uproar
Proteſting Fate ſupreame; thence how I found
The new created World, which fame in Heav'n

Long

Long had foretold, a Fabrick wondeful
Of abſolute perfection, therein Man
Plac'd in a Paradiſe, by our exile
Made happy: Him by fraud I have ſeduc'd
From his Creatour, and the more t' increaſe
Your wonder, with an Apple; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved Man and all his World,
To Sin and Death a prey, and ſo to us,
Without our hazard, labour or allarm,
To range in, and to dwell, and over Man
To rule, as over all he ſhould have rul'd.
True is, me alſo he hath judg'd, or rather
Me not, but the brute Serpent in whoſe ſhape
Man I deceiv'd: that which to me belongs,
Is enmity, which he will put between
Me and Mankind; I am to bruiſe his heel;
His Seed, when is not ſet, ſhall bruiſe my head:
A World who would not purchaſe with a bruiſe,
Or much more grievous pain? Ye have th' account
Of my performance: What remains, ye Gods,
But up and enter now into full bliſs?

So having ſaid, a while he ſtood, expecting
Their univerſal ſhout and high applauſe
To fill his ear, when contrary he hears
On all ſides, from innumerable tongues
A diſmal univerſal hiſs, the ſound
Of publick ſcorn; he wonder'd, but not long
Had leiſure, wondring at himſelf now more;
His Viſage drawn he felt to ſharp and ſpare,
His Arms clung to his Ribs, his Legs entwining
Each other, till ſupplanted down he fell
A monſtrous Serpent on his Belly prone,

Reluctant

Reluctant, but in vain, a greater power
Now rul'd him, puniſh'd in the ſhape he ſinn'd,
According to his doom: he would have ſpoke,
But hiſs for hiſs return'd with forked tongue
To forked tongue, for now were all transform'd
Alike, to Serpents all as acceſſories
To his bold Riot: dreadful was the din
Of hiſſing through the Hall, thick ſwarming now
With complicated Monſters Head and Tail,
Scorpion and Aſp, and *Amphisbæna* dire,
Ceraſtes horn'd, *Hydrus* and *Ellops* drear,
And *Dipſas* (not ſo thick ſwarm'd once the Soil
Bedropt with blood of *Gorgon*, or the Iſle
Ophiuſa) but ſtill greateſt he the mid'ſt,
Now Dragon grown, larger than whom the Sun
Ingender'd in the *Pythian* Vale on ſlime,
Huge *Python*, and his Power no leſs he ſeem'd
Above the reſt ſtill to retain; they all
Him follow'd iſſuing forth to th' open Field,
Where all yet left of that revolted Rout
Heav'n-fall'n, in ſtation ſtood or juſt array,
Sublime with expectation when to ſee
In Triumph iſſuing forth their glorious Chief;
They ſaw, but other ſight inſtead, a crowd
Of ugly Serpents; horror on them fell,
And horrid Sympathy; for what they ſaw,
They felt themſelves now changing; down their Arms,
Down fell both Spear and Shield, down they as faſt,
And the dire hiſs renew'd, and the dire form
Catch'd by Contagion, like in puniſhment,
As in their Crime. Thus was th' applauſe they meant
Turn'd to exploding hiſs, triumph to ſhame
Caſt on themſelves from their own mouths. There ſtood
A Grove hard by, ſprung up with this their change,

His

His Will who reigns above, to aggravate
Their Penance, laden with Fruit like to that
Which grew in Paradiſe, the bait of *Eve*
Us'd by the Tempter: on that proſpect ſtrange
Their earneſt eyes they fix'd, imagining
For one forbidden Tree a multitude
Now ris'n, to work them farther woe or ſhame;
Yet parcht with ſcalding thirſt and hunger fierce,
Though to delude them ſent, could not abſtain,
But on they roll'd in heaps, and up the Trees
Climbing, ſat thicker than the ſnaky locks
That curl'd *Megæra:* greedily they pluck'd
The Fruitage fair to ſight, like that which grew
Near that bituminous Lake where *Sodom* flam'd;
This more deluſive, not the touch, but taſte
Deceiv'd; they fondly thinking to allay
Their appetite with guſt, inſtead of Fruit
Chewd bitter Aſhes, which th' offended taſte
With ſpattering noiſe rejected: oft they aſſay'd,
Hunger and thirſt conſtraining, drug'd as oft,
With hateſulleſt diſreliſh writh'd their jaws
With ſoot and cinders fill'd; ſo oft they fell
Into the ſame illuſion, not as Man
Whom they triumph'd once lapſt. Thus were they plagu'd
And worn with Famine long and ceaſleſs hiſs,
Till their loſt ſhape, permitted, they reſum'd,
Yearly enjoyn'd, ſome ſay, to undergo
This annual humbling certain number'd days,
To daſh their pride, and joy for Man ſeduc'd.
However ſome tradition they diſpers'd
Among the Heathen of their purchaſe got,
And Fabl'd how the Serpent, whom they call'd
Ophion with *Eurynome*, the wide---
Encroaching *Eve* perhaps, had firſt the rule

Of high *Olympus*, thence by *Saturn* driv'n
And *Ops*, e'er yet *Dictæan Jove* was born.
Mean while in Paradiſe the helliſh pair
Too ſoon arriv'd, *Sin* there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her *Death*
Cloſe following pace for pace, not mounted yet
On his pale Horſe: to whom *Sin* thus began.

Second of *Satan* ſprung, all conquering *Death*,
What think'ſt thou of our Empire now, though earn'd
With Travel difficult, not better far
Than ſtill at Hells dark threſhold t' have ſat watch,
Unnam'd, undreaded, and thy ſelf half ſtarv'd?

Whom thus the Sin-born Monſter anſwer'd ſoon.
To me, who with eternal Famine pine,
Alike is Hell, or Paradiſe, or Heaven,
There beſt, where moſt with ravin I may meet;
Which here, though plenteous, all too little ſeems
To ſtuff this Maw, this vaſt unhide-bound Corps.

To whom th' inceſtous Mother thus reply'd.
Thou therefore on theſe Herbs, and Fruits, and Flours
Feed firſt, on each Beaſt next, and Fiſh, and Fowl,
No homely morſels, and whatever thing,
The Sythe of Time mowes down, devour unſpar'd,
Till I in Man reſiding through the Race,
His thoughts, his looks, words, actions all infect,
And ſeaſon him thy laſt and ſweeteſt prey.

This ſaid, they both betook them ſeveral ways,
Both to deſtroy, or unimmortal make
All kinds, and for deſtruction to mature

Sooner

Sooner or later; which th' Almighty ſeeing,
From his tranſcendent Seat the Saints among,
To thoſe bright Orders utter'd thus his voice.

See with what heat theſe Dogs of Hell advance
To waſte and havock yonder World, which I
So fair and good created; and had ſtill
Kept in that State, had not th' folly of Man
Let in theſe waſteful Furies, who impute
Folly to me, ſo doth the Prince of Hell
And his Adherents, that with ſo much eaſe
I ſuffer them to enter and poſſeſs
A place ſo Heav'nly, and conniving ſeem
To gratifie my ſcornful Enemies,
That laugh, as if tranſported with ſome fit
Of Paſſion, I to them had quitted all,
At random yielded up to their miſrule;
And know not that I call'd and drew them thither,
My Hell-hounds, to lick up the draff and filth,
Which Man's polluting Sin, with taint hath ſhed
On what was pure; till cramm'd and gorg'd, nigh burſt
With ſuck'd and glutted offal, at one ſling
Of thy victorious Arm, well-pleaſing Son,
Both *Sin*, and *Death*, and yawning *Grave* at laſt,
Through *Chaos* hurl'd, obſtruct the mouth of Hell,
For ever, and ſeal up his ravenous Jaws.
Then Heav'n and Earth renew'd, ſhall be made pure
To ſanctity, that ſhall receive no ſtain:
Till then the Curſe pronounc'd on both precedes.

He ended, and the heav'nly Audience loud
Sung *Hallelujah*, as the ſound of Seas,
Through multitude that ſung: Juſt are thy ways,
Righteous are thy Decrees on all thy Works;

Who can extenuate thee? Next, to the Son,
Deſtin'd reſtorer of Mankind, by whom
New Heav'n and Earth ſhall to the Ages riſe,
Or down from Heav'n deſcend. Such was their ſong;
While the Creator calling forth by name,
His mighty Angels, gave them ſeveral charge,
As ſorted beſt with preſent things. The Sun
Had firſt his precept ſo to move, ſo ſhine,
As might affect the Earth, with cold and heat,
Scarce tolerable, and from the North to call
Decrepit Winter, from the South to bring
Solſtitial Summers heat. To the blanck Moon
Her office they preſcrib'd, to th' other five,
Their Planetary Motions and Aſpects,
In *Sextile*, *Square*, and *Trine*, and *Oppoſite*,
Of noxious efficacy, and when to joyn
In Synod unbenign, and taught the fix'd,
Their influence malignant when to ſhowre,
Which of them riſing with the Sun, or falling,
Should prove tempeſtuous: To the Winds they ſet
Their corners, when with bluſter to confound
Sea, Air and Shoar, the Thunder when to rowl
With terror through the dark Aerial Hall.
Some ſay, he bid his Angels turn aſcanſe,
The Poles of Earth twice ten degrees, and more,
From the Sun's Axle; they with labour puſh'd
Oblique the Centric Globe: Some ſay the Sun,
Was bid, turn from the Equinoctial Road,
Like diſtant breadth to *Taurus*, with the Seav'n
Atlantick Siſters, and the *Spartan* Twins,
Up to the *Tropick* Crab, thence down amain,
By *Leo*, and the *Virgin*, and the *Scales*,
As deep as *Capricorn*; to bring in change
Of Seaſons to each Clime; elſe had the Spring

Perpe-

Perpetual ſmil'd on Earth, with vernant Flowers,
Equal in Days and Nights, except to thoſe
Beyond the polar Circles; to them Day
Had unbenighted ſhone, while the low Sun
To recompence his diſtance, in their ſight
Had rounded ſtill th' *Horizon*, and not known
Or Eaſt or Weſt, which had forbid the Snow
From cold *Eſtotiland*, and South as far
Beneath *Magellan*. At that taſted Fruit
The Sun, as from *Thyeſtean* Banquet, turn'd
His courſe intended; elſe how had the World
Inhabited, though ſinleſs, more than now,
Avoided pinching cold and ſcorching heat?
Theſe changes in the Heav'ns, though ſlow, produc'd
Like change on Sea and Land, ſideral blaſt,
Vapour, and Miſt, and Exhalation hot,
Corrupt and Peſtilent: Now from the North
Of *Norumbega*, and the *Samoed* Shoar,
Burſting their brazen Dungeon, arm'd with Ice,
And Snow, and Hail, and Stormy Guſt, and flaw,
Boreas, and *Cœcias*, and *Argeſtes* loud,
And *Thraſcias* rend the Woods, and Seas up-turn;
With adverſe blaſt, up-turns them from the South,
Notus, and *Afer* black, with thundrous Clouds
From *Serraliona*; thwart of theſe as fierce,
Forth ruſh the *Levant*, and the *Ponent* Winds,
Eurus, and *Zephir*, with their lateral noiſe,
Sirocco, and *Libecchio*. Thus began
Outrage from liveleſs things; but Diſcord firſt
Daughter of Sin, among th' irrational,
Death introduc'd, through fierce antipathy:
Beaſt now with Beaſt 'gan War, and Fowl with Fowl:
And Fiſh with Fiſh; to graze the Herb all leaving
Devour'd each other: nor ſtood much in awe,

Of

Of Man, but fled him, or with count'nance grim
Glar'd on him paſſing: theſe were from without
The growing Miſeries, which *Adam* ſaw,
Already in part, though hid in gloomieſt ſhade,
To ſorrow abandon'd, but worſe felt within,
And in a troubl'd Sea of paſſion toſt,
Thus to disburden ſought with ſad complaint.

O miſerable of happy! is this the end
Of this new glorious World, and me ſo late
The Glory of that Glory, who now become
Accurſt of bleſſed, hide me from the face
Of God, whom to behold was then my height
Of happineſs? yet well, if here would end
The Miſery, I deſerv'd it, and would bear
My own deſervings; but this will not ſerve;
All that I Eat or Drink, or ſhall beget,
Is propagated Curſe. O voice once heard
Delightfully, *Encreaſe* and *Multiply*,
Now Death to hear! for what can I encreaſe
Or multiply, but Curſes on my Head?
Who of all Ages to ſucceed, but feeling
The Evil on him brought by me, will curſe
My Head, ill fare our Anceſtor impure,
For this we may thank *Adam*; but his thanks
Shall be the execration; ſo beſides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me as on their natural centre light
Heavy, though in their place. O fleeting joys
Of Paradiſe, dear bought with laſting woes!
Did I requeſt thee, Maker, from my Clay
To mould me Man, did I ſolicite thee
From darkneſs to promote me, or here place

In this delicious Garden? as my will
Concurr'd not to my being, it were but right
And equal to reduce me to my duſt,
Deſirous to reſign, and render back
All I receiv'd, unable to perform
Thy terms too hard, by which I was to hold
The good I ſought not. To the loſs of that,
Sufficient penalty, why haſt thou added
The ſenſe of endleſs woes? inexplicable
Thy Juſtice ſeems; yet to ſay truth, too late,
I thus conteſt; then ſhould have been refus'd
Theſe terms whatever, when they were propos'd:
Thou didſt accept them; wilt thou enjoy the good,
Then cavil the conditions? and though God
Made thee without thy leave; what if thy Son,
Prove diſobedient, and reprov'd, retort,
Wherefore didſt thou beget me? I ſought it not;
Wouldſt thou admit for his contempt of thee
That proud excuſe? yet him not thy election,
But natural neceſſity begot.
God made thee of choice his own, and of his own
To ſerve him, thy reward was of his Grace,
Thy puniſhment then juſtly's at his Will,
Be't ſo, for I ſubmit, his doom is fair,
That duſt I am, and ſhall to duſt return:
O welcome hour whenever! why delays
His hand to execute what his Decree
Fix'd on this day? why do I overlive,
Why am I mock'd with death, and length'nd out
To deathleſs pain? how gladly would I meet
Mortality my ſentence, and be Earth
Inſenſible, how glad would lay me down
As in my Mothers lap? there I ſhould reſt
And ſleep ſecure; his dreadful voice no more

Would

Would thunder in my ears, no fear of worſe
To me, and to my Offspring, would torment me,
With cruel expectation. Yet one doubt
Purſues me ſtill, leſt all I cannot die,
Leſt that pure breath of Life, the Spirit of Man
Which God inſpir'd, cannot together periſh
With this corporeal Clod; then in the Grave,
Or in ſome other diſmal place who knows
But I ſhall die a living Death? O thought
Horrid, if true! yet why? it was but breath
Of Life that ſinn'd; what dies, but what had life
And ſin? the Body properly hath neither,
All of me then ſhall die: let this appeaſe
The doubt, ſince humane reach no farther knows.
For though the Lord of all be infinite,
Is his wrath alſo? be it, man is not ſo,
But mortal doom'd. How can he exerciſe
Wrath without end on Man whom Death muſt end?
Can he make deathleſs Death? that were to make
Strange contradiction, which to God himſelf
Impoſſible is held, as Argument
Of weakneſs, not of Pow'r. Will he draw out,
For angers ſake, finite to infinite
In puniſh'd man, to ſatisfie his rigour
Satisfi'd never? that were to extend
His Sentence beyond duſt and Nature's Law,
By which all Cauſes elſe, according ſtill
To the reception of their matter act,
Not to th' extent of their own Sphere. But ſay
That Death be not one ſtroak, as I ſuppos'd,
Bereaving ſenſe, but endleſs miſery
From this day onward, which I feel begun
Both in me, and without me, and ſo laſt
To perpetuity; Ay me, that fear

Comes

Comes thundring back, with dreadful revolution
On my defenceleſs head; both Death and I
Am found Eternal, and incorporate both;
Nor I on my part ſingle, in me all
Poſterity ſtands curſt: Fair Patrimony
That I muſt leave you, Sons; O were I able
To waſte it all my ſelf, and leave you none!
So diſinherited, how would you bleſs
Me now ye curſe! Ah, why ſhould all Mankind
For one Man's fault thus guiltleſs be condemn'd,
If guiltleſs? But from me what can proceed,
But all corrupt, both Mind and Will deprav'd,
Not to do only, but to will the ſame
With me? how can they then acquitted ſtand
In ſight of God? Him after all Diſputes
Forc'd I abſolve: all my evaſions vain,
And reaſ'nings, though through Mazes, lead me ſtill
But to my own conviction: firſt and laſt
On me, me only, as the ſourſe and ſpring
Of all corruption, all the blame lights due;
So might the wrath. Fond wiſh! couldſt thou ſupport
That burthen, heavier than the Earth to bear,
Than all the World much heavi'r, though divided
With that bad Woman? Thus what thou deſir'ſt
And what thou fear'ſt, alike deſtroys all hope
Of refuge, and concludes thee miſerable,
Beyond all paſt example and future,
To *Satan* onely like both crime and doom.
O Conſcience, into what Abyſs of fears
And horrours haſt thou driv'n me; out of which
I find no way, from deep to deeper plung'd!

Thus *Adam* to himſelf lamented loud
Through the ſtill Night, not now, as e'er Man fell,

Wholeſom and cool, and mild, but with black Air
Accompani'd, with damps and dreadful gloom,
Which to his evil Conſcience repreſented
All things with double terrour: on the Ground
Outſtretch'd he lay, on the cold ground, and oft
Curs'd his Creation, Death as oft accus'd
Of tardy execution, ſince denounc'd
The day of his Offence. Why comes not Death,
Said he, with one thrice-acceptable ſtroke
To end me? ſhall Truth fail to keep her word,
Juſtice Divine not haſt'n to be juſt?
But Death comes not at call, Juſtice Divine
Mends not her ſloweſt pace for prayers or cries.
O Woods, O Fountains, Hillocks, Dales and Bow'rs,
With other eccho late I taught your Shades
To anſwer, and reſound far other Song.
Whom thus afflicted when ſad *Eve* beheld
Deſolate where ſhe ſate, approaching nigh,
Soft words to his fierce paſſion ſhe aſſay'd,
But her with ſtern regard he thus repell'd.

Out of my ſight, thou Serpent, that name beſt
Befits thee, with him leagu'd, thy ſelf as falſe
And hateful; nothing wants, but that thy ſhape,
Like his, and colour Serpentine may ſhew
Thy inward fraud, to warn all Creatures from thee
Henceforth; leſt that too heav'nly form, pretended
To helliſh falſhood, ſnare them. But for thee
I had perſiſted happy, had not thy Pride
And wandring vanity, when leaſt was ſafe,
Rejected my forewarning, and diſdain'd
Not to be truſted, longing to be ſeen
Though by the Devil himſelf, him overweening
To over-reach, but with the Serpent meeting

Fool'd

Fool'd and beguil'd, by him thou, I by thee!
To truſt thee from my ſide, imagin'd wiſe,
Conſtant, mature, proof againſt all aſſaults,
And underſtood not all was but a ſhew,
Rather than ſolid Vertue, all but a Rib
Crooked by nature, bent, as now appears,
More to the part ſiniſter from me drawn,
Well if thrown out as ſupernumerary
To my juſt number found. O why did God
Creator wiſe, that peopl'd higheſt Heav'n,
With Spirits Maſculine, create at laſt
This novelty on Earth, this fair defect
Of Nature, and not fill the World at once
With Men, as Angels without Feminine,
Or find ſome other way to generate
Mankind? this miſchief had not then befall'n,
And more that ſhall befal, innumerable
Diſturbances, on Earth, through Female ſnares,
And ſtrait conjunction with this Sex: for either
He never ſhall find out fit Mate, but ſuch
As ſome misfortune brings him, or miſtake,
Or whom he wiſhes moſt ſhall ſeldom gain
Through her perverſeneſs, but ſhall ſee her gain'd
By a far worſe, or if ſhe love, withheld
By Parents, or his happieſt choice too late
Shall meet, already link'd and Wedlock-bound
To a fell adverſary, his hate or ſhame:
Which infinite calamity ſhall cauſe
To humane Life, and houſhold peace confound.
He added not, and from her turn'd, but *Eve*
Not ſo repuls'd, with Tears that ceas'd not flowing,
And treſſes all diſorder'd, at his feet
Fell humble, and embracing them, beſought
His Peace, and thus proceeded in her plaint.

Forſake me not thus, *Adam*, witneſs Heav'n
What love, ſincere, and reverence, in my Heart
I bear thee, and unweeting have offended,
Unhappily deceiv'd; thy ſuppliant
I beg, and claſp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counſel in this uttermoſt diſtreſs,
My only ſtrength and ſtay: forlorn of thee,
Whither ſhall I betake me, where ſubſiſt?
While yet we live, ſcarce one ſhort hour perhaps,
Between us two let there be Peace, both joyning,
As joyn'd in Injuries, one enmity
Againſt a Foe, by doom expreſs aſſign'd us,
That cruel Serpent: On m' exerciſe not
Thy hatred for this miſery befall'n,
On me already loſt, me than thy ſelf
More miſerable; both have ſinn'd, but thou
Againſt God only, I againſt God and thee,
And to the place of judgment will return,
There with my cries importune Heaven, that all
The ſentence from thy head remov'd may light
On me, ſole cauſe to thee, of all this woe,
Me, me only juſt Object of his Ire.

She ended weeping, and her lowly plight,
Immoveable till Peace obtain'd, from fault
Acknowledg'd and deplor'd, in *Adam* wrought
Commiſeration; ſoon his heart relented
Tow'rds her, his life ſo late and ſole delight,
Now at his feet ſubmiſſive in diſtreſs,
Creature ſo fair his reconcilement ſeeking,
His Counſel whom ſhe had diſpleas'd, his aid;
As one diſarm'd, his anger all he loſt,

And thus with peaceful words, uprais'd her ſoon.

Unwary, and too deſirous, as before
So now, of what thou know'ſt not who deſir'ſt
The puniſhment all on thy ſelf; alas,
Bear thine own firſt, ill able to ſuſtain
His full Wrath, whoſe thou feel'ſt as yet leaſt part,
And my diſpleaſure bear'ſt ſo ill. If Prayers
Could alter high Decrees, I to that place
Would ſpeed before thee, and be louder heard,
That on my head all might be viſited,
Thy frailty and infirmer Sex forgiv'n,
To me committed, and by me expos'd.
But riſe, let us no more contend, nor blame
Each other, blam'd enough elſewhere, but ſtrive
In offices of Love, how we may light'n
Each others burthen, in our ſhare of woe;
Since this days Death denounc'd, if ought I ſee,
Will prove no ſudden, but a ſlow-pac'd evil,
A long days dying to augment our pain,
And to our Seed (O hapleſs Seed!) deriv'd.

To whom thus *Eve*, recovering Heart, reply'd.
Adam, by ſad experiment I know,
How little weight my words with thee can find,
Found ſo erroneous, thence by juſt event
Found ſo unfortunate; nevertheleſs,
Reſtor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy Love, the ſole contentment of my Heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breaſt are ris'n,
Tending to ſome relief of our extreams,
Or end, though ſharp and ſad, yet tolerable,

As

As in our Evils, and of eaſier choice.
If care of our deſcent perplex us moſt,
Which muſt be born to certain woe, devour'd
By Death at laſt, and miſerable it is
To be to others cauſe of miſery,
Our own begotten, and of our Loins to bring
Into this curſed World a woful Race,
That after wretched Life muſt be at laſt
Food for ſo foul a Monſter, in thy power
It lies, yet e're Conception to prevent
The Race unbleſt, to being yet unbegot.
Childleſs thou art, Childleſs remain: ſo Death
Shall be deceiv'd his glut, and with us two
Be forc'd to ſatisfie his Rav'nous Maw.
But if thou judge it hard and difficult,
Converſing, looking, loving, to abſtain
From Love's due Rites, Nuptial embraces ſweet,
And with deſire to languiſh without hope,
Before the preſent object languiſhing
With like deſire, which would be miſery,
And torment, leſs than none of what we dread.
Then both our ſelves and Seed at once to free
From what we fear for both, let us make ſhort,
Let us ſeek Death, or he not found, ſupply
With our own hands his Office on our ſelves;
Why ſtand we longer ſhivering under fears,
That ſhew no end but Death, and have the power,
Of many ways to die the ſhorteſt chooſing,
Deſtruction with deſtruction to deſtroy?

She ended here, or vehement deſpair
Broke off the reſt; ſo much of Death her thoughts
Had entertain'd, as dy'd her Cheeks with pale.
But *Adam* with ſuch counſel nothing ſway'd,

To

To better hopes, his more attentive mind
Labouring had rais'd, and thus to *Eve* reply'd.

Eve, thy contempt of life and pleaſure, ſeems
To argue in thee ſomething more ſublime
And excellent, than what thy mind contemns;
But ſelf-deſtruction therefore ſought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguiſh and regret
For loſs of life, and pleaſure overlov'd.
Or if thou covet death, as utmoſt end
Of miſery, ſo thinking to evade
The penalty pronounc'd, doubt not but God
Hath wiſelier arm'd his vengeful ire, than ſo
To be foreſtall'd; much more I fear leſt Death
So ſnatch'd will not exempt us from the pain
We are by doom to pay; rather ſuch acts
Of contumacy, will provoke the higheſt
To make Death in us live: Then let us ſeek
Some ſafer reſolution, which methinks
I have in view, calling to mind with heed
Part of our Sentence, that thy Seed ſhall bruiſe
The Serpent's head; piteous amends, unleſs
Be meant, whom I conjecture, our grand Foe
Satan, who in the Serpent hath contriv'd
Againſt us this deceit: to cruſh his head
Would be revenge indeed; which will be loſt
By Death brought on our ſelves, or Childleſs days
Reſolv'd as thou propoſeſt; ſo our Foe
Shall 'ſcape his puniſhment ordain'd, and we
Inſtead ſhall double ours, upon our heads.
No more be mention'd then of violence
Againſt our ſelves, and wilful barrenneſs
That cuts us off from hope, and ſavours onely

Rancour

Rancour and pride, impatience and deſpite,
Reluctance againſt God and his juſt yoke
Laid on our Necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling; we expected
Immediate diſſolution, which we thought
Was meant by Death that day, when lo, to thee
Pains onely in Child-bearing were foretold,
And bringing forth, ſoon recompenc'd with joy,
Fruit of thy Womb: On me the Curſe aſlope
Glanc'd on the ground, with labour I muſt earn
My bread; what harm? Idleneſs had been worſe;
My labour will ſuſtain me; and leſt Cold
Or Heat ſhould injure us, his timely care
Hath unbeſought provided, and his hands
Cloath'd us unworthy, pitying while he judg'd;
How much more, if we pray him, will his ear
Be open, and his heart to pity incline?
And teach us farther by what means to ſhun
Th' inclement Seaſons, Rain, Ice, Hail and Snow,
Which now the Sky, with various Face, begins
To ſhew us in this Mountain, while the Winds
Blow moiſt and keen, ſhattering the graceful locks
Of theſe fair ſpreading Trees; which bids us ſeek
Some better ſhroud, ſome better warmth to cheriſh
Our Limbs benumm'd, e'er this diurnal Star
Leave cold the Night, how we his gather'd Beams
Reflected, may with matter ſere foment,
Or by colliſion of two bodies grind,
The Air attrite to Fire, as late the Clouds
Juſtling, or puſh'd with Winds, rude in their ſhock
Tine the ſlant Lightning, whoſe thwart flame driv'n down
Kindles the gummy bark of Firr or Pine,
And ſends a comfortable heat from far,

Which

Which might ſupply the Sun: Such Fire to uſe,
And what may elſe be remedy or Cure,
To evils which our own miſdeeds have wrought,
He will inſtruct us praying, and of Grace
Beſeeching him, ſo as we need not fear
To paſs commodiouſly this life, ſuſtain'd
By him with many comforts, till we end
In duſt, our final reſt and native home.
What better can we do, than to the place
Repairing where he judg'd us, proſtrate fall
Before him reverent, and there confeſs
Humbly our faults, and pardon beg, with Tears
Watering the ground, and with our ſighs the Air
Frequenting, ſent from Hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent and turn
From his diſpleaſure; in whoſe look ſerene,
When angry moſt he ſeem'd and moſt ſevere,
What elſe but favour, grace, and mercy ſhone?

So ſpake our Father Penitent, nor *Eve*
Felt leſs remorſe: they forthwith to the place
Repairing, where he judg'd them, proſtrate fell
Before him reverent, and both confeſs'd
Humbly their faults, and pardon beg'd with Tears
Watering the ground, and with their ſighs the Air
Frequenting, ſent from Hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.



Medina Invent.

Paradiſe Loſt.

BOOK XI.

The ARGUMENT.

The Son of God preſents to his Father the Prayers of our firſt Parents now repenting, and intercedes for them: God accepts them, but declares that they muſt no longer abide in Paradiſe; ſends Michael *with a Band of Cherubims to diſpoſſeſs them; but firſt to reveal to* Adam *future things:* Michael's *coming down.* Adam *ſhews to* Eve *certain ominous ſigns; he diſcerns* Michael's *approach, goes out to meet him: The Angel denounces their departure,* Eve's *Lamentation.* Adam *pleads, but ſubmits: The Angel leads him up to a high Hill, ſets before him in viſion what ſhall happen till the Flood.*

THus they in lowlieſt plight repentant ſtood
Praying, for from the Mercy-ſeat above,
Prevenient Grace deſcending had remov'd
The ſtony from their Hearts, and made new fleſh
Regenerate grow inſtead; that ſighs now breath'd
Unutterable, which the Spirit of Prayer
Inſpir'd and wing'd for Heav'n, with ſpeedier flight
Than loudeſt Oratory: yet their Port
Not of mean ſuiters, nor important leſs
Seem'd their Petition, than when th' ancient Pair
In Fables old, leſs ancient yet than theſe,
Deucalion and chaſt *Pyrrha* to reſtore
The Race of Mankind drown'd, before the Shrine
Of *Themis* ſtood devout. To Heav'n their Prayers

Flew up, nor miſs'd the way, by envious Winds
Blown Vagabond or fruſtrate: in they paſs'd
Dimentionleſs through Heav'nly doors; then clad
With incenſe, where the Golden Altar fum'd,
By their great Interceſſor, came in ſight
Before the Father's Throne: Them the glad Son
Preſenting, thus to intercede began.

See, Father, what firſt Fruits on Earth are ſprung
From thy implanted Grace in Man, theſe Sighs
And Prayers, which in this Golden Cenſer, mix'd
With Incenſe, I thy Prieſt before thee bring,
Fruits of more pleaſing ſavour from thy ſeed
Sow'n with contrition in his Heart, than thoſe
Which his own hand manuring all the Trees
Of Paradiſe could have produc'd, e're fall'n
From Innocence. Now therefore bend thine ear
To ſupplication, hear his ſighs though mute;
Unskilful with what words to pray, let me
Interpret for him, me his Advocate
And propitiation, all his works on me
Good or not good ingraft, my Merit thoſe
Shall perfect, and for theſe my Death ſhall pay.
Accept me, and in me from theſe receive
The ſmell of Peace tow'rd Mankind, let him live
Before thee reconcil'd, at leaſt his days
Number'd though ſad, till Death, his doom (which I
To mitigate thus plead, not to reverſe)
To better life ſhall yield him, where with me
All my redeem'd may dwell in joy and bliſs,
Made one with me as I with thee am one.

To whom the Father, without Cloud, ſerene.
All thy requeſt for Man, accepted Son,

Obtain,

Obtain, all thy requeſt was my Decree:
But longer in that Paradiſe to dwell,
The Law I gave to Nature him forbids:
Thoſe pure immortal Elements that know
No groſs, no unharmonious mixture foul,
Eject him tainted now, and purge him off
As a diſtemper, groſs to air as groſs,
And mortal Food, as may diſpoſe him beſt
For diſſolution wrought by Sin, that firſt
Diſtemper'd all things, and of incorrupt
Corrupted. I at firſt with two fair gifts
Created him endow'd, with Happineſs
And Immortality: that fondly loſt,
This other ſerv'd but to eternize woe;
Till I provided Death; ſo Death becomes
His final remedy, and after Life
Try'd in ſharp tribulation, and refin'd
By Faith and faithful Works, to ſecond Life,
Wak'd in the renovation of the juſt,
Reſigns him up with Heav'n and Earth renew'd.
But let us call to Synod all the Bleſt
Through Heav'ns wide bounds; from them I will not hide
My Judgments, how with Mankind I proceed,
As how with peccant Angels late they ſaw;
And in their ſtate though firm, ſtood more confirm'd.

He ended, and the Son gave ſignal high
To the bright Miniſter that watch'd, he blew
His Trumpet, heard in *Oreb* ſince perhaps
When God deſcended, and perhaps once more
To ſound a general Doom. Th' Angelick blaſt
Fill'd all the Regions: from their bliſsful Bow'rs
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where e're they ſat

In

In fellowſhips of joy: the Sons of Light,
Haſted, reſorting to the Summons high,
And took their Seats; till from his Throne ſupream
Th' Almighty thus pronounc'd his ſov'reign Will.

O Sons, like one of us Man is become
To know both Good and Evil, ſince his taſte
Of that defended Fruit; but let him boaſt
His knowledge of Good loſt, and Evil got,
Happier, had it ſuffic'd him to have known
Good by it ſelf, and Evil not at all.
He ſorrows now, repents, and prays contrite,
My motions in him, longer than they move,
His Heart I know, how variable and vain
Self-left. Left therefore his now bolder hand
Reach alſo of the Tree of Life, and eat,
And live for ever, dream at leaſt to live
For ever, to remove him I decree,
And ſend him from the Garden forth to Till
The Ground whence he was taken, fitter ſoil.

Michael, this my beheſt have thou in charge,
Take to thee from among the Cherubim
Thy choice of flaming Warriours, leſt the Fiend
Or in behalf of Man, or to invade
Vacant poſſeſſion ſome new trouble raiſe.
Haſte thee, and from the Paradiſe of God
Without remorſe drive out the ſinful Pair,
From hallow'd ground th' unholy, and denounce
To them and to their Progeny from thence
Perpetual baniſhment. Yet leſt they faint
At the ſad Sentence rigorouſly urg'd,
For I behold them ſoftn'd and with Tears
Bewailing their exceſs, all terror hide.

If patiently thy bidding they obey,
Diſmiſs them not diſconſolate; reveal
To *Adam* what ſhall come in future days,
As I ſhall thee enlighten, intermix
My Cov'nant in the Woman's ſeed renew'd;
So ſend them forth, though ſorrowing, yet in peace:
And on the Eaſt-ſide of the Garden place,
Where entrance up from *Eden* eaſieſt climbs,
Cherubick watch, and of a Sword the flame
Wide waving, all approach far off to fright,
And guard all paſſage to the Tree of Life:
Leſt Paradiſe a receptacle prove
To Spirits foul, and all my Trees their prey,
With thoſe ſtol'n Fruit Man once more to delude.

He ceas'd; and th' Archangelick Pow'r prepar'd
For ſwift deſcent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double *Janus*, all their ſhape
Spangl'd with eyes more numerous than thoſe
Of *Argus*, and more wakeful than to drouze,
Charm'd with *Arcadian* Pipe, the Paſtoral Reed
Of *Hermes*, or his opiate Rod. Mean while
To re-ſalute the World with ſacred Light
Leucothea wak'd, and with freſh dews imbalm'd
The Earth, when *Adam* and firſt Matron *Eve*
Had ended now their Oriſons, and found
Strength added from above, new hope to ſpring
Out of deſpair, joy, but with fear yet link'd;
Which thus to *Eve* his welcome words renew'd.

Eve, eaſily may Faith admit, that all
The good which we enjoy, from Heav'n deſcends;
But that from us ought ſhould aſcend to Heav'n

So

So prevalent as to concern the Mind
Of God high-bleſt, or to incline his Will,
Hard to belief may ſeem; yet this will Prayer,
Or one ſhort ſigh of humane breath, up-born
Ev'n to the Seat of God. For ſince I ſought
By Prayer th' offended Deity to appeaſe,
Kneel'd, and before him humbl'd all my Heart,
Methought I ſaw him placable and mild,
Bending his Ear; perſwaſion in me grew
That I was heard with favour; peace return'd
Home to my Breaſt, and to my Memory
His promiſe, that thy Seed ſhall bruiſe our Foe;
Which then not minded in diſmay, yet now
Aſſures me that the bitterneſs of death
Is Paſt, and we ſhall live. Whence Hail to thee
Eve rightly call'd, Mother of all Mankind,
Mother of all things living, ſince by thee
Man is to live, and all things live for Man.

To whom thus *Eve*, with ſad demeanour meek.
Ill worthy I ſuch Title ſhould belong
To me tranſgreſſor, who for thee ordain'd
A help, became thy ſnare; to me reproach
Rather belongs, diſtruſt and all diſpraiſe:
But infinite in pardon was my Judge,
That I who firſt brought Death on all, am grac'd
The ſourſe of Life; next favourable thou,
Who highly thus to entitle me vouchſaf'ſt,
Far other name deſerving. But the Field
To labour calls us now with ſweat impos'd,
Though after ſleepleſs Night; for ſee the Morn,
All unconcern'd with our unreſt, begins
Her roſie progreſs ſmiling, let us forth,
I never from thy ſide henceforth to ſtray,

Whe

Where e're our days work lies, though now enjoyn'd
Laborious, till day droop; while here we dwell,
What can be toilſom in theſe pleaſant Walks?
Here let us live, though in fall'n ſtate content.

So ſpake, ſo wiſh'd much humb'd *Eve*, but Fate
Subſcrib'd not; Nature firſt gave Signs, impreſs'd
On Bird, Beaſt, Air, Air ſuddenly eclips'd
After ſhort bluſh of Morn; nigh in her ſight
The Bird of *Jove*, ſtoop'd from his aiery tour,
Two Birds of gayeſt plume before him drove:
Down from a Hill the Beaſt that reigns in Woods,
Firſt Hunter then purſu'd a gentle brace,
Goodlieſt of all the Foreſt, Hart, and Hind;
Direct to th' Eaſtern Gate was bent their flight.
Adam obſerv'd, and with his Eye the chaſe
Purſuing, not unmov'd to *Eve* thus ſpake.

O *Eve*, ſome farther change awaits us nigh,
Which Heav'n by theſe mute ſigns in Nature ſhews
Forerunners of his purpoſe, or to warn
Us haply too ſecure of our diſcharge
From penalty, becauſe from death releas'd
Some days; how long and what till then our life,
Who knows, or more than this, that we are duſt,
And thither muſt return and be no more.
Why elſe this double Object in our ſight
Of flight purſu'd in th' Air and o're the ground
One way the ſelf-ſame hour? why in the Eaſt
Darkneſs e're Days mid-courſe, and Morning light
More orient in yon Weſtern Cloud that draws
O're the blew Firmament a radiant white,
And ſlow deſcends, with ſomething heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Sky of Jaſper lighted now
In Paradiſe, and on a Hill made alt;
A glorious Apparition, had not doubt
And carnal fear that day dimm'd *Adam*'s Eye.
Not that more glorious, when the Angels met
Jacob in *Mahanaim* where he ſaw
The field Pavilion'd with his Guardians bright;
Nor that which on the flaming Mount appear'd
In *Dothan*, cover'd with a Camp of Fire,
Againſt the *Syrian* King, who to ſurprize
One Man, Aſſaſſine-like, had levied War,
War unproclaim'd. The Princely Hierarch
In their bright ſtand, there left his Pow'rs to ſeiſe
Poſſeſſion of the Garden; he alone,
To find where *Adam* ſhelter'd, took his way,
Not unperceiv'd of *Adam*, who to *Eve*,
While the great Viſitant approach'd, thus ſpake.

Eve, now expect great tidings, which perhaps
Of us will ſoon determine, or impoſe
New Laws to be obſerv'd; for I deſcry
From yonder blazing Cloud that veils the Hill
One of the heav'nly Hoſt, and by his Gate
None of the meaneſt, ſome great Potentate
Or of the Thrones above, ſuch Majeſty
Inveſts him coming; yet not terrible,
That I ſhould fear, nor ſociably mild,
As *Raphael*, that I ſhould much confide,
But ſolemn and ſublime, whom not t' offend,
With reverence I muſt meet, and thou retire.
He ended; and th' Arch-Angel ſoon drew nigh,
Not in his ſhape Celeſtial, but as Man

Clad to meet Man; over his lucid Arms
A military Veſt of purple flow'd
Livelier than *Melibœan*, or the grain
Of *Sarra*, worn by Kings and Heroes old
In time of Truce; *Iris* had dipt the wooff;
His ſtarry Helm unbuckl'd ſhew'd him prime
In Manhood where Youth ended; by his ſide
As in a gliſtering *Zodiack* hung the Sword;
Satan's dire dread, and in his hand the Spear.
Adam bow'd low, he Kingly from his State
Inclin'd not, but his coming thus declar'd.

Adam, Heav'ns high beheſt no Preface needs:
Sufficient that thy Prayers are heard, and Death,
Then due by ſentence when thou did'ſt tranſgreſs,
Defeated of his ſeiſure many days
Giv'n thee of Grace, wherein thou may'ſt repent,
And one bad Act with many Deeds well done
May'ſt cover: well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious claim;
But longer in this Paradiſe to dwell
Permits not; to remove thee I am come,
And ſend thee from the Garden forth to till
The ground whence thou waſt tak'n, fitter Soil.

He added not, for *Adam* at the news
Heart-ſtruck with chilling gripe of ſorrow ſtood,
That all his ſenſes bound; *Eve*, who unſeen
Yet all had heard, with audible lament
Diſcover'd ſoon the place of her retire.

O unexpected ſtroke, worſe than of Death!
Muſt I thus leave thee, Paradiſe? thus leave
Thee, Native Soil, theſe happy Walks and Shades;

Fit haunt of Gods? where I had hope to ſpend,
Quiet though ſad, the reſpit of that day
That muſt be mortal to us both. O flow'rs,
That never will in other Climate grow,
My early viſitation, and my laſt
At Ev'n, which I bred up with tender hand
From the firſt op'ning bud, and gave you Names,
Who now ſhall rear you to the Sun, or rank
Your Tribes, and water from th' ambroſial Fount?
Thee laſtly, nuptial Bowre, by me adorn'd
With what to ſight or ſmell was ſweet; from thee
How ſhall I part and whither wander down
Into a lower World, to this obſcure
And wild, how ſhall we breathe in other Air
Leſs pure, accuſtom'd to immortal Fruits?

Whom thus the Angel interrupted mild.
Lament not, *Eve*, but patiently reſign
What juſtly thou haſt loſt; nor ſet thy Heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely, with thee goes
Thy Husband, him to follow thou art bound;
Where he abides, think there thy Native ſoil.

Adam by this from the cold ſudden damp
Recovering, and his ſcatter'd ſpirits return'd,
To *Michael* thus his humble words addreſs'd.

Celeſtial, whether among the Thrones, or nam'd
Of them the Higheſt, for ſuch of ſhape may ſeem
Prince above Princes, gently haſt thou told
Thy Meſſage, which might elſe in telling wound,
And in performing end us; what beſides
Of ſorrow and dejection and deſpair

Our

Our frailty can ſuſtain, thy tydings bring,
Departure from this happy place, our ſweet
Receſs, and only conſolation left
Familiar to our Eyes, all places elſe
Inhoſpitable appear and deſolate,
Nor knowing us nor known: and if by prayer
Inceſſant I could hope to change the will
Of him who all things can, I would not ceaſe
To weary him with my aſſiduous cries:
But Prayer againſt his abſolute Decree
No more avails than breath againſt the Wind,
Blown ſtifling back on him that breaths it forth:
Therefore to his great bidding I ſubmit.
This moſt afflicts me, that departing hence,
As from his face I ſhall be hid, depriv'd
His bleſſed count'nance; here I could frequent,
With worſhip, place by place where he vouchſaf'd
Preſence Divine, and to my Sons relate;
On this Mount he appear'd, under this Tree
Stood viſible, among theſe Pines his voice
I heard, here with him at this Fountain talk'd:
So many grateful Altars I would rear
Of graſſie Turf, and pile up every Stone
Of luſtre from the brook, in memory,
Or monument to Ages, and thereon
Offer ſweet ſmelling Gumms and Fruits and Flow'rs:
In yonder nether World where ſhall I ſeek
His bright appearances, or footſtep trace?
For though I fled him angry, yet recall'd
To life prolong'd and promis'd Race, I now
Gladly behold though but his utmoſt skirts
Of glory, and far off his ſteps adore.

To

To whom thus *Michael* with regard benign.
Adam, thou know'ſt Heav'n his, and all the Earth,
Not this Rock only; his Omnipreſence fills
Land, Sea and Air, and every kind that lives,
Fomented by his virtual power and warm'd:
All th' Earth he gave thee to poſſeſs and rule,
No deſpicable gift; ſurmiſe not then
His preſence to theſe narrow bounds confin'd
Of Paradiſe or *Eden*: this had been
Perhaps thy Capital Seat, from whence had ſpread
All Generations, and had hither come
From all the ends of th' Earth, to celebrate
And reverence thee their great Progenitor.
But this præeminence thou haſt loſt, brought down
To dwell on even ground now with thy Sons;
Yet doubt not but in Valley and in Plain
God is as here, and will be found alike
Preſent, and of his preſence many a ſign
Still following thee, ſtill compaſſing thee round
With goodneſs and paternal Love, his Face
Expreſs, and of his ſteps the track Divine.
Which that thou may'ſt believe, and be confirm'd
E're thou from hence depart, know I am ſent
To ſhew thee what ſhall come in future days
To thee and to thy Offspring; good with bad
Expect to hear, ſupernal Grace contending
With ſinfulneſs of Men; thereby to learn
True patience, and to temper joy with fear
And pious ſorrow, equally enur'd
By moderation, either ſtate to bear,
Proſperous or adverſe: ſo ſhalt thou lead
Safeſt thy life, and beſt prepar'd endure
Thy mortal paſſage when it comes. Aſcend

This

This Hill; let *Eve* (for I have drench'd her eyes)
Here ſleep below while thou to foreſight wak'ſt,
As once thou ſlepſt, while She to life was form'd.

To whom thus *Adam* gratefully reply'd.
Aſcend, I follow thee, ſafe Guide, the path
Thou lead'ſt me, and to th' hand of Heav'n ſubmit,
However chaſtning, to the evil turn
My obvious breaſt, arming to overcome
By ſuff'ring, and earn reſt from labour won,
If ſo I may attain. So both aſcend
In the Viſions of God: It was a Hill
Of Paradiſe the higheſt, from whoſe top
The Hemiſphere of Earth in cleareſt Ken
Stretch'd out to th' ampleſt reach of proſpect lay.
Not higher that Hill nor wider looking round,
Whereon for different cauſe the Tempter ſet
Our ſecond *Adam* in the Wilderneſs,
To ſhew him all Earth's Kingdoms and their Glory.
His Eye might there command wherever ſtood
City of old or modern Fame, the Seat
Of mightieſt Empire, from the deſtin'd Walls
Of *Cambalu*, ſeat of *Cathain Can*;
And *Samarchand* by *Oxus*, *Temirs* Throne,
To *Paquin* of *Sinæan* Kings; and thence
To *Agra*, and *Lahor*, of great *Mogul*,
Down to the golden *Cherſoneſe*, or where
The *Perſian* in *Ecbatan* ſat, or ſince
In *Hiſpahan*, or where the *Ruſſian Kſar*
In *Moſco*, or the Sultan in *Bizance*,
Turcheſtan-born; nor could his eye not ken
Th' Empire of *Negus* to his utmoſt Port
Ercocco and the leſs *Maritim* Kings
Mombaza, and *Quiloa*, and *Melind*,

And

And *Sofola* thought *Ophir*, to the Realm
Of *Congo*, and *Angola* fartheſt South;
Or thence from *Niger* Flood to *Atlas* Mount
The Kingdoms of *Almanſor*, *Fez* and *Sus*,
Morocco and *Algiers*, and *Tremiſen*:
On *Europe* thence, and where *Rome* was to ſway
The World: in Spirit perhaps he alſo ſaw
Rich *Mexico* the ſeat of *Montezume*,
And *Cuſco* in *Peru*, the richer ſeat
Of *Atibalipa*, and yet unſpoil'd
Guiana, whoſe great City *Geryons* Sons
Call *El Dorado*: but to nobler ſights,
Michael from *Adam's* Eyes, the Film remov'd,
Which that falſe Fruit that promis'd clearer ſight
Had bred; then purg'd with Euphraſie and Rue
The Viſual Nerve, for he had much to ſee;
And from the Well of Life three drops inſtill'd.
So deep the power of theſe Ingredients pierc'd,
Even to the inmoſt ſeat of mental ſight,
That *Adam* now enforc'd to cloſe his Eyes,
Sunk down and all his Spirits became intranc'd:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd,

Adam, now ope thine Eyes, and firſt behold
Th' effects, which thy Original Crime hath wrought,
In ſome to ſpring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conſpir'd,
Nor ſinn'd thy ſin, but yet from that derive
Corruption to bring forth more violent deeds.

His Eyes he open'd, and beheld a field,
Part Arable and Tilth, whereon were Sheaves
New reap'd, the other part Sheep-walks and Folds;

I'th'

I'th' midſt an Altar, as the Land-mark ſtood,
Ruſtick of graſſie ſord; thither anon
A ſweaty Reaper from his Tillage brought
First Fruits, the green Ear, and the yellow Sheaf
Uncull'd, as came to hand; a Shepherd next
More meek, came with the Firſtlings of his Flock
Choiceſt and beſt, then ſacrificing, laid
The Inwards and their Fat, with Incenſe ſtrew'd
On the cleft Wood, and all due Rites perform'd.
His Offering ſoon, propitious Fire from Heav'n,
Conſum'd with nimble glance, and grateful ſteam;
The others not, for his was not ſincere;
Whereat he inly rag'd, and as they talk'd,
Smote him into the Midriff with a ſtone,
That beat out life; he fell, and deadly pale
Groan'd out his Soul with guſhing blood effus'd.
Much at that ſight was *Adam* in his heart
Diſmay'd, and thus in haſte to th' Angel cry'd.

O Teacher, ſome great miſchief hath befall'n
To that meek Man, who well had ſacrific'd;
Is Piety thus and pure Devotion paid?

T' whom *Michael* thus, he alſo mov'd, reply'd.
Theſe two are Brethren, *Adam*, and to come
Out of thy loins; th' unjuſt the juſt hath ſlain,
For envy that his Brother's Offering found
From Heav'n acceptance; but the bloody Fact
Will be aveng'd, and th' others Faith approv'd
Loſe no reward, thou here though ſee him dye,
Rowling in duſt and gore. To which our Sire.

Alas, both for the deed and for the cauſe!
But have I now ſeen Death? Is this the way

I muſt return to native duſt? O ſight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus *Michael.* Death thou haſt ſeen
In his firſt ſhape on Man; but many ſhapes
Of Death, and many are the ways that lead
To his grim Cave, all diſmal; yet to ſenſe
More terrible at th' entrance than within.
Some, as thou ſaw'ſt, by violent ſtroke ſhall dye,
By Fire, Flood, Famine, by Intemperance more
In Meats and Drinks, which on the Earth ſhall bring
Diſeaſes dire, of which a monſtrous crew
Before thee ſhall appear; that thou mayſt know
What miſery th' inabſtinence of *Eve*
Shall bring on men. Immediately a place
Before his eyes appear'd, ſad, noyſom, dark,
A Lazar-houſe it ſeem'd, wherein were laid
Numbers of all diſeas'd, all maladies
Of ghaſtly Spaſm, or racking torture, qualms
Of heart-ſick Agony, all feverous kinds,
Convulſions, Epilepſies, fierce Catarrahs,
Inteſtine Stone and Ulcer, Cholick pangs,
Demoniack Phrenzie, moaping Melancholly
And Moon-ſtruck madneſs, pining Atrophy,
Maraſmus, and wide-waſting Peſtilence,
Dropſies, and Aſthmaes, and Joynt-racking Rheums.
Dire was the toſſing, deep the groans, Deſpair
Tended the ſick buſieſt from Couch to Couch;
And over them triumphant Death his Dart
Shook, but delay'd to ſtrike, though oft invok'd
With vows, as their chief good, and final hope.
Sight ſo deform what heart of Rock could long
Dry-ey'd behold? *Adam* could not, but wept

Though

Though not of Woman born; compaſſion quell'd
His beſt of Man, and gave him up to Tears
A ſpace, till firmer thoughts reſtrain'd exceſs,
And ſcarce recovering words his plaint renew'd.

O miſerable Mankind, to what fall
Degraded, to what wretched ſtate reſerv'd?
Better end here unborn. Why is life giv'n
To be thus wreſted from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept
Life offer'd, or ſoon beg to lay it down,
Glad to be ſo diſmiſt in Peace. Can thus
Th' Image of God, in Man created once
So goodly and erect, though faulty ſince,
To ſuch unſightly ſufferings be debas'd
Under inhumane pains? Why ſhould not Man,
Retaining ſtill Divine ſimilitude
In part, from ſuch deformities be free,
And for his Maker's Image ſake exempt?

Their Maker's Image, anſwer'd *Michael*, then
Forſook them, when themſelves they vilifi'd
To ſerve ungovern'd appetite, and took
His Image whom they ſerv'd, a brutiſh Vice,
Inductive mainly to the ſin of *Eve*.
Therefore ſo abject is their Puniſhment,
Diſfig'ring not God's likeneſs but their own;
Or if his likeneſs, by themſelves defac'd,
While they pervert pure Nature's healthful rules
To loathſome ſickneſs, worthily, ſince they
God's Image did not reverence in themſelves.

I yield it juſt, ſaid *Adam*, and ſubmit.
But is there yet no other way, beſides
Theſe painful paſſages, how we may come
To Death, and mix with our connatural duſt?

There is, ſaid *Michael*, if thou well obſerve
The rule of not too much, by temperance taught
In what thou eat'ſt and drink'ſt, ſeeking from thence
Due nouriſhment, not gluttonous delight,
Till many Years over thy head return:
So may'ſt thou live, till like ripe Fruit thou drop
Into thy Mother's lap, or be with eaſe
Gather'd, not harſhly pluck'd, for death mature:
This is old age; but then thou muſt outlive
Thy youth, thy ſtrength, thy beauty, which will change
To wither'd, weak and gray; thy Senſes then
Obtuſe, all taſte of pleaſure muſt forgo,
To what thou haſt, and for the Air of youth
Hopeful and chearful, in thy blood will reign,
A melancholly damp of cold and dry,
To weigh thy Spirits down, and laſt conſume
The Balm of Life. To whom our Anceſtor.

Henceforth I fly not Death, nor would prolong
Life much, bent rather how I may be quit
Faireſt and eaſieſt of this combrous charge,
Which I muſt keep till my appointed day
Of rendring up, and patiently attend
My diſſolution. *Michael* reply'd.

Nor love thy Life, nor hate; but what thou liv'ſt
Live well, how long or ſhort permit to Heav'n:
And now prepare thee for another ſight.

He

He look'd and ſaw a ſpacious Plain, whereon
Were tents of various hue; by ſome were Herds
Of Cattel grazing: others, whence the ſound
Of Inſtruments that made melodious chime
Was heard, of Harp and Organ; and who mov'd
Their ſtops and chords was ſeen: his volant touch
Inſtinct through all proportions, low and high,
Fled and purſu'd tranſverſe the reſonant fugue.
In other part ſtood one who at the Forge
Labouring, two maſſie clods of Iron and Braſs
Had melted (whether found where caſual fire,
Had waſted Woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To ſome Caves mouth, or whether waſh'd by ſtream
From underground) the liquid Ore he drein'd
Into fit moulds prepar'd; from which he form'd
Firſt his own Tools, then, what might elſe be wrought
Fuſil or grav'n in Metal. After theſe,
But on the hither ſide a different ſort,
From the high neighbouring Hills, which was their Seat
Down to the Plain deſcended; by their guiſe
Juſt Men they ſeem'd, and all their ſtudy bent
To worſhip God aright, and know his Works
Not hid, nor thoſe things laſt which might preſerve
Freedom and Peace to Men: they on the Plain
Long had not walk'd, when from the Tents behold
A Beavie of fair Women, richly gay
In Gems and wanton dreſs; to the Harp they ſung
Soft amorous Ditties, and in dance came on:
The Men though grave, ey'd them, and let their eyes
Rove without Rein, till in the amorous Net
Firſt caught, they lik'd, and each his liking choſe;
And now of Love they treat till th' Evening Star

Love's

Love's Harbinger appear'd; then all in heat
They light the Nuptial Torch, and bid invoke
Hymen, then firſt to marriage Rites invok'd:
With Feaſt and Muſick all the Tents reſound.
Such happy interview and fair event
Of love and youth not loſt, Songs, Garlands, Flow'rs,
And charming Symphonies attach'd the Heart
Of *Adam*, ſoon inclin'd t' admit delight,
The bent of Nature; which he thus expreſs'd.

True opener of mine Eyes, prime Angel bleſt,
Much better ſeems this Viſion, and more hope
Of peaceful days portends, than thoſe two paſt;
Thoſe were of Hate and Death, or pain much worſe;
Here Nature ſeems fulfil'd in all her ends.
To whom thus *Michael*. Judge not what is beſt
By pleaſure, though to Nature ſeeming meet,
Created, as thou art, to nobler end
Holy and pure, conformity divine.
Thoſe Tents thou ſaw'ſt ſo pleaſant, were the Tents
Of wickedneſs, wherein ſhall dwell his Race
Who ſlew his Brother; ſtudious they appear
Of Arts that poliſh Life, Inventers rare,
Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous Offspring ſhall beget;
For that fair Female Troop thou ſaw'ſt, that ſeem'd
Of Goddeſſes, ſo blithe, ſo ſmooth, ſo gay
Yet empty of all good wherein conſiſts
Woman's domeſtick honour and chief praiſe;
Bred only and compleated to the taſte
Of luſtful appetence, to ſing, to dance,
To dreſs, and troule the Tongue, and roule the Eye.
To theſe that ſober Race of Men, whoſe lives

Religious

Religious titl'd them the Sons of God,
Shall yield up all their vertue, all their fame
Ignobly, to the trains and to the ſmiles
Of theſe fair Atheiſts, and now ſwim in joy,
(E'erlong to ſwim at large) and laugh; for which
The world e'erlong a world of tears muſt weep.

To whom thus *Adam* of ſhort joy bereft.
O pity and ſhame, that they who to live well
Enter'd ſo fair, ſhould turn aſide to tread
Paths indirect, or in the mid way faint!
But ſtill I ſee the tenour of Man's woe
Holds on the ſame, from Woman to begin.

From Man's effeminate ſlackneſs it begins,
Said th' Angel, who ſhould better hold his place
By wiſdom, and ſuperiour gifts receiv'd.
But now prepare thee for another Scene.

He look'd and ſaw wide Territory ſpread
Before him, Towns, and Rural works between,
Cities of Men with lofty Gates and Towrs,
Concourſe in Arms, fierce Faces threatning War,
Giants of mighty Bone, and bold empriſe;
Part wield their Arms, part curb the foaming Steed,
Single, or in Array of Battel rang'd,
Both Horſe and Foot, nor idlely muſtring ſtood;
One way a Band ſelect from forage drives
A Herd of Beeves, fair Oxen and fair Kine
From a fat Meadow ground; or fleecy Flock,
Ewes and their bleating Lambs over the Plain
Their Booty; ſcarce with Life the Shepherds flye,
But call in aid, which makes a bloody Fray;
With cruel Turnament the Squadrons joyn;

Where

Where Cattle paſtur'd late, now ſcatter'd lies
With Carcaſſes and Arms th' enſanguin'd Field
Deſerted: Others to a City ſtrong
Lay Siege, encamp'd; by Battery, Scale, and Mine,
Aſſaulting; others from the Wall defend
With Dart and Jav'lin, Stones and ſulphurous Fire;
In other part the ſcepter'd Heralds call
To Council in the City Gates: anon
Grey-headed men and grave, with Warriours mix'd,
Aſſemble, and Harangues are heard, but ſoon
In factious oppoſition, till at laſt
Of middle Age one riſing, eminent
In wiſe deport, ſpake much of Right and Wrong,
Of Juſtice, of Religion, Truth and Peace,
And Judgment from above: him old and young
Exploded and had ſeiz'd with violent hands,
Had not a Cloud deſcending ſnatch'd him thence
Unſeen amid the throng: ſo violence
Proceeded, and Oppreſſion, and Sword-Law
Through all the Plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full ſad; O what are theſe,
Death's Miniſter's, not Men, who thus deal Death
Inhumanely to men, and multiply
Ten thouſand fold the ſin of him who ſlew
His Brother: for of whom ſuch maſſacre
Make they but of their Brethren, men of men?
But who was that Juſt Man, whom had not Heav'n
Reſcu'd, had in his Righteouſneſs been loſt?

To whom thus *Michael.* Theſe are the product
Of thoſe ill mated Marriages thou ſaw'ſt:
Where good with bad were match'd, who of themſelves
Abhor to joyn: and by imprudence mix'd,

Produce

Produce prodigious Births of Body or Mind.
Such were theſe Giants, Men of high Renown;
For in thoſe days Might only ſhall b'admir'd,
And Valour and Heroick Vertue call'd;
To overcome in Battel, and ſubdue
Nations, and bring home ſpoils with infinite
Man-ſlaughter, ſhall be held the higheſt pitch
Of humane Glory, and for Glory done
Of triumph, to be ſtyl'd great Conquerors.
Patrons of Mankind, Gods, and Sons of Gods:
Deſtroyers rightlier call'd and Plagues of Men.
Thus Fame ſhall be atchiev'd, renown on Earth,
And what moſt merits Fame, in ſilence hid.
But he the ſeventh from thee, whom thou beheld'ſt
The only righteous in a World perverſe,
And therefore hated, therefore ſo beſet
With Foes for daring ſingle to be juſt,
And utter odious Truth, that God would come
To judge them with his Saints: Him the moſt High
Rapp'd in a balmy Cloud with winged Steeds
Did, as thou ſaw'ſt, receive, to walk with God,
High in Salvation and the Climes of bliſs
Exempt from Death; to ſhew thee what reward
Awaits the good, the reſt what Puniſhment:
Which now direct thine Eyes, and ſoon behold.

He look'd, and ſaw the face of things quite chang'd,
The brazen Throat of War had ceas'd to roar;
All now was turn'd to Jollity and Game,
To Luxury and Riot, Feaſt and Dance,
Marrying, or proſtituting as befel,
Rape or Adultery, where paſſing fair
Allur'd them; thence from Cups to civil Broils.
At length a Reverend Sire among them came,

And of their doings great diſlike declar'd,
And teſtifi'd againſt their ways; he oft
Frequented their Aſſemblies, whereſo met,
Triumphs or Feſtivals, and to them preach'd
Converſion and Repentance, as to Souls
In Priſon under Judgments imminent:
But all in vain: which when he ſaw he ceas'd
Contending, and remov'd his Tents far off;
Then from the Mountain hewing Timber tall,
Began to build a Veſſel of huge bulk,
Meaſur'd by Cubit, length and breadth, and height,
Smear'd round with Pitch, and in the ſide a door
Contriv'd, and of Proviſions laid in large
For Man and Beaſt: when lo a wonder ſtrange!
Of every Beaſt and Bird, and Inſect ſmall
Came ſevens, and pairs, and enter'd in, as taught
Their order: laſt the Sire, and his three Sons
With their four Wives; and God made faſt the door.
Mean while the South Wind roſe, and with black wings
Wide hovering, all the Clouds together drove
From under Heav'n; the Hills to their ſupply
Vapour, and Exhalation dusk and moiſt,
Sent up amain; and now the thickn'd Sky
Like a dark Ceiling ſtood; down ruſh'd the Rain
Impetuous, and continu'd till the Earth
No more was ſeen; the floating Veſſel ſwum
Uplifted; and ſecure with beaked prow
Rode tilting o're the Waves, all dwellings elſe
Flood overwhelm'd, and them with all their pomp
Deep under Water rowl'd; Sea cover'd Sea,
Sea without ſhoar; and in their Palaces
Where luxury late reign'd: Sea-monſters whelp'd
And ſtabl'd; of Mankind, ſo numerous late,
All left, in one ſmall bottom ſwum imbark'd.

How

How did'ſt thou grieve then, *Adam*, to behold
The end of all thy Offspring, end ſo ſad,
Depopulation; thee another Flood,
Of Tears and Sorrow, a Flood thee alſo drown'd,
And ſunk thee as thy Sons; till gently rear'd
By th' Angel, on thy feet thou ſtood'ſt at laſt,
Though comfortleſs; as when a Father mourns
His Children, all in view deſtroy'd at once;
And ſcarce to th' Angel utter'dſt thus thy plaint.

O Viſions ill foreſeen! better had I
Liv'd ignorant of future, ſo had born
My part of evil only, each days lot
Enough to bear; thoſe now that were diſpens'd
The burth'n of many Ages, on me light
At once by my foreknowledge gaining Birth
Abortive, to torment me e're their being,
With thought that they muſt be. Let no Man ſeek
Henceforth to be foretold what ſhall befal
Him or his Children, evil he may be ſure,
Which neither his foreknowing can prevent;
And he the future evil ſhall no leſs
In apprehenſion than in ſubſtance feel
Grievous to bear: but that care now is paſt,
Man is not whom to warn: thoſe few eſcap'd,
Famine, and anguiſh, will at laſt conſume,
Wandring that watry Deſart: I had hope
When violence was ceas'd, and War on Earth,
All would have then gone well, peace would have crown'd
With length of happy days the race of Man,
But I was far deceiv'd; for now I ſee,
Peace to corrupt no leſs than War to waſte.
How comes it thus; unfoul'd, Celeſtial Guide,
And whether here the Race of Man will end.

To whom thus *Michael.* Thoſe whom laſt thou ſaw'ſt
In Triumph and luxurious Wealth, are they
Firſt ſeen in acts of Proweſs eminent,
And great exploits, but of true vertue void;
Who having ſpilt much blood, and done much waſte,
Subduing Nations, and atchiev'd thereby
Fame in the World, high Titles, and rich Prey;
Shall change their courſe to pleaſure, eaſe and ſloth,
Surfeit and luſt, till wantonneſs and pride
Raiſe out of friendſhip, hoſtile deeds in Peace.
The conquer'd alſo, and enſlav'd by War,
Shall with their freedom loſt, all vertue looſe,
And fear of God, from whom their Piety feign'd
In ſharp conteſt of Battel found no aid
Againſt Invaders; therefore cold in zeal,
Thenceforth ſhall practiſe how to live ſecure,
Worldly or diſſolute, on what their Lords
Shall leave them to enjoy; for th' Earth ſhall bear
More than enough, that temperance may be try'd:
So all ſhall turn degenerate, all deprav'd,
Juſtice and Temperance, Truth and Faith forgot;
One Man except, the only Son of Light
In a dark Age, againſt example good,
Againſt allurement, cuſtom, and a World
Offended; fearleſs of reproach and ſcorn,
Or violence, he of their wicked ways
Shall them admoniſh, and before them ſet
The paths of Righteouſneſs, how much more ſafe,
And full of Peace, denouncing Wrath to come
On their impenitence; and ſhall return
Of them derided, but of God obſerv'd
The one juſt Man alive; by his command
Shall build a wondrous Ark, as thou beheld'ſt,
To ſave himſelf and houſhold from amid'ſt

A world

A world devote to univerſal rack.
No ſooner he with them, of Man and Beaſt
Select for life, ſhall in the Ark be lodg'd,
And ſhelter'd round; but all the Cataracts
Of Heav'n ſet open, on the Earth ſhall powre
Rain day and night, all Fountains of the Deep
Broke up, ſhall heave the Ocean to uſurp
Beyond all bounds, till inundation riſe
Above the higheſt Hills: then ſhall this Mount
Of Paradiſe, by might of Waves be mov'd
Out of his place, puſh'd by the horned flood,
With all his verdure ſpoil'd, and Trees adrift,
Down the great River to the op'ning Gulf,
And there take root an Iſland ſalt and bare,
The haunt of Seals and Orcs, and Sea-mews clang;
To teach thee that God attributes to place
No ſanctity, if none be thither brought
By Men, who there frequent, or therein dwell.
And now what farther ſhall enſue, behold.

He look'd, and ſaw the Ark hull on the flood,
Which now abated; for the Clouds were fled,
Driv'n by a keen North-wind, that blowing dry
Wrinkl'd the face of Deluge, as decay'd;
And the clear Sun on his wide watry Glaſs
Gaz'd hot, and of the freſh wave largely drew,
As after thirſt; which made their flowing ſhrink,
From ſtanding Lake, to tripping ebb, that ſtole
With ſoft foot towards the deep, who now had ſtop'd
His Sluces, as the Heav'n his Windows ſhut.
The Ark no more now flotes, but ſeems on ground,
Faſt on the top of ſome high Mountain fix'd.
And now the top of Hills as Rocks appear;
With clamour thence the rapid Currents drive

Towards

Tow'rds the retreating Sea their furious tyde.
Forthwith from out the Ark a Raven flyes,
And after him, the ſurer Meſſenger,
A Dove, ſent forth, once and again to ſpy
Green Tree or ground, whereon his foot may light;
The ſecond time returning, in his Bill
An Olive leaf he brings, pacifick ſign:
Anon dry ground appears, and from his Ark
The ancient Sire deſcends with all his Train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy Cloud, and in the Cloud a Bow,
Conſpicuous with three lifted colours gay;
Betok'ning peace from God, and Cov'nant new.
Whereat the heart of *Adam* erſt ſo ſad
Greatly rejoyc'd, and thus his joy broke forth.

O thou who future things canſt repreſent,
As preſent, Heav'nly Inſtructor, I revive
At this laſt ſight, aſſur'd that Man ſhall live
With all the Creatures, and their ſeed preſerve.
Far leſs I now lament for one whole World
Of wicked Sons deſtroy'd, than I rejoyce
For one Man found ſo perfect and ſo juſt,
That God vouchſafes to raiſe another World
For him, and all his anger to forget.
But ſay what mean thoſe colour'd ſtreaks in Heaven,
Diſtended as the Brow of God appeas'd,
Or ſerve they as a flowry verge to bind
The fluid Skirts of that ſame watry Cloud,
Leſt it again diſſolve and ſhow'r the Earth?

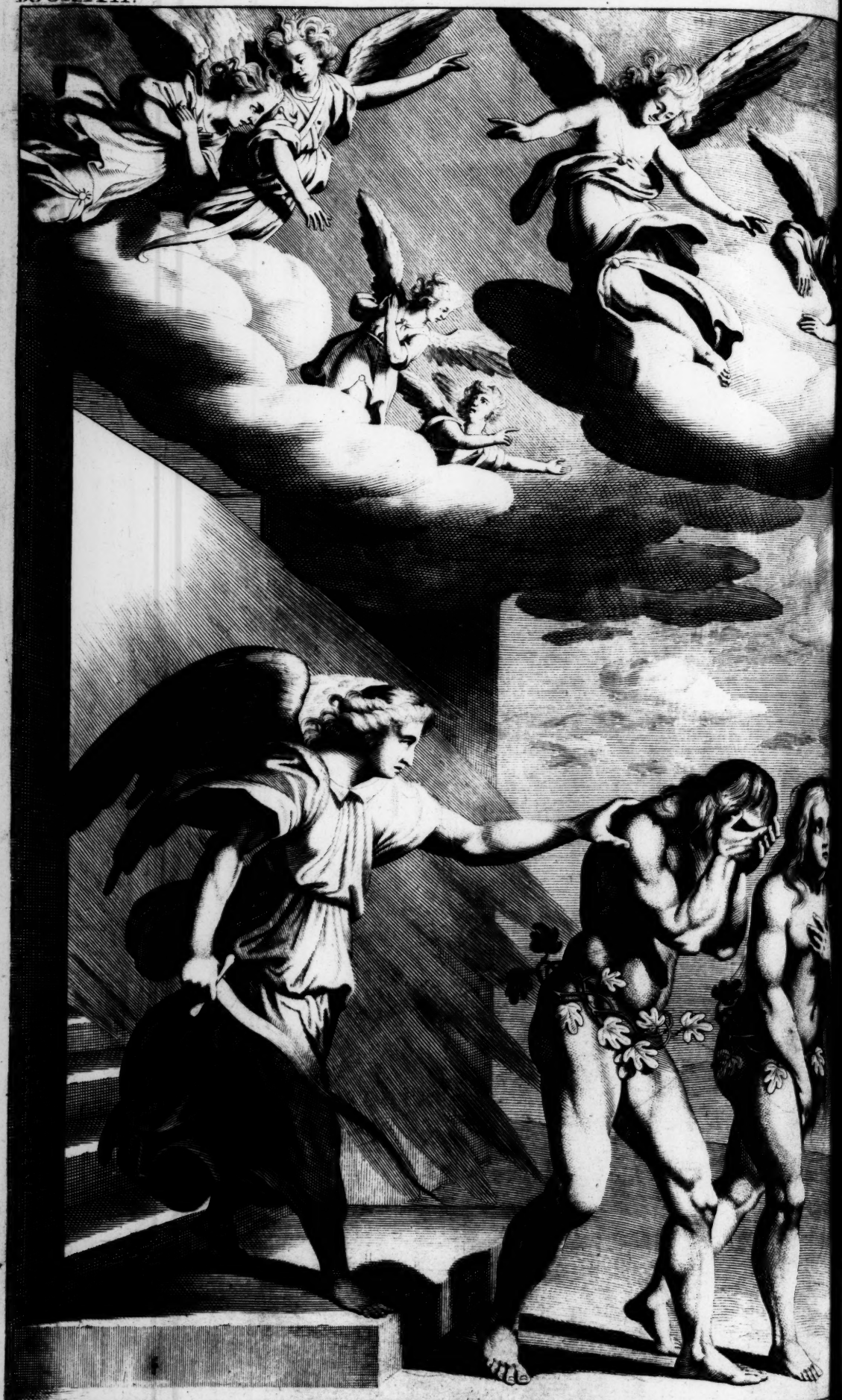
To whom th' Archangel. Dextrouſly thou aim'ſt;
So willingly doth God remit his Ire,

Though

Though late repenting him of Man deprav'd,
Griev'd at his Heart, when looking down he ſaw
The whole Earth fill'd with violence, and all fleſh
Corrupting each their way; yet thoſe remov'd,
Such Grace ſhall one juſt Man find in his ſight,
That he relents, not to blot out Mankind,
And makes a Covenant never to deſtroy
The Earth again by Flood, nor let the Sea
Surpaſs his bounds, nor Rain to drown the World
With Man therein or Beaſt; but when he brings
Over the Earth a Cloud, will therein ſet
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant: Day and Night,
Seed time and Harveſt, Heat and hoary Froſt,
Shall hold their courſe, till Fire purge all things new,
Both Heav'n and Earth, wherein the juſt ſhall dwell.

The End of the Eleventh Book.

Para-



Paradiſe Loſt.

BOOK XII.

The ARGUMENT.

The Angel Michael *continues from the Flood to relate what ſhall ſucceed; then, in the mention of* Abraham, *comes by degrees to explain, who that Seed of the Woman ſhall be, which was promiſed* Adam *and* Eve *in the Fall; his Incarnation, Death, Reſurrection and Aſcenſion: The ſtate of the Church till his Second Coming.* Adam *greatly ſatisfied and recomforted by theſe Relations and Promiſes, deſcends the Hill with* Michael; *wakens* Eve, *who all this while had ſlept, but with gentle Dreams compos'd to quietneſs of mind and ſubmiſſion.* Michael *in either hand leads them out of Paradiſe, the fiery Sword waving behind them, and the Cherubim taking their Stations to guard the Place.*

AS one who in his journey bates at Noon,
Though bent on ſpeed; ſo here th' Arch-angel paus'd
Betwixt the world deſtroy'd, and world reſtor'd,
If *Adam* aught perhaps might interpoſe;
Then with tranſition ſweet new Speech reſumes.

Thus thou haſt ſeen one World begin and end;
And Man as from a ſecond ſtock proceed.
Much thou haſt yet to ſee, but I perceive
Thy mortal ſight to fail; objects divine
Muſt needs impair and weary humane ſenſe:
Henceforth what is to come I will relate,

Thou therefore give due audience, and attend.
This ſecond ſourſe of Men, while yet but few;
And while the dread, of judgment paſt, remains
Freſh in their Minds, fearing the Deity,
With ſome regard to what is juſt and right,
Shall lead their lives, and multiply apace,
Labouring the Soil, and reaping plenteous crop,
Corn, Wine, and Oyl; and from the herd or flock,
Oft ſacrificing Bullock, Lamb or Kid,
With large Wine-offerings pour'd, and ſacred Feaſt,
Shall ſpend their days in joy unblam'd, and dwell
Long time in peace by Families and Tribes
Under paternal Rule; till one ſhall riſe
Of proud ambitious Heart, who not content
With fair equality, fraternal ſtate,
Will arrogate Dominion undeſerv'd
Over his Brethren, and quite diſpoſſeſs
Concord and law of Nature from the Earth,
Hunting (and Men, not Beaſts ſhall be his game)
With War, and hoſtile ſnare, ſuch as refuſe
Subjection to his Empire tyrannous:
A mighty Hunter thence he ſhall be ſtyl'd
Before the Lord, and in deſpite of Heav'n,
Or from Heav'n claiming ſecond Sovereignty;
And from Rebellion ſhall derive his name,
Though of Rebellion others he accuſe.
He with a crew, whom like Ambition joyns
With him, or under him to tyrannize;
Marching from *Eden*, towards the Weſt, ſhall find
The Plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell;
Of Brick, and of that ſtuff, they caſt to build
A Cit' and Tower, whoſe top may reach to Heav'n;
And get themſelves a name, leſt far diſpers'd

In

In foreign Lands, their memory be loſt,
Regardleſs whether good or evil fame.
But God, who oft deſcends to viſit Men
Unſeen, and through their Habitations walks
To mark their doings, them beholding ſoon,
Comes down to ſee their City, e're the Tower
Obſtruct Heav'n Towers, and in deriſion ſets
Upon their Tongues, a various Spirit to raſe
Quite out their Native Language, and inſtead
To ſow a jangling noiſe of words unknown:
Forthwith a hideous gabble riſes loud
Among the Builders; each to other calls
Not underſtood, till hoarſe, and all in rage,
As mock'd they ſtorm; great laughter was in Heav'n
And looking down, to ſee the hubbub ſtrange
And hear the din; thus was the building left
Ridiculous, and th' work Confuſion nam'd,

Whereto thus *Adam* fatherly diſpleas'd,
O execrable Son ſo to aſpire
Above his Brethren, to himſelf aſſuming
Authority uſurp'd, from God not giv'n:
He gave us only over Beaſt, Fiſh, Fowl,
Dominion abſolute; that right we hold
By his donation; but Man over Men
He made not Lord; ſuch title to himſelf
Reſerving, humane left from humane free.
But this Uſurper his encroachment proud
Stays not on Man; to God his Tower intends
Siege and defiance: wretched Man! what food
Will he convey up thither to ſuſtain
Himſelf and his raſh Army, where thin Air
Above the Clouds will pine his entrails groſs,
And famiſh him of Breath, if not of Bread?

To whom thus *Michael.* Juſtly thou abhorr'ſt
That Son, who on the quiet ſtate of Men
Such trouble brought, affecting to ſubdue
Rati'nal Liberty; yet know withal,
Since thy original lapſe, true Liberty
Is loſt, which always with right Reaſon dwells
Twinn'd, and from her hath no divid'al being:
Reaſon in Man obſcur'd, or not obey'd,
Immediately inordinate deſires,
And upſtart Paſſions, catch the Government
From Reaſon; and to ſervitude reduce
Man till then free. Therefore ſince he permits
Within himſelf unworthy Powers to reign
Over free Reaſon, God in judgment juſt
Subjects him from without to violent Lords;
Who oft as undeſervedly enthral
His outward freedom: Tyranny muſt be,
Though to the Tyrant thereby no excuſe.
Yet ſometimes Nations will decline ſo low
From vertue, which is reaſon, that no wrong,
But Juſtice, and ſome fatal Curſe annex'd
Deprives them of their outward liberty,
Their inward loſt: Witneſs th' irreverent Son
Of him who built the Ark, who for the ſhame
Done to his Father, heard this heavy Curſe,
Servant of Servants, on his vitious Race.
Thus will this latter, as the former World,
Still tend from bad to worſe, till God at laſt,
Wearied with their Iniquities, withdraw
His preſence from among them, and avert
His holy Eyes; reſolving from thenceforth,
To leave them to their own polluted ways;
And one peculiar Nation to ſelect,

From

From all the reſt, of whom to be invok'd,
A Nation from one faithful Man to ſpring:
Him on this ſide *Euphrates* yet reſiding,
Bred up in Idol-worſhip; O that Men
(Canſt thou believe?) ſhould be ſo ſtupid grown,
While yet the Patriarch liv'd, who ſcap'd the Flood,
As to forſake the living God, and fall
To worſhip their own work in Wood and Stone
For Gods! yet him God the moſt High vouchſafes,
To call by Viſion from his Father's houſe,
His kindred and falſe Gods, into a Land
Which he will ſhew him, and from him will raiſe
A mighty Nation, and upon him ſhowre
His Benediction ſo, that in his Seed
All Nations ſhall be bleſt; he ſtreight obeys,
Not knowing to what Land, yet firm believes:
I ſee him, but thou can'ſt not, with what Faith
He leaves his Gods, his Friends, and native Soil
Ur of *Chaldæa*, paſſing now the Ford
To *Haran*, after him a cumbrous Train
Of Herds and Flocks, and numerous ſervitude;
Not wandring poor, but truſting all his Wealth
With God, who call'd him, in a Land unknown.
Canaan he now attains, I ſee his Tents
Pitch'd about *Sechem*, and the neighbouring Plain
Of *Moreh*, there by promiſe he receives
Gift to his Progeny of all that Land;
From *Hamath* Northward to the Deſart South,
(Things by their names I call, though yet unnam'd)
From *Hermon* Eaſt, to the great Weſtern Sea,
Mount *Hermon*, yonder Sea, each place behold
In proſpect, as I point them; on the ſhoar
Mount *Carmel*; here the double-founted ſtream
Jordan, true limit Eaſtward; but his Sons

Shall

Shall dwell to *Senir*, that long ridge of Hills.
This ponder, that all Nations of the Earth
Shall in his Seed be bleſſed; by that Seed
Is meant thy great deliverer, who ſhall bruiſe
The Serpent's head; whereof to thee anon
Plainli'r ſhall be reveal'd. This Patriarch bleſt,
Whom *faithful Abraham* due time ſhall call,
A Son, and of his Son a Grand-child leaves,
Like him in Faith, in Wiſdom, and Renown;
The Granchild with twelve Sons increas'd, departs
From *Canaan*, to a Land hereafter call'd
Egypt, divided by the River *Nile*;
See where it flows, diſgorging at ſeven mouths
Into the Sea: to ſojourn in that Land
He comes invited by a younger Son
In time of dearth, a Son, whoſe worthy deeds,
Raiſe him to be the ſecond in that Realm
Of *Pharaoh*: there he dies, and leaves his Race
Growing into a Nation, and now grown
Suſpected to a frequent King, who ſeeks
To ſtop their overgrowth, as inmate gueſts
Too num'rous; whence of gueſts he makes them ſlaves
Inhoſpitaly, and kills their infant Males:
Till by two Brethren (thoſe two Brethren call
Moſes and *Aaron*) ſent from God to claim
His People from enthralment, they return
With glory and ſpoil back to their promis'd Land.
But firſt the lawleſs Tyrant, who denies
To know their God, or meſſage to regard,
Muſt be compell'd by Signs and Judgments dire;
To blood unſhed the Rivers muſt be turn'd;
Frogs, Lice and Flies muſt all his Palace fill
With loath'd Intruſion, and fill all the Land;
His Cattel muſt of Rot and Murrain dye;

Botches

Botches and blains muſt all his fleſh imboſs,
And all his People; Thunder mix'd with Hail,
Hail mix'd with fire muſt rend th' *Egyptian* Sky,
And wheel on th' Earth, devouring where it rouls;
What it devours not, Herb, or Fruit, or Grain,
A darkſome Cloud of Locuſts ſwarming down
Muſt eat, and on the ground leave nothing green:
Darkneſs muſt overſhadow all his bounds,
Palpable darkneſs, and blot out three days;
Laſt with one midnight ſtroke all the firſt-born
Of *Egypt* muſt lie dead. Thus with ten wounds
The River-dragon tam'd at length ſubmits,
To let his ſojourners depart, and oft
Humbles his ſtubborn Heart, but ſtill as Ice
More hardn'd after thaw; till in his rage
Purſuing whom he late diſmiſs'd, the Sea
Swallows him with his Hoſt, but them lets paſs
As on dry Land between two Cryſtal walls,
Aw'd by the Rod of *Moſes* ſo to ſtand
Divided, till his reſcu'd gain their ſhoar;
Such wondrous power God to his Saint will lend,
Though preſent in his Angel, who ſhall go
Before them in a Cloud, and Pillar of Fire,
(By day a Cloud, by night a Pillar of Fire,)
To guide them in their journey, and remove,
Behind them, while th' obdurate King purſues:
All night he will purſue, but his approach
Darkneſs defends between, till morning Watch;
Then through the Fiery Pillar and the Cloud
God looking forth will trouble all his Hoſt
And craze their Chariot wheels: when by command
Moſes once more his potent Rod extends
Over the Sea; the Sea his Rod obeys;
On their imbattel'd ranks the Waves return,
And overwhelm their War: the Race elect Safe

Safe towards *Canaan* from the ſhoar advance,
Through the wild Deſart; not the readieſt way,
Leſt entring on the *Canaanite* allarm'd,
War terrifie them inexpert, and fear
Return them back to *Egypt*, chooſing rather
Inglorious Life with ſervitude; for life
To noble and ignoble is more ſweet,
Untrain'd in Arms, where raſhneſs leads not on.
This alſo ſhall they gain by their delay
In the wide Wilderneſs, there they ſhall found
Their Government, and their great Senate chooſe
Through the twelve Tribes, to rule by Laws ordain'd:
God from the Mount of *Sinai*, (whoſe gray top
Shall tremble, he deſcending) will himſelf
In Thunder, Lightning and loud Trumpets ſound
Ordain them Laws; part ſuch as appertain
To civil Juſtice, part religious Rites
Of ſacrifice, informing them, by types
And ſhadows, of that deſtin'd Seed to bruiſe
The Serpent, by what means he ſhall atchieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful; they beſeech
That *Moſes* might report to them his will,
And terrour ceaſe; he grants what they beſought,
Inſtructed that to God is no acceſs
Without Mediatour, whoſe high Office now
Moſes in figure bears, to introduce
One greater, of whoſe day he ſhall foretell,
And all the Prophets in their Age, the times
Of great *Meſſiah* ſhall ſing. Thus Laws and Rites
Eſtabliſh'd, ſuch delight hath God in Men
Obedient to his will, that he vouchſafes
Among them to ſet up his Tabernacle,
The holy One with mortal Men to dwell:

By

By his preſcript, a Sanctuary is fram'd
Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Teſtimony,
The Records of his Cov'nant, over theſe
A Mercy-ſeat of Gold, between the wings,
Of two bright Cherubim; before him burn
Seven Lamps, as in a Zodiack repreſenting
The Heav'nly fires; over the Tent, a Cloud
Shall reſt by Day, a fiery gleam by Night,
Save when they journey, and at length they come,
Conducted by his Angel to the Land
Promis'd to *Abraham* and his Seed: the reſt
Were long to tell, how many Battels fought,
How many Kings deſtroy'd, and Kingdoms won;
Or how the Sun ſhall in mid Heav'n ſtand ſtill
A day entire, and Nights due courſe adjourn,
Man's voice commanding; Sun in *Gibeon* ſtand,
And thou Moon in the Vale of *Ajalon*,
Till *Iſrael* overcome; ſo call the third
From *Abraham*, Son of *Iſaac*, and from him
His whole deſcent, who thus ſhall *Canaan* win.
Here *Adam* interpos'd. O ſent from Heav'n,
Enlightner of my darkneſs, gracious things
Thou haſt reveal'd, thoſe chiefly which concern
Juſt *Abraham* and his Seed: now firſt I find
Mine eyes true op'ning, and my heart much eas'd,
E'rewhile perplex'd with thoughts what would become
Of me and all Mankind; but now I ſee
His day, in whom all Nations ſhall be bleſt,
Favour unmerited by me, who ſought
Forbidd'n knowledge by forbidd'n means.
This yet I apprehend not, why to thoſe
Among whom God will deign to dwell on Earth,
So many and ſo various Laws are giv'n;

So many Laws argue ſo many ſins
Among them; how can God with ſuch reſide?

To whom thus *Michael.* Doubt not but that ſin
Will reign among them, as of thee begot;
And therefore was Law given them to evince
Their nat'ral pravity, by ſtirring up
Sin againſt Law to fight: that when they ſee
Law can diſcover ſin, but not remove,
Save by thoſe ſhadowy expiations weak,
The blood of Bulls and Goats, they may conclude
Some blood more precious muſt be paid for Man,
Juſt for unjuſt, that in ſuch righteouſneſs
To them by Faith imputed, they may find
Juſtification towards God, and peace
Of Conſcience, which the Law by Ceremonies
Cannot appeaſe, nor Man the moral part
Perform, and not performing cannot live.
So Law appears imperfect, and but giv'n
With purpoſe to reſign them in full time
Up to a better Cov'nant, diſciplin'd
From ſhadowy Types to Truth, from Fleſh to Spirit,
From impoſition of ſtrict Laws, to free
Acceptance of large Grace, from ſervile fear
To filial, works of Law to works of Faith.
And therefore ſhall not *Moſes*, though of God
Highly belov'd, being but the Miniſter
Of Law, his People into *Canaan* lead;
But *Joſhua* whom the Gentiles *Jeſus* call,
His Name and Office bearing, who ſhall quell
The adverſary Serpent, and bring back
Through the World's wilderneſs long wander'd Man
Safe to eternal Paradiſe of reſt.
Mean while they in their earthly *Canaan* plac'd

Long time ſhall dwell and proſper, but when ſins
National interrupt their publick Peace,
Provoking God to raiſe them Enemies:
From whom as oft he ſaves them penitent
By Judges firſt, then under Kings; of whom
The ſecond, both for Piety renown'd
And puiſſant Deeds, a promiſe ſhall receive
Irrevocable, that his Regal Throne
For ever ſhall endure; the like ſhall ſing
All Prophecy, That of the Royal Stock
Of *David* (ſo I name this King) ſhall riſe
A Son, the Woman's Seed to thee foretold,
Foretold to *Abraham*, as in whom ſhall truſt
All Nations, and to Kings foretold, of Kings
The laſt, for of his Reign ſhall be no end.
But firſt a long Succeſſion muſt enſue,
And his next Son for Wealth and Wiſdom fam'd,
The clouded Ark of God till then in Tents
Wandring, ſhall in a glorious Temple enſhrine.
Such follow him, as ſhall be regiſter'd
Part good, part bad, of bad the longer ſcroll,
Whoſe foul Idolatries, and other faults
Heap'd to the popular ſum, will ſo incenſe
God, as to leave them, and expoſe their Land,
Their City, his Temple, and his holy Ark
With all his ſacred things, a ſcorn and prey
To that proud City, whoſe high Walls thou ſaw'ſt
Left in confuſion, *Babylon* thence call'd.
There in captivity he lets them dwell
The ſpace of ſeventy Years, then brings them back,
Remembring Mercy, and his Cov'nant ſworn
To *David*, ſtabliſh'd as the days of Heav'n.
Return'd from *Babylon* by leave of Kings
Their Lords, whom God diſpos'd, the houſe of God

They firſt re-edifie, and for a while
In mean eſtate live moderate, till grown
In wealth and multitude, factious they grow;
But firſt among the Prieſts diſſenſion ſprings,
Men who attend the Altar, and ſhould moſt
Endeavour Peace: their ſtrife pollution brings
Upon the Temple it ſelf: at laſt they ſeiſe
The Sceptre, and regard not *David*'s Sons,
Then loſe it to a ſtranger, that the true
Anointed King *Meſſiah* might be born
Barr'd of his Right; yet at his Birth a Star
Unſeen before in Heav'n proclaims him come,
And guides the Eaſtern Sages, who enquire
His place, to offer Incenſe, Myrrh and Gold;
His place of Birth a ſolemn Angel tells
To ſimple Shepherds, keeping watch by night;
They gladly thither haſte, and by a Quire
Of ſquadron'd Angels hear his Carol ſung.
A Virgin is his Mother, but his Sire
The Pow'r of the Moſt High; he ſhall aſcend
The Throne Hereditary, and bound his Reign
With Earth's wide bounds, his glory with the Heav'ns.

He ceas'd, diſcerning *Adam* with ſuch joy
Surcharg'd, as had like grief been dew'd in Tears,
Without the vent of words, which theſe he breath'd.

O Prophet of glad tidings, finiſher
Of utmoſt hope! now clear I underſtand
What oft my ſteadieſt thoughts have ſearch'd in vain,
Why our great expectation ſhould be call'd
The ſeed of Woman: Virgin Mother, Hail,
High in the love of Heav'n, yet from my Loins,
Thou ſhalt proceed, and from thy Womb the Son

Of

Of God moſt High; So God with Man unites.
Needs muſt the Serpent now his capital bruiſe
Expect with mortal pain: ſay where and when
Their fight, what ſtroke ſhall bruiſe the Victor's heel.

To whom thus *Michael.* Dream not of their fight,
As of a Duel, or the local wounds
Of head or heel: not therefore joyns the Son
Manhood to God-head, with more ſtrength to foil
Thy Enemy; nor ſo is overcome
Satan, whoſe fall from Heav'n, a deadlier bruiſe,
Diſabl'd not to give thee thy Deaths wound:
Which he, who comes thy Saviour, ſhall recure,
Not by deſtroying *Satan*, but his works
In thee and thy Seed: nor can this be,
But by fulfilling that which thou did'ſt want,
Obedience to the Law of God, impos'd
On penalty of Death, and ſuffering death,
The penalty to thy tranſgreſſion due,
And due to theirs which out of thine will grow:
So only can high Juſtice reſt appaid.
The Law of God exact he ſhall fulfil
Both by obedience and by love, though love
Alone fulfil the Law; thy puniſhment
He ſhall endure by coming in the Fleſh
To a reproachful Life and curſed Death,
Proclaiming Life to all who ſhall believe
In his redemption, and that his obedience
Imputed becomes theirs by Faith, his merits
To ſave them, not their own, though legal works.
For this he ſhall live hated, be blaſphem'd,
Seis'd on by force, judg'd, and to death condemn'd
A ſhameful and accurs'd, nail'd to the Croſs
By his own Nation, ſlain for bringing Life;

But to the Croſs he nails thy Enemies.
The Law that is againſt thee, and the ſins
Of all Mankind, with him there crucifi'd,
Never to hurt them more who rightly truſt
In this his ſatisfaction; ſo he dies,
But ſoon revives, Death over him no power
Shall long uſurp; e're the third dawning Light
Return, the Stars of Morn ſhall ſee him riſe
Out of his Grave, freſh as the dawning Light,
Thy ranſom paid, which Man from Death redeems;
His Death for Man, as many as offer'd Life
Neglect not, and the benefit imbrace
By Faith not void of works: this God-like act
Annuls thy doom, the death thou ſhould'ſt have dy'd,
In ſin for ever loſt from Life; this act
Shall bruiſe the head of *Satan*, cruſh his ſtrength
Defeating Sin and Death, his two main Arms,
And fix far deeper in his head their ſtings,
Than temporal Death ſhall bruiſe the Victor's heel;
Of theirs whom he redeems, a death like ſleep;
A gentle wafting to Immortal Life.
Nor after Reſurrection ſhall he ſtay
Longer on Earth, than certain times to appear
To his Diſciples, Men who in his Life
Still follow'd him; to them ſhall leave in charge
To teach all Nations, what of him they learn'd,
And his Salvation; them who ſhall believe
Baptizing in the profluent ſtream, the ſign
Of waſhing them from guilt of ſin to Life
Pure, and in mind prepar'd, if ſo befal,
For death, like that which the Redeemer dy'd.
All Nations they ſhall teach; for from that day
Not only to the Sons of *Abraham*'s Loins
Salvation ſhall be Preach'd, but to the Sons

Of

Of *Abraham*'s Faith, where-ever through the World;
So in his ſeed all Nations ſhall be bleſt.
Then to the Heav'n of Heav'ns he ſhall aſcend
With Victory, triumphing through the Air
Over his foes and thine; there ſhall ſurpriſe
The Serpent, Prince of Air, and drag in Chains
Through all his Realm, and there confounded leave;
Then enter into Glory, and reſume
His Seat at God's right hand, exalted high
Above all names in Heav'n; and thence ſhall come,
When this World's diſſolution ſhall be ripe,
With glory and power to judge both quick and dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliſs,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradiſe, far happier place
Than this of *Eden*, and far happier days.

So ſpake th' Arch-angel *Michael*, then paus'd,
As at the World's great period: and our Sire
Replete with joy and wonder thus reply'd.

O goodneſs infinite, goodneſs immenſe!
That all this good of evil ſhall produce,
And evil turn to good; more wonderful
Then that which by creation firſt brought forth
Light out of Darkneſs! full of doubt I ſtand,
Whether I ſhould repent me now of ſin
By me done and occaſion'd, or rejoyce
Much more, that much more good thereof ſhall ſpring:
To God more Glory, more good will to Men
From God, and over Wrath Grace ſhall abound.
But ſay, if our deliverer up to Heav'n
Muſt reaſcend, what will betide the few

His

His faithful, left among th' unfaithful Herd,
The enemies of truth? who then ſhall guide
His People, who defend? will they not deal
Worſe with his followers than with him they dealt?

Be ſure they will, ſaid th' Angel; but from Heaven
He to his own a Comforter will ſend,
The promiſe of the Father, who ſhall dwell
His Spirit within them, and the Law of Faith,
Working through Love, upon their Hearts ſhall write,
To guide them in all truth, and alſo arm
With ſpiritual Armour, able to reſiſt
Satan's Aſſaults, and quench his fiery Darts;
What Man can do againſt them, not afraid,
Though to the death, againſt ſuch Cruelties
With inward conſolations recompenc'd,
And oft ſupported ſo as ſhall amaze
Their proudeſt Perſecutors: for the Spirit
Pour'd firſt on his Apoſtles, whom he ſends
T' evangelize the Nations, then on all
Baptis'd, ſhall them with wondrous gifts endue,
To ſpeak all Tongues, and do all Miracles,
As did their Lord before them. Thus they win
Great numbers of each Nation to receive
With joy, the tidings brought from Heav'n: at length
Their Miniſtry perform'd, and race well run,
Their doctrine and their ſtory written left,
They dye; but in their room, as they forewarn,
Wolves ſhall ſucceed for teachers, grievous Wolves
Who all the ſacred myſteries of Heav'n,
To their own vile advantages ſhall turn
Of lucre and ambition, and the Truth
With Superſtitions and Traditions taint,
Left only in thoſe written Records pure,

Though

Though not but by the Spirit underſtood.
Then ſhall they ſeek t' avail themſelves of Names,
Places and Titles, and with theſe to joyn
Secular Power, though feigning ſtill to act
By ſp'ritual, to themſelves appropriating
The Spirit of God, promis'd alike and giv'n
To all Believers; and from that pretenſe,
Spiritual Laws by carnal Power ſhall force
On every Conſcience; Laws which none ſhall find
Left them inrol'd, or what the Spirit within
Shall on the Heart engrave. What will they then
But force the Spirit of Grace it ſelf, and bind
His conſort Liberty; what, but unbuild
His living Temples, built by Faith to ſtand,
Their own Faith, not anothers? for on Earth
Who againſt Faith and Conſcience can be heard
Infallible? yet many will preſume:
Whence heavy perſecution ſhall ariſe
On all who in the Worſhip perſevere
Of Spirit and Truth; the reſt, far greater part,
Well deem in outward Rites and ſpecious forms
Religion ſatisfi'd; Truth ſhall retire
Beſtuck with ſlandrous Darts, and works of Faith
Rarely be found: ſo ſhall the World go on,
To good malignant, to bad Men benign,
Under her own weight groaning till the day
Appear of reſpiration to the juſt,
And vengeance to the wicked, at return
Of him ſo lately promis'd to thy aid,
The Woman's Seed, obſcurely then foretold,
Now amplier known thy Saviour and thy Lord;
Laſt in the Clouds from Heav'n to be reveal'd
In glory of the Father, to diſſolve

Satan with his perverted World, then raiſe
From the conflagrant maſs, purg'd and refin'd,
New Heavens, new Earth, Ages of endleſs date
Founded in Righteouſneſs, and Peace, and Love,
To bring forth fruits Joy and eternal Bliſs.

He ended; and thus *Adam* laſt reply'd.
How ſoon hath thy prediction, Seer bleſt,
Meaſur'd this tranſient World, the Race of time,
Till time ſtand fix'd: beyond is all abyſs,
Eternity, whoſe end no eye can reach.
Greatly inſtructed I ſhall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge what this Veſſel can contain;
Beyond which was my folly to aſpire.
Henceforth I learn, that to obey is beſt,
And love with fear the only God, to walk
As in his preſence, ever to obſerve
His providence, and on him ſole depend;
Merciful over all his works, with good
Still overcoming evil, and by ſmall
Accompliſhing great things, by things deem'd weak
Subverting worldly ſtrong, and worldly wiſe
By ſimply meek; that ſuffering for Truth's ſake
Is fortitude to higheſt victory,
And to the faithful Death the Gate of Life;
Taught this by his Example whom I now
Acknowledge my Redeemer ever bleſt.

To whom thus alſo th' Angel laſt reply'd:
This having learn'd, thou haſt attain'd the ſum
Of Wiſdom; hope no higher, though all the Stars
Thou knew'ſt by name, and all th' ethereal Powers,

All

All ſecrets of the deep, all Natures Works,
Or works of God in Heav'n, Air, Earth, or Sea,
And all the riches of this World enjoy'dſt,
And all the rule, one Empire; only add
Deeds to thy knowledge anſwerable, add Faith,
Add Vertue, Patience, Temperance, add Love,
By name to come call'd Charity, the ſoul
Of all the reſt: then wilt thou not be loth
To leave this Paradiſe, but ſhalt poſſeſs
A Paradiſe within thee, happier far.
Let us deſcend now therefore from this top
Of Speculation; for the hour preciſe
Exacts our parting hence; and ſee the Guards,
By me encamp'd on yonder Hill, expect
Their motion, at whoſe Front a flaming Sword,
In ſignal of remove, waves fiercely round;
We may no longer ſtay: go, waken *Eve*;
Her alſo I with gentle Dreams have calm'd
Portending good, and all her Spirits compos'd
To meek ſubmiſſion: thou at ſeaſon fit
Let her with thee partake what thou haſt heard;
Chiefly what may concern her Faith to know,
The great deliverance by her Seed to come,
(For by the Woman's Seed) on all Mankind.
That ye may live, which will be many days,
Both in one Faith unanimous though ſad,
With cauſe for evils paſt, yet much more cheer'd
With meditation on the happy end.

He ended, and they both deſcend the Hill;
Deſcended, *Adam* to the Bowre where *Eve*
Lay ſleeping ran before, but found her wak'd;
And thus with words not ſad ſhe him receiv'd.

Whence thou return'ſt, and whither went'ſt, I know;
For God is alſo in ſleep, and Dreams adviſe,
Which he hath ſent propitious, ſome great good
Preſaging, ſince with ſorrow and hearts diſtreſs
Wearied I fell aſleep: but now lead on;
In me is no delay; with thee to go
Is to ſtay here; without thee here to ſtay,
Is to go hence unwilling; thou to mee
Art all things under Heav'n, all places thou,
Who for my wilful Crime art baniſh'd hence.
This farther Conſolation yet ſecure
I carry hence; though all by me is loſt,
Such favour I unworthy am vouchſaf'd,
By me the Promis'd Seed ſhall all reſtore.

So ſpake our Mother *Eve*, and *Adam* heard
Well pleas'd, but anſwer'd not; for now too nigh
Th' Arch-angel ſtood, and from the other Hill
To their fix'd Station, all in bright array
The Cherubim deſcended; on the ground
Gliding meteorous, as Ev'ning Miſt
Ris'n from a River o'er the mariſh glides,
And gathers ground faſt at the Labourers heel
Homeward returning. High in Front advanc'd,
The brandiſh'd Sword of God before them blaz'd
Fierce as a Comet; which with torrid heat,
And vapour as the *Libyan* Air aduſt,
Began to parch that temperate Clime; whereat
In either hand the haſtning Angel caught
Our lingring Parents, and to th' Eaſtern Gate
Led them direct, and down the Cliff as faſt
To the ſubjected Plain; then diſappear'd,

They

They looking back, all th' Eaſtern ſide beheld
Of Paradiſe, ſo late their happy ſeat,
Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fiery Arms:
Some natural tears they dropp'd, but wip'd them ſoon;
The World was all before them, where to chooſe
Their place of reſt, and Providence their guide:
They hand in hand with wandring ſteps and ſlow,
Through *Eden* took their ſolitary way.

THE END.

A

TABLE

Of the moſt remarkable Parts of

MILTON's *Paradiſe Loſt*,

Under the Three Heads of

Deſcriptions, *Similies*, and *Speeches*.

The firſt Number marks the *Book*, the following the *Verſe*.

DESCRIPTIONS of

ABDIEL 5. 804. 896.
Abyſs. 7. 211.
Adam 4. 323. His Bower. 690. his Prayer. 721. 5. 153. 350. his deep Sleep. 8. 452. his Viſion 460. his Fig-breeches. 9. 1101. deploring his Crime. 10. 845.
Amarant. 3. 352.
Angels Infernal 1. 358. Contracted. 776.
Angels Celeſtial Singing. 3. 365. their Song. 3. 372. Angel in the Sun. 622. Guardians. 4. 550. Angelick Orders. 5. 583. their Dance. 619. Another Song. 7. 187. 601. 748. 10. 641.
Arch-Angels. *Uriel*. 3. 648. *Michael* 11. 240.
Apples of *Sodom*. 10. 547.
Ark of *Noah*. 11. 728.
Aſhtaroth. 1. 422.
Aſtoreth. 1. 438. Aſtronomy. 8. 79.
Author's blindneſs lamented, *&c.* 3. 21, 32, and 45.
Baalim. 1. 422. The Balance. 4. 997.
Beaſts and other Creatures. 7. 454.
Beelzebub. 2. 299.
Behemoth. 7. 470.
Belial. 1. 490. 2. 109.
Bridge built over Chaos, from Hell to the new made World. 10. 282.
Chaos. 2. 406, 439, 890, 910, and 959.
Chemos. 1. 406.
Cherubim. 11. 127.
Conſcience. 3. 195. 12. 528.
Creation. 2. 1027. 3. 708. 7. 192. 225. 8. 70.
Dagon. 1. 458.
Death. 2. 666, and 704. 11. 467. 12. 434. 571.
Deluge. 11. 738.
Diſeaſes. 11. 474.
Devils diſporting. 2. 529, 540, *&c.* Humbled. 10. 505.
Earth 3. 722.
Eden, 4. 210. 8. 302. involved in Water. 7. 276. Green 313. its motion. 8. 128, 163.
Emmet. 7. 485.
Evening. 4. 352, 539, 598. 10. 92. its Star. 5. 166.
Eve. 4. 324. of her ſelf. 449, 492. 5. 379. 8. 40, 59. her Creation. 8. 470, 482. her Virgin Vertue. 501. Marriage. 510. 546. 9. 457.
Fiſh. 7. 387.
Firmament. 7. 261.
Founders. 1. 700.
Galileos-Glaſs. 5. 261.
God the Father. 3. 56, 371. Author of all things. 5. 469. his Throne. 596. his Declaration of his Son. 600. his Courts. 648. his Omniſcience. 711. 1015. Incens'd. 6. 56. his Chariot. 6. 749. the way to his Houſe. 7. 576.
God the Son. 3. 63, 138, 266. 383.
Guns and Salt-Petre. 6. 478, 509, 516, 582.
Heav'n and Earth, 2. 1004, 1050. 3. 74.
Heav'n Empyreal. 2. 1047. Its Gate. 3. 501. 8. 100.
Heav'nly Joy. 3. 345.

Hell.

Hell 1. 61, 171, 296. 2. 435. Its Rivers. 2. 575. Its frozen Quarter. 587, 595, 618. Its bounds. 2. 644. Its broad way. 2. 1026. 6. 874.
Hypocriſie. 3. 681. 4. 120.
Judgment. 3. 323.
Lethe. 2. 583, 604.
Leviathan. 1. 200. 7. 410.
Light. 3. 1. The Mount of God, whence it iſſues. 6. 4. 7. 243.
Limbo of Fools and Friars. 3. 474.
Loves Charms. 8. 521. Reaſonings thereon. 561. how Angels Love. 615. its proper hue. 619. Angelick 620.
Lucifer. 7. 131. 10. 425.
Mammon. 1. 678, 732, 742. Man. 4. 300.
Mankind. 4. 288. Created. 7. 505.
Matrimony prais'd. 4. 750.
Moloch. 1. 392. 2. 43, 106.
Moon and her Argent Fields. 3. 459, 726. her Creation and the Stars. 7. 346, 356, 375. the World there. 8. 140.
Morning 4. 623. 5. 1, 6, 2. 12. 11. 133.
Night Celeſtial. 5. 642. 6. 406.
Nimrod. 12. 24.
Orpheus. 7. 34.
Pandemonium. 1. 710.
Paradiſe 4. 131. its Air. 153. 205, 214, 246. its Gate. 543. 5. 292. 9. 339. its Hill. 11. 377.
Paradiſe of Fools. 3. 444. to 497.
Philoſopher's Stone. 3. 598.
Plagues of *Egypt*. 12. 176.
Rainbow. 11. 865, 879, 895.
Raphael. 5. 247, 269.
Rimmon. 1. 46.
River of *Eden*. 4. 236.
Satan on the burning Lake. 1. 193. his riſing thence. 221. his Beauty. 591. how defaced. 600. in State, 2. 1, and 509. his flight from Hell. 2. 631. his Survey of this World. 3. 562. changed to an Angel of Light. 3. 636. attempting Man. 3. 18. his deſcription of himſelf. 4. 38, 114. 5. 658. 706. in his Chariot of War. 6. 99. Coaſting the World. 9. 63. manifeſt on his Throne. 10. 449. changed to a mighty Serpent. 511.
Serpent. 7. 495. 9. 182. how poſſeſs'd by Satan. 187. his behaviour when poſſeſs'd by him. 434. his motion. 496, 503. Vocal, 529. moving. 9. 631.
Shame. 4. 313.
Sin. 2. 650. the Soul. 5. 100.
Spirits. 1. 423. 6. 344.
Stars. 7. 364. 8. 107.
The Sun. 3. 571, 591. 4. 32. his Creation. 7. 346, 354, 359, 370. his ſetting. 8. 630.
Suſtenance. 5. 407. Angelical. 426.
Syſteme Ptolimaic. 8. 15. *Copernican*. 122.
Tears. 5. 130.
Thammuz. 1. 446.
Tree of Life. 4. 218. of Knowledge. 220.
Viſions of *Cain* and *Abel*, or Death. 11. 429. of Love and Jollity. 556. of War. 638. of *Noah* and his Ark, 719. of the Deluge. 743. of the Emerging Earth. 840. of Power and Ambition. 12. 25. of *Babel*. 38. of *Abraham*. 113. of *Jacob*. 155. of *Joſeph* 160. of *Moſes* leading *Iſrael* thro' the Wilderneſs. 190.
War. 6. 207. Twilight. 9. 48.
Will its Freedom. 3. 96, to 128, 5. 520. 9. 348. 10. 9, 43. the Winds. 10. 695.
Will in the Wiſp. 9. 634.
Woman. 4. 304.
World's outſide. 3. 418.
Worms and Inſects. 7. 475.

SIMILIES.

Adam ſinful to ſhorn *Sampſon*. 9. 1059. He and *Eve* to *Deucalion* and *Pyrrha*. 11. 12.
Angels to Autumnial Leaves. 1. 301. to ſcatter'd *Sedge*. 304. to Locuſts. 338. to ſwarms of barbarous Nations. 351. to all the Hero's of Antiquity. 573. to blaſted Pines, 609. to Bees. 764. to Pigmies or Fairy Elves. 780. and 789. to Stars and drops of Dew. 5. 745.
Argo. 2. 1017.
Floods to Armies. 7. 295.
Bellona. 2. 922.
Bridge made by Sin and Death to *Xerxes*, Bridging the *Helleſpont*, 10. 306.
Carybdis. 2. 1019.
Cherubick motion to amiſt. 12. 626.
Clouds 2. 714.
Comet. 2. 708.
Diſcourſe to the Fruit of Palm-Tree. 8. 210.
Eclipſe 1. 596.
Eve to *Pandora*. 4. 713. to a Wood Nymph. 9. 386. to *Delia*. 387. to *Pales* or *Pomona*. 393. to *Ceres*. 395.
A Fleet at Sea. 2. 636.
A Gryphon. 2. 943.
Hell compared to Mount *Ætna*. 1. 230.
Hercules 2. 443.
Knowledge, its deſire compared to Drowth. 7. 66.
Legions Infernal, leaving deſert utmoſt Hell, compared to the wide waſting *Tartar*. 10. 431.
Night-Hag. 2. 662.
Paradiſe to the *Sabean* odours. 4. 159.
Pioneers. 1. 675.
Raphael to a Phœnix. 5. 270.
Sands. 2. 903.

Satan's

Satan's Shield to the Moon. 1. 284. his Spear to a Maſt. 1. 292. himſelf to the riſing Sun. 1. 594. to a Spot in it. 3. 588. his Miſchief recoiling on himſelf. 4. 15. himſelf to a Wolf. 183. to a Thief. 188. to a Tyger. 403. to Gunpowder. 4. 814. to *Teneriff*. 987. Reeling to a ſinking Mountain. 6. 195.
A Scout. 3. 443.
Scylla. 2. 660.
Serpent to *Will in the Wiſp*. 9. 634. to an Orator. 670.
Sin and Death to two Polar Winds. 10. 289.
Spears to Corn. 4. 980.
Sun. 2. 489.
Uriel to a ſhooting Star. 4. 556.
Vulture. 3. 331.
War in the Clouds. 2. 534. 6. 311.
Winds bluſtring. 2. 284.

SPEECHES.

Abdiel's to *Satan*. 5. 809, 877. to himſelf. 6. 114. to *Satan*. 131. 171.
Adam's to *Eve*. 4. 411, 610, 660. 5. 17, 95, 308. to *Raphael*. 5. 361, 397, 461, 506, 544. concerning the Creation. 7. 70. 8. 5. concerning Celeſtial Motion. 15. 179. concerning his Creation. 8. 251. his Reaſoning. 273. his Dream. 8. 295. to God about Solitude. 357, 379, 412, 491. to *Raphael*. 8. 596. at parting. 645. to *Eve*. 9. 227, 291, 343. to himſelf. 9. 896. to *Eve*. 921, 1017, 1067. deploring his ſad condition. 9. 1080. Angry to *Eve*. 1134. 1163. to God the Son. 10. 116, 125. to his diſtemper'd Thoughts, 720. to his Maker. 743. expoſtulating. 854. to *Eve*. 867, 947, 1013. 11. 141, 193, 226. to *Michael*. 296, 370, 450, 461, 500, 526, 547, 598, 628, 675, 763, 870. 12. 63, 270, 375, 469, 553.
Beelzebub's to *Satan*. 1. 128, 271. to the Satanick Peers. 2. 310, 391. to his Subordinate Powers. 5. 696.
Belial's 2. 119. to *Satan*. 6. 620.
Chaos to *Satan*. 2. 988.
Death's to *Satan*. 2. 689. to Sin. 10. 265. 597.
Eve's to *Adam*. 4. 440, 635. relating her Dream. 5. 28, 321. 9. 205, 273, 323, 378. to the Serpent. 9. 553, 615, 647, 659. to the forbidden Tree. 9. 745, 795. to *Adam*. 856, 961, 1144. to God the Son. 10. 160. to *Adam* Angry. 914, 966. 11. 163. her lament. 11. 268. 12. 610.
Gabriel's to *Uriel*. 4. 576. to *Uzziel*. 782. to *Ithuriel* and *Zephon*. 788. to his Guards 866. to *Satan*. 878, 904, 947, 1006.
God the Father to his Son. 3. 80, 167, 274. to *Raphael*. 5. 224. to his Son. 719. to *Abdiel*. 6. 29. to *Adam*. 8. 316. 338. 6. 780. 7. 139, 519. 369, 398, 437. to the Angels return'd from Paradiſe. 10. 34. to his Son. 55. to his Saints. 616. to his Son interceding for loſt Man. 11. 46. 11. 84. to *Michael*. 99.
God the Son to his Father. 3. 144, 227. 5. 733. 6. 723. to his Saints. 801. to his Father. 10. 68. to *Adam*. 103. 119. 145. to *Eve*. 193. to *Adam*. 198. Preſenting *Adam* and *Eve*'s Penitent Prayer. 11. 22.
Ithuriel's to *Satan*. 4. 823.
Mammon's. 2. 229.
Michael's to *Satan*. 6. 262. to *Adam*. 11. 251, 335, 423, 454, 466, 515, 530, 552, 603, 634, 683, 787, 884. 12. 6, 80, 285, 386, 485, 575. to *Eve*. 287.
Moloch's 2. 51.
Niſroc to *Satan*. 6. 451.
Raphael's to *Adam*. 5. 371. to *Eve*. 388. to *Adam*. 469, 519, 563. 6. 501. 7. 111, 524. 8. 66, 217, 561, 620. his Advice. 633.
Satan's to *Beelzebub*. 1. 84, 157, 242. to his Legions. 1. 315, 622. on his Throne. 2. 11. going to diſcover the new Created World. 2. 431. to Death. 681. to Sin. 2. 737, 817. 10. 384. to the Powers of the Abyſs. 2. 968. to *Uriel*. 3. 654. to the new diſcover'd Sun. 4. 32. on ſight of our firſt Parents. 4. 358, 505. to *Ithuriel*. 827. to *Gabriel*. 886, 925, 970. to *Beelzebub*. 5. 673. to his Peers. 772. to *Abdiel*. 853. 6. 150. to *Michael*. 6. 281. to his Legions. 418. to *Niſroc*. 470. his taunting Speech. 558. 609. on the new diſcover'd World. 9. 100. to his relentleſs Thoughts. 126, 473. to the Infernal Peers. 10. 460.
Serpents to *Eve*. 9. 532, 558, 625, 656. to the Tree of Knowledge, *&c.* 9. 679.
Sins to *Satan*. 2. 727, 746, 850. to Death. 10. 235, 591, 603.
Satan. 10. 354.
Urania Invoked. 7. 1.
Uriel's to *Satan*. 3. 694. to *Gabriel*. 4. 561.
Zephon. 4. 835.
Zophiel. 6. 535.

FINIS.

Paradiſe Regain'd.

A

POEM.

In IV. BOOKS.

To which is added

Samſon Agoniſtes.

The Author

JOHN MILTON.

LONDON:

Printed by R. E. and are to be ſold by
John Whitlock near *Stationers-Hall.*
MDCCXV.

Paradiſe Regain'd.

BOOK. I.

I Who e're while the happy Garden ſung,
By one man's Diſobedience loſt, now ſing
Recover'd Paradiſe to all mankind,
By one man's firm Obedience fully try'd
Through all temptation, and the Tempter foil'd
In all his wiles, defeated and repuls't,
And *Eden* rais'd in the waſt Wilderneſs.

Thou Spirit who ledſt this glorious Eremite
Into the Deſart, his Victorious Field
Againſt the Spiritual Foe, and brought'ſt him thence
By proof the undoubted Son of God, inſpire,
As thou art wont, my prompted Song elſe mute,
And bear through highth or depth of Nature's bounds
With proſperous wing full ſumm'd to tell of deeds
Above Heroic, though in ſecret done,
And unrecorded left through many an Age,
Worthy t' have not remain'd ſo long unſung.

Now had the great Proclaimer with a voice
More awful than the ſound of Trumpet, cri'd
Repentance, and Heaven's Kingdom nigh at hand
To all Baptiz'd: to his great Baptiſm flock'd
With awe the Regions round, and with them came
From *Nazareth* the Son of *Joſeph* deem'd

To the flood *Jordan*, came as then obſcure,
Unmarkt, unknown; but him the Baptiſt ſoon
Deſcry'd, divinely warn'd, and witneſs bore
As to his worthier, and would have reſign'd
To him his Heavenly Office, nor was long
His witneſs unconfirm'd: on him baptiz'd
Heaven open'd, and in likeneſs of a Dove
The Spirit deſcended, while the Fathers voice
From Heav'n pronounc'd him his beloved Son.
That heard the Adverſary, who roving ſtill
About the world, at that Aſſembly fam'd
Would not be laſt, and with the voice divine
Nigh Thunder-ſtruck, th' exalted man, to whom
Such high atteſt was given, a while ſurvey'd
With wonder, then with envy fraught, and rage,
Flies to his place, nor reſts, but in mid air
To Conncil ſummons all his mighty Peers,
Within thick Clouds and dark ten-fold involv'd,
A gloomy Conſiſtory; and them amidſt
With looks agaſt and ſad he thus beſpake.

O ancient Powers of Air and this wide world,
For much more willingly I mention Air,
This our old Conqueſt, than remember Hell
Our hated habitation; well ye know
How many Ages, as the years of men,
This Univerſe we have poſſeſt, and rul'd
In manner at our will th' affairs of Earth,
Since *Adam* and his facil conſort *Eve*
Loſt Paradiſe deceiv'd by me, though ſince
With dread attending when that fatal wound
Shall be inflicted by the Seed of *Eve*
Upon my head, long the decrees of Heav'n
Delay, for longeſt time to him is ſhort;

And

And now too ſoon for us the circling hours
This dreaded time have compaſt, wherein we
Muſt bide the ſtroak of that long threatn'd wound,
At leaſt if ſo we can, and by the head
Broken be not intended all our power
To be infring'd, our freedom and our being.
In this fair Empire won of Earth and Air;
For this ill news I bring, the Woman's ſeed
Deſtin'd to this, is late of Woman born,
His Birth to our juſt fear gave no ſmall cauſe,
But his growth now to youth's full flow'r, diſplaying
All vertue, grace, and wiſdom to atchieve
Things higheſt, greateſt, multiplies my fear.
Before him a great Prophet, to proclaim
His coming, is ſent Harbinger, who all
Invites, and in the Conſecrated ſtream
Pretends to waſh off ſin, and fit them ſo
Purified to receive him pure, or rather
To do him honour as their King; all come,
And he himſelf among them was Baptiz'd,
Not thence to be more pure, but to receive
The Teſtimony of Heaven, that who he is
Thenceforth the Nations may not doubt; I ſaw
The Prophet do him reverence, on him riſing
Out of the Water, Heav'n above the Clouds
Unfold her Cryſtal Doors, thence on his head
A perfect Dove deſcend, what e're it meant,
And out of Heav'n the Soveraign voice I hear
This is my Son belov'd, in him am pleas'd.
His Mother then is mortal, but his Sire,
He who obtains the Monarchy of Heav'n,
And what will he not do to advance his Son?
His firſt-begot we know, and ſore have felt,
When his fierce thunder drove us to the deep;

Who

Who this is we muſt learn, for Man he ſeems
In all his lineaments, though in his face
The glimpſes of his Father's glory ſhine,
Ye ſee our danger on the utmoſt edge
Of hazard, which admits no long debate,
But muſt with ſomething ſudden be oppos'd,
Not force, but well couch'd fraud, well woven ſnares,
E're in the head of Nations he appear
Their King, their Leader, and Supream on Earth.
I, when no other durſt, ſole undertook
The diſmal expedition to find out
And ruine *Adam*, and the exploit perform'd
Succeſsfully; a calmer Voyage now
Will waft me; and the way found proſp'rous once
Induces beſt to hope of like ſucceſs.
He ended, and his words impreſſion left
Of much amazement to th' infernal Crew,
Diſtracted and ſurpriz'd with deep diſmay
At theſe ſad tidings; but no time was then
For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main Enterprize
To him their great Dictator, whoſe attempt
At firſt againſt mankind ſo well had thriv'd
In *Adam*'s overthrow, and led their march
From Hell's deep-vaulted Den to dwell in light,
Regents and Potentates, and Kings, yea Gods
Of many a pleaſant Realm and Province wide.
So to the Coaſt of *Jordan* he directs
His eaſie ſteps; girded with ſnaky wiles,
Where he might likelieſt find this new-declar'd,
This Man of men, atteſted Son of God,
Temptation and all guile on him to try;
So to ſubvert whom he ſuſpected rais'd

To

To end his Reign on Earth ſo long enjoy'd:
But contrary unweeting he fulfill'd
The purpos'd Counſel pre-ordain'd and fixt
Of the moſt High, who in full frequence bright
Of Angels, thus to *Gabriel* ſmiling ſpake.
Gabriel, this day by proof thou ſhalt behold,
Thou and all Angels converſant on Earth
With man or mens affairs, how I begin
To verifie that ſolemn Meſſage late,
On which I ſent thee to the Virgin pure
In *Galilee*, that ſhe ſhould bear a Son
Great in Renown, and call'd the Son of God;
Then toldſt her, doubting how theſe things could be
To her a Virgin, that on her ſhould come
The Holy Ghoſt, and the Power of the Higheſt
O're-ſhadow her: this Man born now up-grown,
To ſhew him worthy of his Birth Divine
And high Prediction, henceforth I expoſe
To Satan, let him tempt and now aſſay
His utmoſt ſubtilty becauſe he boaſts
And vaunts of his great cunning to the throng
Of his Apoſtaſie; he might have learnt
Leſs overweening, ſince he fail'd in *Job*,
Whoſe conſtant perſeverance overcame
What e're his cruel malice could invent.
He now ſhall know I can produce a Man
Of female Seed, far abler to reſiſt
All his ſolicitations, and at length
All his vaſt force, and drive him back to Hell,
Winning by Conqueſt what the firſt man loſt
By fallacy ſurpriz'd. But firſt I mean
To exerciſe him in the Wilderneſs,
There he ſhall firſt lay down the rudiments
Of his great warfare, e're I ſend him forth

To

To conquer Sin and Death the two grand foes,
By Humiliation and ſtrong Sufferance:
His weakneſs ſhall o'recome Satanick ſtrength
And all the world, and maſs of ſinful fleſh;
That all the Angels and Ætherial Powers,
They now, and men hereafter may diſcern,
From what conſummate vertue I have choſe
This perfect Man, by merit call'd my Son,
To earn Salvation for the Sons of men.

So ſpake the Eternal Father, and all Heaven
Admiring ſtood a ſpace, then into Hymns
Burſt forth, and in Celeſtial meaſures mov'd,
Circling the Throne and ſinging, while the hand
Sung with the voice, and this the argument.

Victory and Triumph to the Son of God
Now entring his great duel, not of arms,
But to vanquiſh by wiſdom helliſh wiles.
The Father knows the Son; therefore ſecure
Ventures his filial Vertue though untri'd,
Againſt what e're may tempt, what e're ſeduce,
Allure or terrifie or undermine.
Be fruſtrate all ye ſtratagems of Hell,
And devilliſh machinations come to nought.

So they in Heav'n their Odes and Vigils tun'd:
Mean while the Son of God, who yet ſome days
Lodg'd in *Bethabara* where *John* baptiz'd,
Muſing and much revolving in his breſt,
How beſt the mighty work he might begin
Of Saviour to mankind, and wich way firſt
Publiſh his God-like Office now mature,
One day forth walk'd alone, the Spirit leading;

And his deep thoughts, the better to converſe
With ſolitude, till far from track of men,
Thought following thought, and ſtep by ſtep led on,
He entred now the bordering deſart wild,
And with dark ſhades and rocks environ'd round,
His holy Meditation thus purſu'd.

O what a multitude of thoughts at once
Awakn'd in me ſwarm, while I conſider
What from within I feel my ſelf, and hear,
What from without comes often to my ears,
Ill ſorting with my preſent ſtate compar'd.
When I was yet a Child, no Childiſh play
To me was pleaſing, all my mind was ſet
Serious to learn and know, and thence to do
What might be publick good; my ſelf I thought
Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The Law of God I read and found it ſweet,
Made it my whole delight, and in it grew
To ſuch perfection, that e're yet my age
Had meaſur'd twice ſix years, at our great Feaſt
I went into the Temple, there to hear
The Teachers of our Law, and to propoſe
What might improve my knowledge or their own;
And was admir'd by all, yet this not all
To which my Spirit aſpir'd, victorious deeds
Flam'd in my heart, heroic acts, one while
To reſcue *Iſrael* from the *Roman* yoke,
Then to ſubdue and quel o're all the earth
Brute Violence and proud Tyrannick Pow'r,
Till Truth were freed, and Equity reſtor'd:
Yet held it more humane, more heavenly firſt
By winning words to conquer willing hearts,

And make perſwaſion do the work of fear;
At leaſt to try, and teach the erring Soul
Not wilfully miſdoing, but unaware
Miſled; the ſtubborn only to deſtroy.
Theſe growing thoughts my Mother ſoon perceiving
By words at times caſt forth, inly rejoyc'd,
And ſaid to me apart, high are thy thoughts
O Son, but nouriſh them, and let them ſoar
To what hight ſacred vertue and true worth
Can raiſe them, though above example high;
By matchleſs Deeds expreſs thy matchleſs Sire.
For know, thou art no Son of mortal man,
Though men eſteem thee low of Parentage,
Thy Father is the Eternal King who rules
All Heaven and Earth, Angels and Sons of men,
A meſſenger from God fore-told thy Birth
Conceiv'd in me a Virgin, he foretold
Thou ſhouldſt be great, and ſit on *David*'s Throne,
And of thy Kingdom their ſhall be no end.
At thy Nativity a glorious Quire
Of Angels in the fields of *Bethlehem* ſung
To Shepherds watching at their folds by night,
And told them the Meſſiah now was born,
Where they might ſee him, and to thee they came;
Directed to the Manger where thou lay'ſt,
For in the Inn was left no better room:
A Star, not ſeen before in Heaven appearing,
Guided the Wiſe Men thither from the Eaſt,
To honour thee with Incenſe, Myrrh, and Gold,
By whoſe bright courſe led on they found the place,
Affirming it thy Star new grav'n in Heav'n,
By which they knew the King of *Iſrael* born.
Juſt *Simeon* and Prophetick *Anna*, warn'd
By Viſion found thee in the Temple, and ſpake

Before

Before the Altar and the veſted Prieſt,
Like things of thee to all that preſent ſtood,
This having heard, ſtraight I again revolv'd
The Law and Prophets, ſearching what was writ
Concerning the Meſſiah, to our Scribes
Known partly, and ſoon found of whom they ſpake
I am; this chiefly, that my way muſt lie
Through many a hard aſſay even to the death,
E're I the promis'd Kingdom can attain,
Or work Redemption for mankind, whoſe ſins
Full weight muſt be transferr'd upon my head.
Yet neither thus diſhearten'd or diſmay'd,
The time prefixt I waited, when behold
The Baptiſt, (of whoſe birth I oft had heard,
Not knew by ſight) now come, who was to come
Before Meſſiah and his way prepare.
I as all others to his Baptiſm came,
Which I believ'd was from above; but he
Straight knew me, and with loudeſt voice proclaim'd
Me him (for it was ſhew'n him ſo from Heaven)
Me him whoſe Harbinger he was; and firſt
Refus'd on me his Baptiſm to confer,
As much his greater, and was hardly won;
But as I roſe out of the laving ſtream,
Heaven open'd her eternal doors, from whence
The Spirit deſcended on me like a Dove,
And laſt the ſum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
Me his beloved Son, in whom alone
He was well pleas'd; by which I knew the time
Now full, that I no more ſhould live obſcure,
But openly begin, as beſt becomes
The Authority which I deriv'd from Heaven.
And now by ſome ſtrong motion I am led

Into this Wilderneſs, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.

So ſpake our Morning Star then in his riſe,
And looking round on every ſide beheld
A pathleſs Deſart, dusk with horrid ſhades;
The way he came not having mark'd, return
Was difficult, by humane ſteps untrod;
And he ſtill on was led, but with ſuch thoughts
Accompanied of things paſt and to come
Lodg'd in his breaſt, as well might recommend
Such Solitude before choiceſt Society.
Full forty days he paſs'd, whether on hill
Sometimes, anon in ſhady vale, each night
Under the covert of ſome ancient Oak,
Or Cedar, to defend him from the dew,
Or harbour'd in one Cave, is not reveal'd;
Nor taſted humane food, nor hunger felt
Till thoſe days ended, hunger'd then at laſt
Among wild Beaſts: they at his ſight grew mild,
Nor ſleeping him nor waking harm'd, his walk
The fiery Serpent fled, and noxious Worm,
The Lion and fierce Tiger glar'd aloof.
But now an aged man in Rural weeds,
Following, as ſeem'd, the queſt of ſome ſtray Ewe,
Or wither'd ſticks to gather; which might ſerve
Againſt a Winters day when winds blow keen,
To warm him wet return'd from Field at Eve,
He ſaw approach, who firſt with curious eye
Perus'd him, then with words thus utter'd ſpake.

Sir, what ill chance hath brought thee to this place,
So far from path or road of men, who paſs

In

In Troop or Caravan, for ſingle none
Durſt ever, who return'd, and dropt not here
His Carcaſs, pin'd with hunger and with droughth?
I ask the rather, and the more admire,
For that to me thou ſeem'ſt the man, whom late
Our new baptizing Prophet at the Ford
Of *Jordan* honour'd ſo, and call'd thee Son
Of God; I ſaw and heard, for we ſometimes
Who dwelt this wild, conſtrain'd by want, come forth
To Town or Village nigh (nigheſt is far)
Where ought we hear, and curious are to hear,
What happ'ns new; Fame alſo finds us out.

To whom the Son of God. Who brought me hither
Will bring me hence, no other Guide I ſeek.

By Miracle he may, reply'd the Swain,
What other way I ſee not, for we here
Live on tough roots and ſtubs, to thirſt inur'd
More than the Camel, and to drink go far,
Men to much miſery and hardſhip born;
But if thou be the Son of God, Command
That out of theſe hard ſtones be made thee bread;
So ſhalt thou ſave thy ſelf and us relieve
With Food, whereof we wretched ſeldom taſte.

He ended, and the Son of God reply'd.
Think'ſt thou ſuch force in Bread? is it not written
(For I diſcern thee other than thou ſeem'ſt)
Man lives not by Bread only, but each Word
Proceeding from the mouth of God; who fed
Our Fathers here with Manna; in the Mount
Moſes was forty days, nor eat nor drank,
And forty days *Eliah* without food

Wandred this barren waſte, the ſame I now:
Why doſt thou then ſuggeſt to me diſtruſt,
Knowing who I am, as I know who thou art?

Whom thus anſwer'd th' Arch Fiend now undiſguis'd.
'Tis true, I am that Spirit unfortunate,
Who leagu'd with millions more in raſh revolt
Kept not my happy Station, but was driv'n
With them from bliſs to the bottomleſs deep,
Yet to that hideous place not ſo confin'd
By rigour unconniving, but that oft
Leaving my dolorous Priſon I enjoy
Large liberty to round this Globe of Earth,
Or range in th' Air, nor from the Heav'n of Heav'ns
Hath he excluded my reſort ſometimes.
I came among the Sons of God, when he
Gave up into my hands *Uzzean Job*
To prove him, and illuſtrate his high worth;
And when to all his Angels he propos'd
To draw the proud King *Ahab* into fraud
That he might fall in *Ramoth*, they demuring,
I undertook that Office, and the tongues
Of all his flattering Prophets glibb'd with lies
To his deſtruction, as I had in charge.
For what he bids I do; though I have loſt
Much luſtre of my native brightneſs, loſt
To be belov'd of God, I have not loſt
To love, at leaſt contemplate and admire
What I ſee excellent in good, or fair,
Or vertuous, I ſhould ſo have loſt all ſenſe.
What can be then leſs in me than deſire
To ſee thee and approach thee, whom I know
Declar'd the Son of God, to hear attent
Thy wiſdom, and behold thy God-like deeds?

Men

Men generally think me much a foe
To all mankind: why ſhould I? they to me
Never did wrong or violence, by them
I loſt not what I loſt, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in theſe Regions of the World,
If not diſpoſer; lend them oft my aid,
Oft my advice by preſages and ſigns,
And anſwers, oracles, portents and dreams,
Whereby they may direct their future life.
Envy they ſay excites me, thus to gain
Companions of my miſery and wo.
At firſt it may be; but long ſince with wo
Never acquainted, now I feel by proof,
That fellowſhip in pain divides not ſmart,
Nor lightens aught each man's peculiar load,
Small conſolation then, were man adjoin'd:
This wounds me moſt (what can it leſs) that Man,
Man fall'n ſhall be reſtor'd, I never more.

To whom our Saviour ſternly thus reply'd.
Deſervedly thou griev'ſt, compos'd of lies
From the beginning, and in lies wilt end;
Who boaſt'ſt releaſe from Hell, and leave to come
Into the Heav'n of Heav'ns; thou com'ſt indeed,
As a poor miſerable captive thrall,
Comes to the place where he before had ſat
Among the Prime in Splendour, now depos'd,
Ejected, emptied, gaz'd, unpitied, ſhun'd,
A ſpectacle of ruin or of ſcorn
To all the Hoſt of Heav'n; the happy place
Imports to thee no happineſs, no joy,
Rather inflames thy torment, repreſenting
Loſt bliſs, to thee no more communicable,

So

So never more in Hell than when in Heaven.
But thou art ſerviceable to Heav'ns King.
Wilt thou impute to obedience what thy fear
Extorts, or pleaſure to do ill excites?
What but thy malice mov'd thee to miſdeem
Of righteous *Job*, then cruelly to afflict him
With all inflictions, but his patience won?
The other ſervice was thy choſen task,
To be a liar in four hundred mouths;
For lying is thy ſuſtenance, thy food.
Yet thou pretend'ſt to truth; all Oracles
By thee are giv'n, and what confeſt more true
Among the Nations? that hath been thy craft,
By mixing ſomewhat true to vent more lies.
But what have been thy anſwers, what but dark
Ambiguous and with double ſenſe deluding,
Which they who ask'd have ſeldom underſtood,
And not well underſtood as good not known?
Who ever by conſulting at thy ſhrine
Return'd the wiſer, or the more inſtruct
To flie or follow what concern'd him moſt,
And run not ſooner to his fatal ſnare?
For God hath juſtly giv'n the Nations up
To thy Deluſions; juſtly, ſince they fell
Idolatrous, but when his purpoſe is
Among them to declare his Providence
To thee not known, whence haſt thou then thy truth,
But from him or his Angels Preſident
In every Province, who themſelves diſdaining
To approach thy Temples, give thee in command
What to the ſmalleſt tittle thou ſhalt ſay
To thy Adorers; thou with trembling fear,
Or like a Fawning Paraſite obey'ſt;
Then to thy ſelf aſcrib'ſt the truth foretold.

But

But this thy glory ſhall be ſoon retrench'd;
No more ſhalt thou by oracling abuſe
The Gentiles; henceforth Oracles are ceaſt,
And thou no more with Pomp and Sacrifice
Shalt be enquir'd at *Delphos* or elſe-where,
At leaſt in vain, for they ſhall find thee mute.
God hath now ſent his loving Oracle
Into the World to teach his final will,
And ſends his Spirit of Truth henceforth to dwell
In pious Hearts, and inward Oracle
To all truth requiſite for men to know.

So ſpake our Saviour; but the ſubtle Fiend,
Though inly ſtung with anger and diſdain,
Diſſembl'd, and this Anſwer ſmooth return'd.

Sharply thou haſt inſiſted on rebuke,
And urg'd me hard with doings, which not will
But miſery hath wreſted from me; Where
Eaſily canſt thou find one miſerable,
And not inforc'd oft-times to part from truth;
It may ſtand him more inſtead to lye,
Say and unſay, feign, flatter, or abjure?
But thou art plac't above me, thou art Lord;
From thee I can and muſt ſubmis endure
Check or reproof, and glad to eſcape ſo quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue diſcourſt, pleaſing to th'ear,
And tuneable as Silvan Pipe or Song;
What wonder then if I delight to hear
Her dictates from thy mouth? moſt men admire
Vertue, who follow not her lore: permit me
To hear thee when I come (ſince no man comes)
And talk at leaſt, though I deſpair to attain.

Thy Father, who is holy, wiſe and pure,
Suffers the Hypocrite or Atheous Prieſt
To tread his Sacred Courts, and miniſter
About his Altar, handling holy things,
Praying or vowing, and vouchſaf'd his voice
To *Balaam* Reprobate, a Prophet yet
Inſpir'd; diſdain not ſuch acceſs to me.

To whom our Saviour with unalter'd brow.
Thy coming hither, though I know thy ſcope,
I bid not or forbid; do as thou find'ſt
Permiſſion from above; thou canſt not more.

He added not; and Satan bowing low
His gray diſſimulation, diſappear'd
Into thin Air diffus'd: for now began
Night with her ſullen wings to double-ſhade
The Deſart, Fowls in their clay neſts were couch't;
And now wild Beaſts came forth the woods to roam.

The End of the firſt Book.

PARADISE

Paradiſe Regain'd.

BOOK. II.

MEan while the new-baptiz'd, who yet remain'd
At *Jordan* with the Baptiſt, and had ſeen
Him whom they heard ſo late expreſly call'd
Jeſus Meſſiah Son of God declar'd,
And on that high Authority had believ'd,
And with him talkt, and with him lodg'd, I mean
Andrew and *Simon*, famous after known,
With others though in Holy Writ not nam'd,
Now miſſing him their Joy ſo lately found,
So lately found, and ſo abruptly gone,
Began to doubt, and doubted many days,
And as the days increas'd, increas'd their doubt:
Sometimes they thought he might be only ſhewn,
And for a time caught up to God, as once
Moſes was in the Mount, and miſſing long;
And the great *Thisbite* who on fiery wheels
Rode up to Heaven, yet once again to come.
Therefore as thoſe young Prophets then with care
Sought loſt *Eliah*, ſo in each place theſe
Nigh to *Bethabara*; in *Jerico*
The City of Palms, *Ænon*, and *Salem* Old,
Machærus and each Town or City wall'd
On this ſide the broad lake *Genezaret*,
Or in *Perea*, but return'd in vain.
Then on the bank of *Jordan*, by a Creek:

Where winds with Reeds, and Oſiers whiſp'ring play
Plain Fiſhermen, no greater men them call,
Cloſe in a Cottage low together got
Their unexpected loſs and plaints out breath'd.
Alas, from that high hope to what relapſe
Unlook'd for are we fall'n, our Eyes beheld
Meſſiah certainly now come, ſo long
Expected of our Fathers; we have heard
His words, his wiſdom full of grace and truth,
Now, now, for ſure, deliverance is at hand,
The Kingdom ſhall to *Iſrael* be reſtor'd:
Thus we rejoyc'd, but ſoon our joy is turn'd
Into perplexity and new amaze:
For whither is he gone, what accident
Hath rapt him from us? will he now retire
After appearance, and again prolong
Our expectation? God of *Iſrael*,
Send thy Meſſiah forth, the time is come;
Behold the Kings of the Earth how they oppreſs
Thy choſen, to what highth their pow'r unjuſt
They have exalted, and behind them caſt
All fear of thee, ariſe and vindicate
Thy Glory, free thy people from their yoke,
But let us wait; thus far he hath perform'd,
Sent his Anointed, and to us reveal'd him,
By his great Prophet, pointed at and ſhown,
In publick, and with him we have convers'd;
Let us be glad of this, and all our fears
Lay on his Providence; he will not fail
Nor will withdraw him now, nor will recall,
Mock us with his bleſt ſight, then ſnatch him hence,
Soon we ſhall ſee our hope, our joy return.

Thus they out of their plaints new hope reſume

To

To find whom at the firſt they found unſought:
But to his Mother *Mary*, when ſhe ſaw
Others return'd from Baptiſm, not her Son,
Nor left at *Jordan*, tidings of him none;
Within her breſt, though calm; her breſt though pure,
Motherly cares and fears got head, and rais'd
Some troubl'd thoughts, which ſhe in ſighs thus clad.

O what avails me now that honour high
To have conceiv'd of God, or that ſalute
Hale highly favour'd, among Women bleſt:
While I to ſorrows am no leſs advanc't,
And fears as eminent, above the lot
Of other Women, by the birth I bore,
In ſuch a ſeaſon born when ſcarce a Shed
Could be obtain'd to ſhelter him or me
From the bleak air; a Stable was our warmth,
A Manger his, yet ſoon enforc't to fly
Thence into *Egypt*, till the Murd'rous King
Were dead, who ſought his life, and miſſing fill'd
With Infant blood the ſtreets of *Bethlehem*;
From *Egypt* home return'd, in *Nazareth*
Hath been our dwellings many years, his life
Private, unactive, calm, contemplative,
Little ſuſpicious to any King; but now
Full grown to Man, acknowledged, as I hear,
By *John* the Baptiſt, and in publick ſhown,
Son own'd from Heaven by his Father's voice;
I look'd for ſome great change; to Honour? no,
But trouble, as old *Simeon* plain foretold,
That to the fall and riſing he ſhould be
Of many in *Iſrael*, and to a ſign
Spoken againſt, that through my very Soul
A ſword ſhall pierce, this is my favour'd lot,

My

My Exaltation to Afflictions high;
Afflicted I may be, it ſeems, and bleſt;
I will not argue that, nor will repine.
But where delays he now? ſome great intent
Conceals him: when twelve years he ſcarce had ſeen,
I loſt him, but ſo found, as well I ſaw
He could not loſe himſelf; but went about
His Father's Buſineſs; what he meant I mus'd,
Since underſtand; much more his abſence now
Thus long to ſome great purpoſe he obſcures.
But I to wait with patience am inur'd;
My heart hath been a ſtore-houſe long of things
And ſayings laid up, portending ſtrange events.

Thus *Mary* pondring oft, and oft to mind
Recalling what remarkably had paſs'd
Since firſt her Salutation heard, with thoughts
Meekly compos'd awaited the fulfilling:
The while her Son tracing the Deſart wild,
Sole but with holieſt Meditations fed,
Into himſelf deſcended, and at once
All his great work to come before him ſet;
How to begin, how to accompliſh beſt
His end of being on Earth, and miſſion high:
For Satan with ſlye preface to return
Had left him vacant, and with ſpeed was gon
Up to the middle Region of thick Air,
Where all his Potentates in Council ſate;
There without ſign of boaſt, or ſign of joy
Sollicitous and blank he thus began.

Princes, Heaven's ancient Sons, Æthereal Thrones,
Demonian Spirits now, from the Element
Each of his reign allotted, rightlier call'd,

Powers

Powers of Fire, Air, Water, and Earth beneath,
So may we hold our place and theſe mild ſeats
Without new trouble; ſuch an Enemy
Is ris'n to invade us, whom no leſs
Threat'ns our expulſion down to Hell;
I, as I undertook, and with the vote
Conſenting in full frequence was impower'd,
Have found him, view'd him, taſted him, but find
Far other labour to be undergon
Than when I dealt with *Adam* firſt of Men,
Though *Adam* by his Wives allurement fell,
However to this Man inferior far,
If he be Man by Mother's ſide at leaſt,
With more than humane gifts from Heaven adorn'd,
Perfections abſolute, Graces divine,
And amplitude of mind to greateſt Deeds.
Therefore I am return'd, leſt confidence
Of my ſucceſs with *Eve* in Paradiſe
Deceive ye to perſuaſion over-ſure
Of like ſucceeding here; I ſummon all
Rather to be in readineſs, with hand
Or Counſel to aſſiſt; leſt I who erſt
Thought none my equal, now be over-match'd.

So ſpake the old Serpent doubting, and from all
With clamour was aſſur'd their utmoſt aid
At his command; when from amidſt them roſe
Belial the diſſoluteſt Spirit that fell,
The ſenſualleſt, and after *Aſmodai*
The fleſhlieſt Incubus, and thus advis'd.

Set women in his eye, and in his walk,
Among daughters of men the faireſt found;

Many

Many are in each Region paſſing fair
As the noon Skie; more like to Goddeſſes
Than Mortal Creatures, graceful and diſcreet,
Expert in amorous Arts, enchanting tongues
Perſuaſive, Virgin majeſty with mild
And ſweet allay'd, yet terrible to approach,
Skill'd to retire, and in retiring draw
Hearts after them tangl'd in amorous Nets.
Such object hath the power to ſoft'n and tame
Severeſt temper, ſmooth the rugged'ſt brow,
Enerve, and with voluptuous hope diſſolve,
Draw out with credulous deſire, and lead
At will the manlieſt, reſoluteſt breaſt,
As the magnetic hardeſt Iron draws.
Women, when nothing elſe, beguil'd the heart
Of wiſeſt *Solomon*, and made him build,
And made him bow to the Gods of his Wives.

To whom quick anſwer Satan thus return'd.
Belial, in much uneven ſcale thou weigh'ſt
All others by thy ſelf; becauſe of old
Thou thy ſelf doat'ſt on woman-kind, admiring
Their ſhape, their colour, and attractive grace,
None are, thou think'ſt, but taken with ſuch toys.
Before the Flood thou with thy luſty Crew,
Falſe titl'd Sons of God, roaming the Earth
Caſt wanton eyes on the daughters of men,
And coupl'd with them, and begot a race.
Have we not ſeen, or by relation heard,
In Courts and Regal Chambers how thou lurk'ſt,
In Wood or Grove by moſſie Fountain ſide,
In Valley or green Meadow to way-lay
Some beauty rare, *Caliſto*, *Clymene*,
Daphne, or *Semele*, *Antiopa*,

Or

Or *Amymone*, *Syrinx*, many more
Too long, then lay'ſt thy ſcapes on names ador'd,
Apollo, *Neptune*, *Jupiter* or *Pan*,
Satyr, or Fawn, or Silvan? But theſe haunts
Delight not all, among the Sons of Men,
How many have with a ſmile made ſmall account
Of beauty and her lures, eaſily ſcorn'd
All her aſſaults, on worthier things intent?

Remember that *Pellean* Conquerour,
A Youth, how all the Beauties of the Eaſt
He ſlightly view'd, and ſlightly overpaſs'd;
How he ſirnam'd of *Africa* diſmiſs'd
In his prime youth the fair *Iberian* Maid.
For *Solomon* he liv'd at eaſe, and full
Of honour, wealth, high fare, aim'd not beyond
Higher deſign than to enjoy his State;
Thence to the bait of Women lay expos'd;
But he whom we attempt is wiſer far
Than *Solomon*, of more exalted mind,
Made and ſet wholly on the accompliſhment
Of greateſt things, what Woman will you find,
Though of this age the wonder and the fame,
On whom his leiſure will vouchſafe an eye
Of fond deſire? or ſhould ſhe confident,
As ſitting Queen ador'd on Beauties Throne,
Deſcend with all her winning charms begirt
To enamour, as the Zone of *Venus* once
Wrought that effect on *Jove*, ſo Fables tell;
How would one look from his Majeſtick brow
Seated as on the top of Vertues hill,
Diſcount'nance her deſpis'd, and put to rout,
All her array; her female pride deject,
Or turn to reverent awe? for Beauty ſtands

In the admiration only of weak minds
Led captive; ceaſe to admire, and all her Plumes
Fall flat and ſhrink into a trivial toy,
At every ſudden ſlighting quite abaſht:
Therefore with manlier Objects we muſt try
His conſtancy, with ſuch as have more ſhew
Of worth, of honour, glory, and popular praiſe;
Rocks whereon greateſt Men have often wreck'd;
Or that which only ſeems to ſatisfie
Lawful deſires of Nature, not beyond;
And now I know he hungers where no food
Is to be found, in the wild Wilderneſs,
The reſt commit to me, I ſhall let paſs
No advantage, and his ſtrength as oft aſſay.

He ceas'd, and heard their grant in loud acclaim;
Then forthwith to him takes a choſen band
Of Spirits likeſt to himſelf in guile
To be at hand, and at his beck appear,
If cauſe were to unfold ſome active Scene
Of various Perſons each to know his part;
Then to the Deſart takes with theſe his flight;
Where ſtill from ſhade to ſhade the Son of God
After forty days faſting had remain'd,
Now hungring firſt, and to himſelf thus ſaid.

Where will this end? four times ten days I have paſs'd
Wandring this woody maze, and humane Food
Nor taſted, nor had appetite; that Faſt
To Vertue I impute not, or count part
Of what I ſuffer here; if Nature need not,
Or God ſupport Nature without repaſt
Though needing, what praiſe is it to endure?
But now I feel, I hunger, which declares

Nature

Nature hath need of what ſhe asks; yet God
can ſatisfie that need ſome other way,
Though hunger ſtill remain: ſo it remain
Without this bodies waſting, I content me,
And from the ſting of Famine fear no harm,
Nor mind it, fed with better thoughts that feed
Me hungring more to do my Father's will.

It was the hour of night, when thus the Son
Commun'd in ſilent walk, then laid him down
Under the hoſpitable covert nigh
Of trees thick interwoven; there he ſlept,
And dream'd, as appetite is wont to dream,
Of meats and drinks, Nature's refreſhment ſweet;
Him thought, he by the Brook of *Cherith* ſtood
And ſaw the Ravens with their horny beaks
Food to *Elijah* bringing Even and Morn,
Though ravenous, taught to abſtain from what they brought:
He ſaw the Prophet alſo how he fled
Into the Deſart, and how there he ſlept
Under a Juniper; then how awak't,
He found his Supper on the coals prepar'd,
And by the Angel was bid riſe and eat,
And eat the ſecond time after repoſe,
The ſtrength whereof ſuffic'd him forty days;
Sometimes that with *Elijah* he partook,
Or as a gueſt with *Daniel* at his Pulſe.
Thus wore out night, and now the Herald Lark
Left his ground-neſt, high towring to deſcry
The morns approach, and greet her with his Song:
As lightly from his graſſy couch up roſe
Our Saviour, and found all was but a dream,
Faſting he went to ſleep, and faſting wak'd.
Up to a hill anon his ſteps he rear'd,

From whoſe high top to ken the proſpect round,
If Cottage were in view, Sheep-cote or Herd;
But Cottage, Herd, or Sheep-cote none he ſaw,
Only in a bottom ſaw a pleaſant Grove,
With chaunt of tuneful Birds reſounding loud;
Thither he bent his way, determin'd there
To reſt at noon, and enter'd ſoon the ſhade
High rooſt and walks beneath, and alleys brown
That open'd in the midſt a woody Scene,
Nature's own work it ſeem'd (Nature taught Art)
And to a Superſtitious eye the haunt
Of Wood-Gods and Wood-Nymphs; he view'd it round,
When ſuddenly a man before him ſtood,
Not ruſtic as before, but ſeemlier clad,
As one in City, or Court, or Palace bred,
And with fair ſpeech theſe words to him addreſs'd.

With granted leave officious I return,
But much more wonder that the Son of God
In this wild ſolitude ſo long ſhould bide
Of all things deſtitute, and well I know,
Not without hunger. Others of ſome note,
As ſtory tells, have trod this Wilderneſs;
The fugitive Bond-woman with her Son
Out-caſt *Nebaioth*, yet found he relief
By a providing Angel; all the race
Of *Iſrael* here had famiſh'd, had not God
Rain'd from Heaven Manna, and that Prophet bold
Native of *Thebes* wandring here was fed
Twice by a voice inviting him to eat,
Of thee theſe forty days none hath regard,
Forty and more deſerted here indeed.

To whom thus Jeſus; what conclud'ſt thou hence?
They

They all had need, I as thou ſeeſt have none.

How haſt thou hunger then? Satan reply'd,
Tell me if Food were now before thee ſet,
Would'ſt thou not eat? Thereafter as I like
The giver, anſwer'd Jeſus. Why ſhould that
Cauſe thy refuſal, ſaid the ſubtle Fiend,
Haſt thou not right to all Created things,
Owe not all Creatures by juſt right to thee
Duty and ſervice, nor to ſtay till bid,
But tender all their power? nor mention I
Meats by the Law unclean, or offer'd firſt
To Idols, thoſe young *Daniel* could refuſe;
Nor proffer'd by an Enemy, though who
Would ſcruple that, with want oppreſt? Behold
Nature aſham'd, or better to expreſs,
Troubl'd that thou ſhould'ſt hunger, hath purvey'd
From all the Elements her choiceſt ſtore
To treat thee as beſeems, and as her Lord
With honour, only deign to ſit and eat.

He ſpake no dream, for as his words had end,
Our Saviour lifting up his eyes beheld
In ample ſpace under the broadeſt ſhade
A Table richly ſpred, in Regal mode,
With diſhes pill'd, and meats of nobleſt ſort
And ſavour, Beaſts of chaſe, or Fowl of game,
In Paſtry-built, or from the ſpit, or boyl'd,
Gris-amber-ſteam'd; all Fiſh from Sea or Shore,
Freſhet, or purling Brook, of ſhell or fin,
And exquiſiteſt name, for which was drain'd
Pontus and *Lucrine* Bay, and *Afric* Coaſt.
Alas how ſimple, to theſe Cates compar'd,
Was that crude Apple that diverted *Eve*!

And

And at a ſtately ſide-board by the wine
That fragrant ſmell diffus'd, in order ſtood
Tall ſtripling youths rich clad, of fairer hew
Than *Ganymed* or *Hylas*, diſtant more
Under the Trees now trip'd, now ſolemn ſtood
Nymphs of *Diana*'s train, and *Naiades*
With fruits and flowers from *Amalthea*'s horn,
And Ladies of the *Heſperides*, that ſeem'd
Fairer than feign'd of old, or fabl'd ſince
Of Fairy Damſels met in foreſt wide
By Knights of *Logres*, or of *Lyones*,
Lancelot or *Pelleas*, or *Pellenore*,
And all the while harmonious Airs were heard
Of chiming ſtrings, or charming pipes and winds
Of gentleſt gale *Arabian* odours fann'd
From their ſoft wings, and *Flora*'s earlieſt ſmells.
Such was the ſplendour, and the Tempter now
His invitation earneſtly renew'd.

What doubts the Son of God to ſit and eat?
Theſe are not fruits forbidden, no interdict
Defends the touching of theſe Viands pure,
Their taſte no knowledge works at leaſt of evil,
But life preſerves, deſtroys life's enemy,
Hunger, with ſweet reſtorative delight.
All theſe are Spirits of Air, and Woods, and Springs,
Thy gentle Miniſters, who come to pay
Thee homage, and acknowledge thee their Lord:
What doubt'ſt thou Son of God? ſit down and eat.

To whom thus Jeſus temperately reply'd:
Said'ſt thou not that to all things I had right?
And who withholds my pow'r that right to uſe?

Shall

Shall I receive by gift what of my own,
When and where likes me beſt, I can command?
I can at will, doubt not, as ſoon as thou,
Command a Table in this Wilderneſs,
And call ſwift flights of Angels miniſtrant
Array'd in Glory on my cup to attend:
Why ſhouldſt thou then obtrude this diligence,
In vain, where no acceptance it can find,
And with my hunger what haſt thou to do?
Thy pompous Delicacies I contemn,
And count thy ſpecious gifts no gifts but guiles.

To whom thus anſwer'd Satan malecontent:
That I have alſo power to give thou ſeeſt,
If of that pow'r I bring thee voluntary
What I might have beſtow'd on whom I pleas'd,
And rather opportunely in this place
Choſe to impart to thy apparent need,
Why ſhouldſt thou not accept it? but I ſee
What I can do or offer is ſuſpect;
Of theſe things others quickly will diſpoſe
Whoſe pains have earn'd the far fet ſpoil. With that
Both Table and Proviſion vaniſh't quite
With ſound of Harpies wings, and Talons heard;
Only the importune Tempter ſtill remain'd,
And with theſe words his Temptation purſu'd.

By hunger, that each other Creature tames,
Thou art not to be harm'd, therefore not mov'd;
Thy temperance invincible beſides,
For no allurement yields to appetite,
And all thy heart is ſet on high deſigns,
High actions; but wherewith to be atchiev'd?
Great acts require great means of enterpriſe,

Thou

Thou art unknown, unfriended, low of Birth,
A Carpenter thy Father known, thy ſelf
Bred up in poverty and ſtreights at home;
Loſt in a Deſart here and hunger-bit:
Which way or from what hope doſt thou aſpire
To greatneſs? whence Authority deriv'ſt,
What Followers, what Retinue canſt thou gain,
Or at thy heels the dizzy Multitude,
Longer than thou canſt feed them on thy coſt?
Money brings Honour, Friends, Conqueſt and Realms;
What rais'd *Antipater* the Edomite,
And his Son *Herod* plac'd on *Juda*'s Throne;
(Thy throne) but gold that got him puiſſant friends?
Therefore, if at great things thou would'ſt arrive,
Get Riches firſt, get Wealth, and Treaſure heap,
Not difficult, if thou hearken to me,
Riches are mine, Fortune is in my hand;
They whom I favour thrive in wealth amain,
While Vertue, Valour, Wiſdom ſit in want.

To whom thus Jeſus patiently reply'd;
Yet Wealth without theſe three is impotent,
To gain dominion or to keep it gain'd.
Witneſs thoſe ancient Empires of the Earth,
In highth of all their flowing wealth diſſolv'd:
But men endu'd with theſe, have oft attain'd
In loweſt poverty to higheſt deeds;
Gideon and *Jephtha*, and the Shepherd lad,
Whoſe off-ſpring on the Throne of *Judah* ſat
So many Ages, and ſhall yet regain
That ſeat, and reign in *Iſrael* without end.
Among the Heathen, (for throughout the World
To me is not unknown what hath been done
Worthy of Memorial) canſt thou not remember

Quintius,

Quintus, Fabricius, Curius, Regulus?
For I eſteem thoſe names of men ſo poor
Who could do mighty things, and could contemn
Riches though offer'd from the hand of Kings.
And what in me ſeems wanting, but that I
May alſo in this poverty as ſoon
Accompliſh what they did, perhaps and more?
Extol not Riches then, the toyl of Fools,
The wiſe man's cumbrance, if not ſnare, more apt
To ſlacken Vertue, and abate her edge,
Than prompt her to do aught may merit praiſe.
What if with like averſion I reject
Riches and Realms; yet not for that a Crown,
Golden in ſhew, is but a wreath of thorns,
Brings dangers, troubles, cares, and ſleepleſs nights
To him who wears the Regal Diadem,
When on his ſhoulders each man's burden lies;
For therein ſtands the Office of a King,
His Honour, Vertue, Merit and chief Praiſe,
That for the Publick all this weight he bears.
Yet he who reigns within himſelf, and rules
Paſſions, Deſires, and Fears, is more a King;
Which every wiſe and vertuous man attains:
And who attains not, ill aſpires to rule
Cities of men, or head-ſtrong multitudes,
Subject himſelf to Anarchy within,
Or lawleſs Paſſions in him which he ſerves.
But to guide Nations in the way of truth
By ſaving Doctrine, and from errour lead
To know, and knowing worſhip God aright,
Is yet more Kingly, this attracts the Soul,
Governs the inner man, the nobler part,
That other o're the body only reigns,
And oft by force, which to a generous mind

So reigning can be no ſincere delight.
Beſides to give a Kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, than to aſſume.
Riches are needleſs then, both for themſelves,
And for thy reaſon why they ſhould be ſought,
To gain a Scepter, oftteſt better miſs'd.

The End of the Second Book.

PARADISE

Paradiſe Regain'd.

BOOK. III.

SO ſpake the Son of God, and Satan ſtood
A while as mute confounded what to ſay,
What to reply, confuted and convinc't
Of his weak arguing, and fallacious drift;
At length collecting all his Serpent wiles,
With ſoothing words renew'd, him thus accoſts.

I ſee thou know'ſt what is of uſe to know,
What beſt to ſay canſt ſay, to do canſt do;
Thy actions to thy words accord, thy words
To thy large heart give utterance due, thy heart
Contains of good, wiſe, juſt, the perfect ſhape.
Should Kings and Nations from thy mouth conſult,
Thy Counſel would be as the Oracle
Urim and *Thummim*, thoſe oraculous gems
On *Aaron*'s breaſt: or tongue of Seers old
Infallible; or wert thou ſought to deeds
That might require th' array of war, thy skill
Of conduct would be ſuch, that all the world
Could not ſuſtain thy Proweſs, or ſubſiſt
In battel, though againſt thy few in arms.
Theſe God-like Vertues wherefore doſt thou hide?
Affecting private life, or more abſcure
In ſavage Wilderneſs, wherefore deprive
All Earth her wonder at thy acts, thy ſelf

The fame and glory, glory the reward
That ſole excites to high attempts the flame
Of moſt erected Spirits, moſt temper'd pure
Ætherial, who all pleaſures elſe deſpiſe,
All treaſures and all gain eſteem as droſs,
And dignities and powers all but the higheſt?
Thy years are ripe, and over-ripe, the ſon
Of *Macedonian Philip* had e're theſe
Won *Aſia* and the Throne of *Cyrus* held
At his diſpoſe, young *Scipio* had brought down
The *Carthaginian* pride, young *Pompey* quell'd
The *Pontic* King and in triumph had rode.
Yet years, and to ripe years judgment mature,
Quench not the thirſt of glory, but augment.
Great *Julius*, whom now all the world admires
The more he grew in years, the more inflam'd
With glory, wept that he had liv'd ſo long
Inglorious: But thou yet art not too late.

To whom our Saviour calmly thus reply'd.
Thou neither doſt perſwade me to ſeek wealth
For Empire's ſake, nor Empire to affect
For glories ſake by all thy argument.
For what is glory but the blaze of fame,
The peoples praiſe, if always praiſe unmixt?
And what the people but a herd confus'd,
A miſcellaneous rabble, who extol
Things vulgar, and well weigh'd, ſcarce worth the praiſe,
They praiſe and they admire they know not what;
And know not whom, but as one leads the other;
And what delight to be by ſuch extoll'd,
To live upon thier tongues and be their talk,
Of whom to be diſprais'd were no ſmall Praiſe?
His Lot who dares be ſingularly good.

Th'in-

Th'intelligent among them and the wiſe
Are few, and glory ſcarce of few is rais'd.
This is true glory and renown, when God
Looking on the Earth, with approbation marks
The Juſt Man, and divulges him through Heaven
To all his Angels, who with true Applauſe
Recount his praiſes; thus he did to *Job*,
When to extend his fame, through Heaven and Earth,
As thou to thy reproach mayſt well remember,
He ask'd thee, haſt thou ſeen my Servant *Job*?
Famous he was in Heaven, on Earth leſs known;
Where Glory is falſe Glory, attributed
To things not Glorious, men not worthy of fame.
They err who count it glorious to ſubdue
By Conqueſt far and wide, to over-run
Large Countries, and in Field great Battels win,
Great Cities by aſſault: what do theſe Worthies,
But rob and ſpoil, burn, ſlaughter, and enſlave
Peaceable Nations, neighbouring, or remote,
Made Captive, yet deſerving Freedom more
Than thoſe their Conquerours, who leave behind
Nothing but ruin whereſoe're they rove,
And all the flouriſhing works of peace deſtroy,
Then ſwell with pride, and muſt be titl'd Gods,
Great Benefactors, of Mankind, Deliverers,
Worſhipt with Temple, Prieſt and Sacrifice;
One is the ſon of *Jove*, of *Mars* the other,
Till Conquerour Death, diſcover them ſcarce Men,
Rowling in Bruitiſh Vices and deform'd,
Violent or ſhameful Death their due reward.
But if their be in glory aught of good,
It may by means far different be attain'd
Without ambition, war, or violence;
By deeds of peace, by wiſdom eminent,

By

By patience, temperance; I mention ſtill
Him whom thy wrongs with Saintly patience born,
Made famous in a Land and times obſcure;
Who names not now with honour patient *Job*?
Poor *Socrates* (who next more memorable?)
By what he taught and ſuffer'd for ſo doing,
For truth's ſake ſuffering death unjuſt, lives now
Equal in fame to proudeſt Conquerours.
Yet if for fame or glory aught be done,
Aught ſuffer'd; if young *African* for fame
His waſted Country freed from *Punic* rage,
The deed becomes unprais'd, the man at leaſt,
And loſes, though but verbal, his reward.
Shall I ſeek glory then, as vain men ſeek
Oft not deſerv'd? I ſeek not mine, but his
Who ſent me, and thereby witneſs whence I am.

To whom the Tempter murmuring thus reply'd.
Think not ſo ſlight of glory; therein leaſt
Reſembling thy great Father: he ſeeks glory,
And for his glory all things made, all things
Orders and Governs, not content in Heaven
By all his Angels glorifi'd, requires
Glory from men, from all men good or bad,
Wiſe or unwiſe, no difference, no exemption;
Above all Sacrifice, or hallow'd gift
Glory he requires, and glory he receives
Promiſcuous from all Nations, Jew, or Greek,
Or Barbarous, nor exception hath declar'd;
From us his foes pronounc't glory he exacts.

To whom our Saviour fervently reply'd.
And reaſon; ſince his word all things produc'd,
Though chiefly not for glory as prime end,

But

But to ſhew forth his goodneſs and impart
His good communicable to every ſoul
Freely; of whom what could he leſs expect
Than glory and benediction, that is thanks,
The ſlighteſt, eaſieſt, readieſt recompence
From them who could return him nothing elſe,
And not returning what would likelieſt render
Contempt inſtead, diſhonour obloquy?
Hard recompence, unſutable return
For ſo much good, ſo much beneficence.
But why ſhould man ſeek glory? who of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and ſhame?
Who for ſo many benefits receiv'd
Turn'd recreant to God, ingrate and falſe,
And ſo of all true good himſelf deſpoil'd,
Yet, ſacrilegious, to himſelf would take
That which to God alone of right belongs;
Yet ſo much bounty is in God, ſuch grace,
That who advance his glory, not their own,
Them he himſelf to glory will advance.

So ſpake the Son of God; and here again
Satan had not to anſwer, but ſtood ſtruck
With guilt of his own ſin, for he himſelf
Inſatiable of glory had loſt all,
Yet of another Plea bethought him ſoon.

Of glory, as thou wilt, ſaid he, ſo deem,
Worth or not worth their ſeeking, let it paſs:
But to a Kingdom thou art born, ordain'd
To ſit upon thy Father *David*'s Throne;
By Mothers ſide thy Father, though thy right
Be now in powerful hands, that will not part

Eaſily

Eaſily from poſſeſſion won with arms;
Judæa now and all the promis'd land
Reduc't a Province under *Roman* yoke,
Obeys *Tiberius*; nor is always rul'd
With temperate ſway; oft have they violated
The Temple, oft the Law with foul affronts,
Abominations rather, as did once
Antiochus: and think'ſt thou to regain
Thy right by ſitting ſtill, or thus retiring?
So did not *Machabeus*: he indeed
Retir'd unto the Deſart, but with arms;
And o're a mighty King ſo oft prevail'd,
That by ſtrong hand his Family obtain'd,
Though Prieſts, the Crown, and *David*'s Throne uſurp'd,
With *Modin* and her Suburbs once content.
If Kingdom move thee not, let move thee Zeal,
And duty; Zeal and duty are not ſlow;
But on Occaſion's forelock watchful wait.
They themſelves rather are occaſion beſt,
Zeal of thy Father's houſe, Duty to free
Thy Country from her Heathen ſervitude;
So ſhalt thou beſt fulfill, beſt verifie
The Prophets old, who ſung thy endleſs raign,
The happier raign the ſooner it begins,
Raign then; what can'ſt thou better do the while?

To whom our Saviour anſwer thus return'd.
All things are beſt fulfill'd in their due time,
And time there is for all things, Truth hath ſaid:
If of my raign prophetic Writ hath told,
That it ſhall never end, ſo when begin
The Father in his purpoſe hath decreed,
He in whoſe hand all times and ſeaſons roul.
What if he hath decreed that I ſhall firſt

Be try'd in humble ſtate, and things adverſe,
By tribulations, injuries, inſults,
Contempts, and ſcorns, and ſnares, and violence,
Suffering, abſtaining, quietly expecting.
Without diſtruſt or doubt, that he may know
What I can ſuffer, how obey? who beſt
Can ſuffer, beſt can do; beſt reign, who firſt
Well hath obey'd; juſt tryal e're I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlaſting Kingdom, why art thou
Solicitous, what moves thy inquiſition?
Know'ſt thou not that my riſing is thy fall,
And my promotion will be thy deſtruction?

To whom the Tempter inly rackt reply'd.
Let that come when it comes; all hope is loſt
Of my reception into grace; what worſe?
For where no hope is left, is left no fear;
If there be worſe, the expectation more
Of worſe torments me than the feeling can.
I would be at the worſt; worſt is my Port,
My harbour and my ultimate repoſe,
The end I would attain, my final good.
My Error was my error, and my crime
My crime; whatever for it ſelf condemn'd,
And will alike be puniſh'd; whether thou
Raign or raign not; though to that gentle brow
Willingly I could flie, and hope thy raign,
From that placid aſpect and meek regard,
Rather than aggravate my evil ſtate,
Would ſtand between me and thy Father's ire,
(Whoſe ire I dread more than the fire of Hell.)
A ſhelter and a kind of ſhading cool

Interpoſition, as a ſummers cloud.
If I then to the worſt that can be haſt,
Why move thy feet ſo ſlow to what is beſt,
Happieſt both to thy ſelf and all the world,
That thou who worthieſt art ſhould be their King?
Perhaps thou lingreſt in deep thoughts detain'd
Of the enterprize ſo hazardous and high;
No wonder, for though in thee be united
What of perfection can in Man be found,
Or humane nature can receive, conſider
Thy life hath yet been private, moſt part ſpent
At home, ſcarce view'd the *Galilean* Towns,
At once a year *Jeruſalem*, few Days
Short ſojourn; and what thence could'ſt thou obſerve?
The world thou haſt not ſeen, much leſs her glory,
Empires and Monarchs, and their radiant Courts,
Beſt ſchool of beſt experience, quickeſt in ſight
In all things that to greateſt Actions lead.
The wiſeſt, unexperienc't will be ever
Timorous and loth, with novice modeſty,
(As he who ſeeking Aſſes found a Kingdom)
Irreſolute, unhardy, unadventrous:
But I will bring thee where thou ſoon ſhalt quit
Thoſe rudiments, and ſee before thine eyes
The Monarchies of the Earth, their pomp and ſtate,
Sufficient introduction to inform
Thee, of thy ſelf ſo apt, in regal Arts,
And regal Myſteries; that thou may'ſt know
How beſt their oppoſition to withſtand.

With that (ſuch power was giv'n him then) he took
The Son of God up to a Mountain high.
It was a Mountain at whoſe verdant feet
A ſpacious Plain out-ſtrech'd in circuit wide

Lay

Lay pleaſant; from his ſide two rivers flow'd,
Th'one winding, th'other ſtreight and left between
Fair Champain with leſs rivers intervein'd,
Then meeting join'd their tribute to the Sea,
Fertil of corn the glebe, of oyl and wine,
With herds the paſtures throng'd, with flocks the hills,
Huge Cities and high towr'd, that well might ſeem
The ſeats of mightieſt Monarchs, and ſo large
The Proſpect was, that here and there was room
For barren deſart fountainleſs and dry.
To this high mountain top the Tempter brought
Our Saviour, and new train of words began.

Well have we ſpeeded, and o're hill and dale,
Foreſt and field, and flood, Temples and Towers
Cut ſhorter many a league; here thou behold'ſt
Aſſyria and her Empire's ancient bounds,
Araxes and the *Caſpian* lake, thence on
As far as *Indus* Eaſt, *Euphrates* Weſt,
And oft beyond; to South the *Perſian* Bay,
And inacceſſible the *Arabian* drouth:
Here *Ninevee*, of length within her wall
Several days journey, built by *Ninus* old,
Of that firſt golden Monarchy the ſeat,
And ſeat of *Salmanaſſar*, whoſe ſucceſs
Iſrael in long Captivity ſtill mourns;
There *Babylon* the wonder of all tongues,
As ancient, but rebuilt by him who twice
Judah and all thy Father *David*'s houſe
Led captive, and *Jeruſalem* laid waſte,
Till *Cyrus* ſet them free; *Perſepolis*
His City there thou ſeeſt, and *Bactra* there;
Ecbatana her ſtructure vaſt there ſhews,
And *Hecatompylos* her hundred gates,

There *Suſa* by *Choaſpes*, amber ſtream,
The drink of none but Kings; of later fame
Built by *Emathian*, or by *Parthian* hands,
The great *Seleucia*, *Nicibis*, and there
Artaxata, *Teredon*, *Teſiphon*,
Turning with eaſie eye thou may'ſt behold.
All theſe the *Parthian*, now ſome Ages paſt,
By great *Arſaces* led, who founded firſt
That Empire, under his dominion holds
From the luxurious Kings of *Antioch* won.
And juſt in time thou com'ſt to have a view
Of his great power; for now the *Parthian* King
In *Cteſiphon* hath gather'd all his Hoſt
Againſt the *Scythian*, whoſe incurſions wild
Have waſted *Sogdiana*; to her aid
He marches now in haſte; ſee, though from far,
His thouſands, in what Martial equipage
They iſſue forth, Steel Bows, and ſhafts their arms
of equal dread in flight, or in purſuit;
All Horſemen, in which fight they moſt excell;
See how in warlike Muſter they appear,
In Rhombs and wedges, and half-moons and wings.

He lookt and ſaw what numbers numberleſs
The City-gates out-pour'd, light armed Troops
In coats of Mail and Military pride;
In Mail their horſes clad, yet fleet and ſtrong,
Prauncing their riders bore, the flower and choice
Of many Provinces from bound to bound;
From *Arachoſia*, from *Gandaor* Eaſt,
And *Margiana* to the *Hircanian* cliffs
Of *Caucaſus*, and dark *Iberian* dales,
From *Atropatia* and the neighbouring plains
Of *Adiabene*, *Media*, and the South

Of

Of *Suſiana*, to *Balſara's* hav'n.
He ſaw them in their forms of battel rang'd,
How quick they wheel'd, and flying behind them ſhot
Sharp ſleet of arrowy ſhower againſt the face
Of their purſuers, and overcame by flight;
The field all iron caſt a gleaming brown,
Nor wanted clouds of foot, nor on each horn,
Cuiraſſiers all in ſteel for ſtanding fight;
Chariots or Elephants endorſt with Towers
Of Archers, nor of labouring Pioneers
A multiude with Spades and Axes arm'd
To lay hills plain, fell woods, or valleys fill,
Or where plain was raiſe hill, or overlay
With bridges Rivers proud, as with a yoke;
Mules after theſe, Camels and Dromedaries,
And Waggons fraught with Utenſils of war.
Such forces met not, nor ſo wide a Camp,
When *Agrican* with all his Northern Powers
Beſieg'd *Albracca*, as Romances tell;
The City of *Gallaphrone*, from thence to win
The faireſt of her Sex *Angelica*
His daughter, ſought by many Proweſt Knights,
Both *Paynim* and the Peers of *Charlemane*.
Such and ſo numerous was their Chivalry;
At ſight whereof the Fiend yet more preſum'd,
And to our Saviour thus his words renew'd.

That thou may'ſt know I ſeek not to engage
Thy vertue, and not every way ſecure
On no ſlight Grounds thy ſafety; hear, and mark
To what end I have brought thee hither and ſhewn
All this fair ſight; thy Kingdom though foretold
By Prophet or by Angel, unleſs thou
Endeavour, as thy Father *David* did,

Thou

Thou never ſhalt obtain; prediction ſtill
In all things, and all men, ſuppoſes means,
Without means us'd, what it predicts revokes.
But ſay thou wert poſſeſs'd of *David*'s Throne
By free conſent of all, none oppoſite,
Samaritan or *Jew*; how could'ſt thou hope
Long to enjoy it quiet and ſecure,
Between two ſuch encloſing enemies
Roman and *Parthian?* therefore one of theſe
Thou muſt make ſure thy own, the *Parthian* firſt
By my advice, as nearer and of late
Found able by invaſion to annoy
Thy Country, and captive lead away her Kings
Antigonus, and old *Hyrcanus* bound,
Maugre the *Roman*: it ſhall be my task
To render thee the *Parthian* at diſpoſe;
Chuſe which thou wilt, by conqueſt or by league.
By him thou ſhalt regain, without him not,
That which alone can truly reinſtall thee
In *David*'s royal Seat, his true Succeſſor,
Deliverance of thy Brethren, thoſe ten Tribes
Whoſe off-ſpring in his Territory yet ſerve
In *Habor*, and among the *Medes* diſperſt
Ten Sons of *Jacob*, two of *Joſeph* loſt
Thus long from *Iſrael*; ſerving as of old
Their Fathers in the land of *Egypt* ſerv'd,
This offer ſets before thee to deliver.
Theſe if from ſervitude thou ſhalt reſtore
To their inheritance, then, nor till then,
Thou on the Throne of *David* in full Glory,
From *Egypt* to *Euphrates* and beyond
Shalt raign, and *Rome* or *Cæſar* not need fear.

To whom our Saviour anſwer'd thus unmov'd.

Much

Much oſtentation vain of fleſhly arm,
And fragile arms, much inſtrument of War
Long in preparing, ſoon to nothing brought,
Before mine Eyes thou haſt ſet; and in my Ear
Vented much policy, and projects deep
Of enemies, of aids, battels and leagues,
Plauſible to the World, to me worth naught.
Means I muſt uſe thou ſay'ſt, prediction elſe
Will unpredict and fail me of the Throne:
My time I told thee, (and that time for thee
Were better fartheſt off) is not yet come;
When that comes, think not thou to find me ſlack
On my part aught endeavouring, or to need
Thy politick maxims, or that cumberſome
Luggage of War there ſhewn me, argument
Of humane weakneſs rather than of ſtrength.
My Brethren, as thou call'ſt them; thoſe ten Tribes
I muſt deliver, if I mean to raign
David's true Heir, and his full Scepter ſway
To juſt extent over all *Iſrael*'s Sons;
But whence to thee this zeal, where was it then
For *Iſrael*, or for *David*, or his Throne,
When thou ſtood'ſt up his Tempter to the pride
Of numbring *Iſrael*, which coſt the lives
Of threeſcore and ten thouſand *Iſraelites*
By three days Peſtilence? ſuch was thy zeal
To *Iſrael* then, the ſame that now to me.
As for thoſe captive Tribes, themſelves were they
Who wrought their own captivity, fell off
From God to worſhip Calves, the Deities
of *Egypt*, *Baal* next and *Aſhtaroth*,
And all the Idolatries of Heathen round,
Beſides their other worſe than heatheniſh crimes;
Nor in the land of their captivity

Hum-

Humbled themſelves or penitent beſought
The God of their Fore-fathers; but ſo dy'd
Impenitent, and left a race behind
Like to themſelves, diſtinguiſhable ſcarce
From Gentils, but by Circumciſion vain,
And God with Idols in their worſhip join'd.
Should I of theſe the liberty regard,
Who freed, as to their ancient Patrimony,
Unhumbl'd, unrepentant, unreform'd,
Headlong would follow; and to their Gods perhaps
Of *Bethel* and of *Dan?* no, let them ſerve
Their enemies, who ſerve Idols with God.
Yet he at length, time to himſelf beſt known,
Remembring *Abraham*, by ſome wond'rous call
May bring them back repentant and ſincere,
And at their paſſing cleave the *Aſſyrian* flood,
While to their native land with joy they haſte,
As the Red Sea and *Jordan* once he cleft,
When to the promis'd land their Fathers paſs'd;
To his due time and providence I leave them.

So ſpake *Iſrael*'s true King, and to the Fiend
Made anſwer meet, that made void all his wiles.
So fares it when with truth falſhood contends.

The End of the Third Book.

PARADISE

Paradiſe Regain'd.

BOOK. IV.

PErplex'd and troubl'd at his bad ſucceſs
The Tempter ſtood, nor had what to reply,
Diſcover'd in his fraud, thrown from his hope,
So oft, and the perſuaſive Rhetoric
That ſleek't his tongue, and won ſo much on *Eve*,
So little here, nay loſt; but *Eve* was *Eve*,
This far his over-match, who ſelf deceiv'd
And raſh, before-hand had no better weigh'd
The ſtrength he was to cope with, or his own:
But as a man who had been matchleſs held
In cunning, over-reach't where leaſt he thought,
To ſave his credit, and for very ſpight
Still will be tempting him who foyls him ſtill,
And never ceaſe, though to his ſhame the more;
Or as a ſwarm of flies in vintage time,
About the wine-preſs where ſweet mouſt is powr'd,
Beat off, returns as oft with humming ſound;
Or ſurging waves againſt a ſolid rock,
Though all to ſhivers daſh't, the aſſault renew,
Vain battry, and in froth or bubbles end;
So Satan, whom repulſe upon repulſe
Met ever; and to ſhameful ſilence brought,
Yet gives not o're though deſperate of ſucceſs,
And his vain importunity purſues.
He brought our Saviour to the Weſtern ſide

Of that high mountain, whence he might behold
Another plain, long, but in bredth not wide,
Waſh'd by the Southern Sea, and on the North
To equal length back'd with a ridge of hills
That ſcreen'd the fruits of th'earth and ſeats of men
From cold *Septentrion* blaſts, thence in the midſt
Divided by a river, of whoſe banks
On each ſide an Imperial City ſtood,
With Towers and Temples proudly elevate
On ſeven ſmall Hills, with Palaces adorn'd,
Porches and Theatres, Baths, Aqueducts,
Statues and Trophies, and Triumphal Arcs,
Gardens and Groves preſented to his eyes,
Above the height of Mountains interpos'd.
By what ſtrange Parallax or Optick skill
Of Viſion multiplied through Air, or Glaſs
Of Teleſcope, were curious to enquire:
And now the Tempter thus his ſilence broke.

The City which thou ſeeſt no other deem
Than great and glorious *Rome*, Queen of the Earth
So far renown'd, and with the ſpoils enricht
Of Nations; there the Capitol thou ſeeſt
Above the reſt lifting his ſtately head
On the *Tarpeian* rock, her Cittadel
Impregnable, and there Mount *Palatine*
The Imperial Palace, compaſs huge, and high
The Structure, skill of nobleſt Architects,
With gilded battlements, conſpicuous far,
Turrets and Terraſes, and glittering Spires.
Many a fair Edifice beſides, more like
Houſes of Gods (ſo well I have diſpos'd
My Aery Microſcope) thou may'ſt behold
Outſide and inſide both, pillars and roofs

Carv'd

Carv'd work, the hand of fam'd Artificers
In Cedar, Marble, Ivory or Gold.
Thence to the Gates caſt round thine eye, and ſee
What conflux iſſuing forth, or entring in,
Pretors, Proconſuls to their Provinces
Haſting or on return, in robes of State;
Lictors and rods the enſigns of their power,
Legions and Cohorts, turmes of horſe and wings:
Or Embaſſies from Regions far remote
In various habits on the *Appian* road,
Or on the *Emilian* ſome from fartheſt South,
Syene, and where the ſhadow both way falls,
Meroe Nilotic Iſle, and more to Weſt,
The Realm of *Bocchus* to the Black-moor Sea;
From the *Aſian* Kings and *Parthian* among theſe,
From *India* and the golden *Cherſoneſs*,
And utmoſt *Indian* Iſle *Taprobane*,
Duſk faces with white ſilken Turbants wreath'd:
From *Gallia*, *Gades*, and the *Britiſh* Weſt,
Germans and *Scythians*, and *Sarmatians* North
Beyond *Danubius* to the *Tauric* Pool.
All Nations now to *Rome* obedience pay,
To *Rome's* great Emperour, whoſe wide domain
In ample Territory, wealth and power,
Civility of Manners, Arts, and Arms,
And long Renown thou juſtly may'ſt prefer
Before the *Parthian*; theſe two Thrones except,
The reſt are barbarous, and ſcarce worth the ſight,
Shar'd among petty Kings too far remov'd;
Theſe having ſhewn thee, I have ſhewn thee all
The Kingdoms of the World, and all their glory.
This Emperour hath no Son, and now is old,
Old and laſcivious, and from *Rome* retir'd
To *Capreæ* an Iſland ſmall but ſtrong

On the *Campanian* ſhore, with purpoſe there
His horrid luſts in private to enjoy,
Committing to a wicked Favourite
All publick cares, and yet of him ſuſpicious,
Hated of all, and hating; with what eaſe,
Indu'd with Regal Vertues as thou art,
Appearing and beginning noble deeds,
Might'ſt thou expel this monſter from his Throne
Now made a ſtye, and in his place aſcending
A victor, people free from ſervile yoke?
And with my help thou may'ſt; to me the power
Is given, and by that right I give it thee.
Aim therefore at no leſs than all the world,
Aim at the higheſt, without the higheſt attain'd
Will be for thee no ſitting, or not long
On *David*'s Throne, be propheſi'd what will.

To whom the Son of God unmov'd reply'd.
Nor doth this grandeur and majeſtick ſhow
Of luxury, though call'd magnificence,
More than of Arms before, allure mine eye,
Much leſs my mind; though thou ſhould'ſt add to tell
Their ſumptuous gluttonies, and gorgeous feaſts
On *Cittron* tables or *Atlantic* ſtone,
(For I have alſo heard, perhaps have read)
Their wines of *Setia*, *Cales*, and *Falerne*,
Chios and *Creet*, and how they quaff in Gold,
Cryſtal and Myrrhine cups imboſs'd with Gems
And ſtuds of Pearl, to me ſhould'ſt tell who thirſt
And hunger ſtill: then Embaſſies thou ſhew'ſt
From Nations far and nigh; what honour that,
But tedious waſt of time, to ſit and hear
So many hollow complements and lies,
Outlandiſh flatteries? then proceed'ſt to talk

Of

Of the Emperour, how eaſily ſubdu'd
How glorioufly; I ſhall, thou ſay'ſt, expel
A brutiſh monſter: what if I withall
Expel a Devil who firſt made him ſuch?
Let his tormenter Conſcience find him out,
For him I was not ſent, nor yet to free
That People victor once, now vile and baſe,
Deſervedly made vaſſal, who once juſt,
Frugal, and mild, and temperate, conquer'd well,
But govern ill the Nations under yoke,
Peeling their Provinces, exhauſted all
By luſt and rapine; firſt ambitious grown
Of triumph that inſulting vanity;
Then cruel, by their ſports to blood enur'd
Of fighting beaſts, and men to beaſts expos'd,
Luxurious by their wealth, and greedier ſtill,
And from the daily Scene effeminate.
What wiſe and valiant Man would ſeek to free
Theſe thus degenerate, by themſelves enſlav'd,
Or could of inward ſlaves make outward free?
Know therefore when my ſeaſon comes to ſit
On *David's* Throne, it ſhall be like a tree,
Spreading and overſhadowing all the Earth,
Or as a ſtone that ſhall to pieces daſh
All Monarchies beſides throughout the World,
And of my Kingdom there ſhall be no end:
Means there ſhall be to this, but what the means,
Is not for thee to know, nor me to tell.

To whom the Tempter impudent repli'd.
I ſee all offers made by me how ſlight
Thou valu'ſt, becauſe offer'd, and reject'ſt:
Nothing will pleaſe the difficult and nice,
Or nothing more than ſtill to contradict:

On

On the other ſide know alſo thou, that I
On what I offer ſet as high eſteem,
Nor what I part with mean to give for naught;
All theſe which in a moment thou behold'ſt,
The Kingdoms of the World to thee I give;
For giv'n to me, I give to whom I pleaſe,
No trifle; yet with this reſerve, not elſe,
On this condition, if thou wilt fall down,
And worſhip me as thy ſuperior Lord,
Eaſily done, and hold them all of me;
For what can leſs ſo great a gift deſerve?

Whom thus our Saviour anſwer'd with diſdain,
I never lik'd thy talk, thy offers leſs,
Now both abhor, ſince thou haſt dar'd to utter
The abominable terms, impious condition;
But I endure the time, till which expir'd,
Thou haſt permiſſion on me. It is written
The firſt of all Commandments, Thou ſhalt worſhip
The Lord thy God, and only him ſhalt ſerve;
And dar'ſt thou to the Son of God propound
To worſhip thee accurſt, now more accurſt
For this attempt bolder than that on *Eve*,
And more blaſphemous? which expect to rue.
The Kingdoms of the World to thee were giv'n,
Permitted rather, and by thee uſurp't,
Other donation none thou canſt produce:
If given, by whom but by the King of Kings,
God over all Supreme? if given to thee,
By thee how fairly is the Giver now
Repaid? But gratitude in thee is loſt
Long ſince. Wert thou ſo void of fear or ſhame,
As offer them to me the Son of God,
To me my own, on ſuch abhorred pact,

That

That I fall down and worſhip thee as God?
Get thee behind me; plain thou now appear'ſt
That Evil one, Satan for ever damn'd.

To whom the Fiend with fear abaſht reply'd.
Be not ſo ſore offended, Son of God;
Though Sons of God both Angels are and Men,
If I to try whether in higher ſort
Than theſe thou bear'ſt that title, have propos'd
What both from men and Angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Nations beſides from all the quarter'd winds,
God of this world invok't and World beneath;
Who then thou art whoſe coming is foretold
To me ſo fatal, me it moſt concerns.
The tryal hath indamag'd thee no way,
Rather more honour left and more eſteem;
Me naught advantag'd, miſſing what I aim'd.
Therefore let paſs, as they are tranſitory,
The Kingdoms of this world; I ſhall no more
Adviſe thee, gain them as thou canſt, or not.
And thou thy ſelf ſeem'ſt otherwiſe inclin'd
Than to a worldly Crown, addicted more
To contemplation and profound diſpute,
As by that early action may be judg'd,
When ſlipping from thy Mother's eye thou went'ſt
Alone into the Temple; there was found
Among the graveſt Rabbies diſputant
On points and queſtions fitting *Moſes* Chair,
Teaching not taught; the childhood ſhews the man,
As morning ſhews the day. Be famous then
By wiſdom; as thy Empire muſt extend;
So let extend thy mind o're all the world,
In knowledge, all things in it comprehend,

All

All knowledge is not couch't in *Moſes* Law,
The *Pentateuch* or what the Prophets wrote,
The *Gentiles* alſo know, and write, and teach
To admiration, led by Natures light;
And with the *Gentiles* much thou muſt converſe,
Ruling them by perſuaſion as thou mean'ſt,
Without their learning how wilt thou with them,
Or they with thee hold converſation meet?
How wilt thou reaſon with them, how refute
Their Idoliſms, Traditions, Paradoxes?
Error by his own arms is beſt evinc't.
Look once more e're we leave this ſpecular Mount
Weſtward, much nearer by Southweſt, behold
Whereon the *Ægean* ſhore a City ſtands
Built nobly, pure the air, and light the ſoil,
Athens the eye of *Greece*, Mother of Arts
And Eloquence, native to famous wits
Or hoſpitable, in her ſweet receſs,
City or Suburban, ſtudious walks and ſhades;
See there the Olive Grove of *Academe*,
Plato's retirement, where the *Attic* Bird
Trills her thick warbl'd notes the ſummer long,
There flowry hill *Hymettus* with the ſound
Of Bees induſtrious murmur oft invites
To ſtudious muſing; there *Iliſſus* rouls
His whiſpering ſtream; within the walls then view
The Schools of ancient Sages; his who bred
Great *Alexander* to ſubdue the World,
Lyceum there, and painted *Stoa* next:
There thou ſhalt hear and learn the ſecret power
Of harmony in tunes and numbers hit
By voice or hand, and various-meaſur'd verſe,
Æolian charms and *Dorian Lyric* Odes,
And his who gave them breath, but higher ſung,

Blind

Blind *Meleſigenes* thence *Homer* call'd,
Whoſe Poem *Phœbus* challeng'd for his own.
Thence what the lofty grave Tragœdians taught
In *Chorus* or *Iambic*, teachers beſt
Of moral prudence, with delight receiv'd
In brief ſententious precepts while they treat
Of fate and chance, and change in human life;
High actions, and high paſſions beſt deſcribing:
Thence to the famous Orators repair,
Thoſe ancient, whoſe reſiſtleſs eloquence
Wielded at will that fierce Democratie,
Shook the Arſenal and fulmin'd over *Greece*,
To *Macedon*, and *Artaxerxes* Throne;
To ſage Philoſophy next lend thine ear,
From Heaven deſcended to the low-rooſt houſe
Of *Socrates*, ſee there his Tenement,
Whom well inſpir'd the Oracle pronounc'd
Wiſeſt of men; from whoſe mouth iſſu'd forth
Mellifluous ſtreams that water'd all the Schools
Of Academies old and new, with thoſe
Sirnam'd *Peripateticks*, and the Sect
Epicurean, and the *Stoic* ſevere;
Theſe here revolve, or, as thou lik'ſt, at home,
Till time mature thee to a Kingdom's weight;
Theſe rules will render thee a King compleat
Within thyſelf, much more with Empire joyn'd.

To whom our Saviour ſagely thus reply'd.
Think not, but that I know theſe things, or think
I know them not; not therefore am I ſhort
Of knowing what I aught; he who receives
Light from above, from the fountain of light,
No other doctrine needs, though granted true;
But theſe are falſe, or little elſe but dreams,

Conjectures, fancies, built on nothing firm.
The firſt and wiſeſt of them all profeſs'd
To know this only, that he nothing knew;
The next to fabling fell and ſmooth conceits,
A third ſort doubted all things, though plain ſence;
Others in vertue plac'd felicity,
But vertue joyn'd with riches and long life,
In corporal pleaſure he, and careleſs eaſe,
The Stoic laſt in Philoſophic pride,
By him call'd vertue; and his vertuous man,
Wiſe, perfect in himſelf, and all poſſeſſing
Equal to God, oft ſhames not to prefer,
As fearing God nor Man, contemning all
Wealth, pleaſure, pain or torment, death and life,
Which when he liſts, he leaves, or boaſts he can,
For all his tedious talk is but vain boaſt,
Or ſubtle ſhifts, conviction to evade.
Alas! what can they teach, and not miſlead;
Ignorant of themſelves, of God much more,
And how the world began, and how man fell
Degraded by himſelf, on grace depending?
Much of the Soul they talk, but all awrie,
And in themſelves ſeek vertue, and to themſelves
All glory arrogate, to God give none,
Rather accuſe him under uſual names,
Fortune and Fate, as one regardleſs quite
Of mortal things. Who therefore ſeeks in theſe
True wiſdom, finds her not, or by deluſion
Far worſe, her falſe reſemblance only meets,
An empty cloud. However many books
Wiſe men have ſaid are wearieſom; who reads
Inceſſantly, and to his reading brings not
A ſpirit and judgment equal or ſuperior,
(And what he brings, what needs he elſewhere ſeek)

Uncertain

Uncertain and unſettl'd ſtill remains,
Deep verſt in books and ſhallow in himſelf,
Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a ſpunge;
As Children gathering pibles on the ſhore.
Or if I would delight my private hours
With Muſic or with Poem, where ſo ſoon
As in our native Language can I find
That ſolace? All our Law and Story ſtrew'd
With Hymns, our Pſalms with artful terms inſcrib'd,
Our Hebrew Songs and Harps in *Babylon*,
That pleas'd ſo well our Victors ear, declare
That rather *Greece* from us theſe arts deriv'd;
Ill imitated, while they loudeſt ſing
The Vices of their Deities, and their own
In Fable, Hymn, or Song, ſo perſonating
Their Gods ridiculous, and themſelves paſt ſhame.
Remove their ſwelling Epithetes thick laid
As varniſh on a Harlots cheek, the reſt,
Thin ſown with aught of profit or delight,
Will far be found unworthy to compare
With *Sion*'s ſongs, to all true taſts excelling,
Where God is prais'd aright, and God-like men,
The Holieſt of Holies, and his Saints;
Such are from God inſpir'd, not ſuch from thee;
Unleſs where mortal vertue is expres't
By light of Nature not in all quite loſt.
Their Orators thou then extoll'ſt, as thoſe
The top of Eloquence, Statiſts indeed,
And lovers of their Country, as may ſeem;
But herein to our Prophets far beneath,
As men divinely taught, and better teaching
The ſolid rules of Civil Government
In their Majeſtic unaffected ſtile

Than all the Oratory of *Greece* and *Rome*.
In them is plaineſt taught, and eaſieſt learnt,
What makes a Nation happy, and keeps it ſo,
What ruins Kingdoms, and lays Cities flat;
Theſe only with our Law beſt form a King.

So ſpake the Son of God; but Satan now
Quite at a loſs, for all his darts were ſpent,
Thus to our Saviour with ſtern brow repli'd.

Since neither wealth, nor honour, arms nor arts,
Kingdom nor Empire pleaſes thee, nor aught
By me propos'd in life contemplative,
Or active, tended on by glory, or fame,
What doſt thou in this World? the Wilderneſs
For thee is fitteſt place, I found thee there,
And thither will return thee, yet remember
What I foretell thee, ſoon thou ſhalt have cauſe
To wiſh thou never hadſt rejected thus
Nicely or cautiouſly my offer'd aid,
Which would have ſet thee in ſhort time with eaſe
On *David*'s Throne; or Throne of all the world,
Now at full age, fulneſs of time, thy ſeaſon,
When Propheſies of thee are beſt fulfill'd.
Now contrary, if I read aught in Heaven,
Or Heav'n write aught of Fate, by what the Stars
Voluminous, or ſingle Characters,
In their Conjunction met, give me to ſpell,
Sorrows, and labours oppoſition, hate,
Attends thee, ſcorns, reproaches, injuries,
Violence and ſtripes, and laſtly cruel death,
A Kingdom they portend thee, but what Kingdom,
Real or Allegoric I diſcern not,
Nor when, eternal ſure, as without end,
Without beginning; for no date prefixt.

Directs

Directs me in the Starry Rubric ſet.

So ſaying he took (for ſtill he knew his Power
Not yet expir'd) and to the Wilderneſs
Brought back the Son of God, and left him there,
Feigning to diſappear. Darkneſs now roſe,
As day-light ſunk, and brought in lowring night
Her ſhadowy off-ſpring unſubſtantial both,
Privation meer of light and abſent day.
Our Saviour meek, and with untroubl'd mind
After his aery jaunt, though hurried ſore,
Hungry and cold betook him to his reſt,
Wherever, under ſome concourſe of ſhades
Whoſe branching arms thick intertwin'd might ſhield
From dews and damps of night his ſhelter'd head,
But ſhelter'd ſlept in vain, for at his head
The Tempter watch'd, and ſoon with ugly dreams
Diſturb'd his ſleep; and either Tropic now
'Gan thunder, and both ends of Heav'n the Clouds
From many a horrid rift abortive pour'd
Fierce rain with lightning mixt, water with fire
In ruin reconcil'd: nor ſlept the winds
Within their ſtony caves, but ruſh'd abroad
From the four hinges of the world, and fell
On the vext Wilderneſs, whoſe talleſt Pines,
Though rooted deep as high, and ſturdieſt Oaks
Bow'd their Stiff-necks, loaden with ſtormy blaſts,
Or torn up ſheer: ill waſt thou ſhrowded then,
O patient Son of God, yet only ſtoodſt
Unſhaken; nor yet ſtaid the terror there,
Infernal Ghoſts, and Helliſh Furies, round
Environ'd thee, ſome howl'd, ſome yell'd, ſome ſhriek'd,
Some bent their fiery darts, while thou
Sat'ſt unappall'd in calm and ſinleſs peace.

Thus

Thus paſs'd the night ſo foul till morning fair
Came forth with Pilgrim ſteps in amice gray;
Who with her radiant finger ſtill'd the roar
Of thunder, chas'd the clouds, and laid the winds,
And griſly Spectres which the Fiend had rais'd
To tempt the Son of God with terrors dire.
And now the Sun with more effectual beams,
Had chear'd the face of Earth, and dri'd the wet
From drooping plant, or dropping tree; the birds
Who all things now behold more freſh and green,
After a night of ſtorm ſo ruinous,
Clear'd up their choiceſt notes in buſh and ſpray
To gratulate the ſweet return of morn;
Nor yet amidſt this joy and brighteſt morn
Was abſent, after all this miſchief done,
The Prince of darkneſs, glad would alſo ſeem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were ſpent,
Rather by this his laſt affront reſolv'd,
Deſperate of better courſe, to vent his rage,
And mad deſpight to be ſo oft repell'd.
Him walking on a Sunny hill he found,
Back'd on the North and Weſt by a thick wood,
Out of the Wood he ſtarts in wonted ſhape;
And in a careleſs mood thus to him ſaid.

Fair morning yet betides thee Son of God,
After a diſmal night; I heard the rack
As Earth and Sky would mingle; but my ſelf
Was diſtant; and theſe flaws, though mortals fear them
As dangerous to the pillard frame of Heaven,
Or to the Earths dark baſis underneath,
Are to the main as inconſiderable,
And harmleſs, if not wholſom, as a ſneeze

To

To mans leſs univerſe, and ſoon are gone;
Yet as being oft-times noxious where they light
On man, beaſt, plant, waſtful and turbulent,
Like turbulencies in the affairs of men,
Over whoſe heads they rore, and ſeem to point,
They oft fore-ſignifie and threaten ill:
This Tempeſt at this Deſart moſt was bent;
Of men at thee, for only thou here dwell'ſt.
Did I not tell thee, if thou did'ſt reject
The perfect ſeaſon offer'd with my aid
To win thy deſtin'd Seat, but wilt prolong
All to the puſh of Fate, purſue thy way
Of gaining *David's* Throne no man knows when,
For both the when and how is no where told,
Thou ſhalt be what thou art ordain'd, no doubt;
For Angels have proclaim'd it, but concealing
The time and means: each act is rightlieſt done,
Not when it muſt, but when it may be beſt.
If thou obſerve not this, be ſure to find,
What I foretold thee, many a hard aſſay
Of dangers, and adverſities and pains,
E're thou of *Iſrael's* Scepter get faſt hold;
Whereof this ominous night that clos'd thee round,
So many terrors, voices, prodigies
May warn thee, as a ſure fore-going ſign.

So talk'd he, while the Son of God went on
And ſtaid not, but in brief him anſwer'd thus.

Me worſe than wet thou find'ſt not; other harm
Thoſe terrors which thou ſpeak'ſt of, did me none;
I never fear'd they could, though noiſing loud
And threatning nigh, what they can do as ſigns
Betok'ning, or ill boding, I contemn

As

As falſe portents, not ſent from God, but thee;
Who knowing I ſhall raign paſt thy preventing,
Obtrud'ſt thy offer'd aid, that I accepting
At leaſt might ſeem to hold all pow'r of thee,
Ambitious ſpirit, and wouldſt be thought my God,
And ſtorm'ſt refus'd, thinking to terrifie
Me to thy will; deſiſt, thou art diſcern'd
And toil'ſt in vain, nor me in vain moleſt.

To whom the Fiend now ſwoln with rage reply'd:
Then hear, O Son of *David*, Virgin-born;
For Son of God to me is yet in doubt,
Of the Meſſiah I have heard foretold
By all the Prophets; of thy birth at length
Announc't by *Gabriel* with the firſt I knew,
And of the Angelick Song in *Bethlehem* field,
On thy birth night, that ſung thee Saviour born,
From that time ſeldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood laſt, though yet in private bred;
Till at the Ford of *Jordan* whither all
Flock'd to the Baptiſt, I among the reſt,
Though not to be Baptiz'd, by voice from Heav'n
Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
And narrower Scrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God, which bears no ſingle ſenſe;
The Son of God, I alſo am, or was,
And if I was, I am; relation ſtands;
All men are Sons of God; yet thee I thought
In ſome reſpect far higher ſo declar'd.
Therefore I watch'd thy footſteps from that hour,
And follow'd thee ſtill on this waſt wild;

Where

Where by all beſt conjectures I collect
Thou art to be my fatal enemy.
Good reaſon then, if I before-hand ſeek
To underſtand my Adverſary, who
And what he is; his wiſdom, power, intent,
By parl, or compoſition, truce, or league
To win him, or win from him what I can.
And opportunity I here have had
To try thee, ſift thee, and confeſs have found thee
Proof againſt all temptation as a rock
Of Adamant, and as a Center, firm
To the utmoſt of meer man both wiſe and good,
Not more; for Honours, Riches, Kingdoms, Glory
Have been before contemn'd, and may agen:
Therefore to know what more thou art than man,
Worth naming Son of God by voice from Heav'n,
Another method I muſt now begin.

So ſaying he caught him up, and without wing
Of *Hippogrif* bore through the Air ſublime
Over the wilderneſs and o're the Plain;
Till underneath them fair *Jeruſalem*,
The holy City lifted high her Towers,
And higher yet the glorious Temple rear'd
Her pile, far off appearing like a Mount
Of Alabaſter, top't with Golden Spires:
There on the higheſt Pinnacle he ſet
The Son of God; and added thus in ſcorn:

There ſtand, if thou wilt ſtand; to ſtand upright
Twill ask thee skill; I to thy Father's houſe
Have brought thee, and higheſt plac't, higheſt is beſt,
Now ſhew thy Progeny; if not to ſtand,
Caſt thy ſelf down; ſafely if Son of God:
For it is written, He will give command

Concerning thee to his Angels, in their hands
They ſhall up lift thee, leſt at any time
Thou chance to daſh thy foot againſt a ſtone.

To whom thus Jeſus: alſo it is written,
Tempt not the Lord thy God, he ſaid and ſtood.
But Satan ſmitten with amazement fell
As when Earth's Son *Antæus* (to compare
Small things with greateſt) in *Iraſſa* ſtrove
With *Joves Alcides*, and oft foil'd ſtill roſe,
Receiving from his mother Earth new ſtrength,
Freſh from his fall, and fiercer grapple join'd,
Throttl'd at length in the Air, expir'd and fell;
So after many a foil the Tempter proud,
Renewing freſh aſſaults, amidſt his pride
Fell whence he ſtood to ſee his Victor fall.
And as that *Theban* Monſter that propos'd
Her riddle, and him, who ſolv'd it not, devour'd;
That once found out and ſolv'd, for grief and ſpight
Caſt her ſelf headlong from th' *Iſmenian* ſteep,
So ſtrook with dread and anguiſh fell the Fiend,
And to his crew, that ſat conſulting, brought
Joyleſs Triumphals of his hop't ſucceſs,
Ruin, and deſperation, and diſmay,
Who durſt ſo proudly tempt the Son of God.
So Satan fell, and ſtrait a fiery Globe
Of Angels on full ſail of Wing flew nigh,
Who on their plumy Vans receiv'd him ſoft
From his uneaſie ſtation, and upbore
As on a floating couch through the blithe Air,
Then in a flowry valley ſet him down
On a green bank, and ſet before him ſpred
A table of Celeſtial Food, Divine,
Ambroſial, fruits fetcht from the Tree of Life,

And

And from the Fount of Life Ambroſial drink,
That ſoon refreſh'd him wearied, and repair'd
What hunger, if aught hunger had impair'd,
Or thirſt, and as he fed, Angelic Quires
Sung Heavenly Anthems of his victory
Over Temptation, and the Tempter proud.

True Image of the Father whether thron'd
In the boſom of bliſs, and light of light
Conceiving, or remote from Heaven, enſhrin'd
In fleſhly Tabernacle, and human Form,
Wandring the Wilderneſs, whatever Place,
Habit, or ſtate, or motion, ſtill expreſſing
The Son of God, with Godlike force indu'd
Againſt th'Attempter of thy Father's Throne,
And Thief of Paradiſe; him long of old
Thou didſt debel, and down from Heav'n caſt
With all his Army, now thou haſt aveng'd
Supplanted *Adam*, and by vanquiſhing
Temptation, hath regain'd loſt Paradiſe,
And fruſtrated the conqueſt fraudulent:
He nevermore henceforth will dare ſet foot
In Paradiſe to tempt; his ſnares are broke:
For though that ſeat of earthly bliſs be fail'd,
A fairer Paradiſe is founded now
For *Adam* and his choſen Sons, whom thou
A Saviour art come down to re-inſtall.
Where they ſhall dwell ſecure, when time ſhall be
Of Tempter and Temptation without fear.
But thou, infernal Serpent, ſhall not long
Rule in the Clouds; like an Autumnal Star
Or Lightning thou ſhalt fall from Heav'n trod down
Under his feet: for proof, e're this thou feel'ſt
Thy wound, yet not thy laſt and deadlieſt wound

By

By this repulſe receiv'd, and hold'ſt in Hell
No triumph; in all her Gates *Abaddon* rues
Thy bold attempt; hereafter learn with aw
To dread the Son of God: he all unarm'd
Shall chace thee with the terror of his voice
From thy Demoniac holds, poſſeſſion foul,
Thee and thy Legions, yelling they ſhall fly,
And beg to hide them in a herd of Swine,
Leſt he command them down into the deep
Bound, and to torment ſent before their time.
Hail Son of the moſt High, Heir of both Worlds,
Queller of Satan, on thy glorious work
Now enter, and begin to ſave mankind.

Thus they the Son of God our Saviour meek
Sung Victor, and from Heavenly Feaſt refreſht
Brought on his way with joy, he unobſerv'd
Home to his Mother's houſe private return'd.

The E N D.

Samſon Agoniſtes,

A

DRAMATICK

POEM.

The Author

JOHN MILTON.

Ariſtot. Poet. Cap 6.

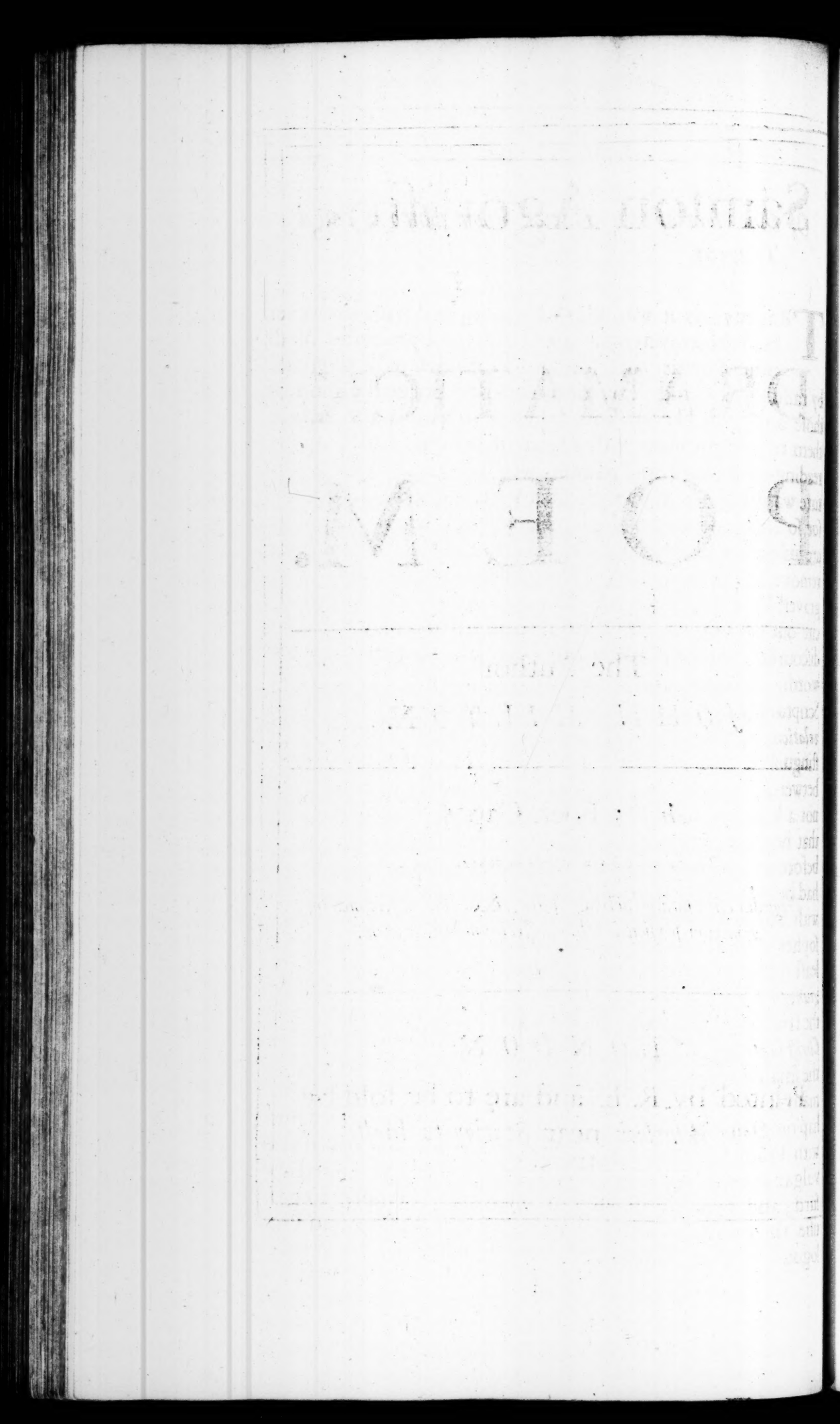
Τραγωδία μίμησις πράξεως σπουδαίας, &c.

Tragœdia eſt imitatio actionis ſeriæ, &c. Per miſericordiam & metum perficiens talium affectuum luſtrationem.

LONDON:

Printed by R. E. and are to be ſold by *John Whitlock* near *Stationers-Hall.*

MDCXCV.



Of that ſort of Dramatick Poem which is call'd Tragedy.

TRagedy, as it was anciently compos'd hath been ever held the graveſt, moraleſt, and moſt profitable of all other Poems: therefore ſaid by *Ariſtotle* to be of power by raiſing pity and fear, or terrour, to purge the mind of thoſe and ſuch like paſſions, that is, to temper and reduce them to juſt meaſure with a kind of delight, ſtirr'd up by reading or ſeeing thoſe paſſions well imitated. Nor is Nature wanting in her own effects to make good his aſſertion: for ſo in Phyſick things of melancholick hue and quality are us'd againſt melancholy, ſowr againſt ſowr, ſalt to remove ſalt humours. Hence Philoſophers and other graveſt Writers, as *Cicero*, *Plutarch* and others, frequently cite out of Tragick Poets, both to adorn and illuſtrate their diſcourſe. The Apoſtle St. *Paul* himſelf thought it not unworthy to inſert a verſe of *Euripides* into the Text of Holy Scripture, 1 *Cor.* 15. 33. and *Paræus* commenting on the *Revelation*, divides the whole Book as a Tragedy, into Acts diſtinguiſh'd each by Chorus of Heavenly Harpings and Song between. Heretofore Men in higheſt dignity have labour'd not a little to be thought able to compoſe a Tragedy. Of that honour *Dionyſius* the elder was no leſs ambitious, than before of his attaining to the tyranny. *Auguſtus Cæſar* alſo had begun his *Ajax*, but unable to pleaſe his own judgment with what he had begun, left it unfiniſht. *Seneca* the Philoſopher is by ſome thought the Authour of thoſe Tragedies (at leaſt the beſt of them) that go under that name. *Gregory Nazianzen*, a Father of the Church, thought it not unbeſeeming the ſanctity of his perſon to write a Tragedy, which is entitl'd *Chriſt ſuffering*. This is mention'd to vindicate Tragedy from the ſmall eſteem, or rather infamy, which in the account of many it undergoes at this day with other common interludes; hap'ning through the Poets errour of intermixing Comick ſtuff with Tragick ſadneſs and gravity; or introducing trivial and vulgar perſons, which by all judicious hath been counted abſurd; and brought in without diſcretion, corruply to gratifie the people. And though ancient Tragedy uſe no Prologue, yet uſing ſometimes, in caſe of ſelf-defence, or expla-

nation, that which *Martial* calls an Epiſtle; in behalf of this Tragedy coming forth after the ancient manner, much different from what among us paſſes for beſt, thus much beforehand may be Epiſtl'd; that *Chorus* is here introduc'd after the *Greek* manner, not ancient only but modern, and ſtill in uſe among the *Italians*. In the modelling therefore of this Poem, with good reaſon, the Ancients and *Italians* are rather follow'd, as of much more Authority and fame. The meaſure of Verſe us'd in the Chorus is of all ſorts, call'd by the *Greeks Monoſtrophick*, or rather *Apolelymenon*, without regard had to *Strophe*, *Antiſtrophe* or *Epod*, which were a kind of Stanza's fram'd only for the Muſick, then us'd with the Chorus that ſung; not eſſential to the Poem, and therefore not material; or being divided into Stanza's or Pauſes, they may be call'd *Allæoſtropha*. Diviſion into Act and Scene referring chiefly to the Stage (to which this work never was intended) is here omitted.

It ſuffices if the whole Drama be found not produc'd beyond the fifth Act, of the ſtyle and uniformity, and that commonly call'd the Plot, whether intricate or explicit, which is nothing indeed but ſuch œconomy, or diſpoſition of the fable as may ſtand beſt with veriſimilitude and decorum; they only will beſt judge who are not unacquainted with *Æſchylus*, *Sophocles* and *Euripides*, the three Tragick Poets unequal'd yet by any, and the beſt rule to all who endeavour to write Tragedy. The circumſcription of time wherein the whole Drama begins and ends is according to ancient rule, and beſt example, within the ſpace of 24. hours.

The Argument.

SAmſon *made Captive, Blind, and now in the priſon at* Gaza, *there to labour as in a common work-houſe, on a Feſtival day, in the general ceſſation from labour, comes forth into the open Air, to a place nigh, ſomewhat retir'd, there to ſit a while and bemoan his condition. Where he happens at length to be viſited by certain friends and equals of his Tribe, which make the Chorus, who ſeek to comfort him what they can; then by his old Father* Manoa, *who endeavours the like, and withall tells him his purpoſe to procure his liberty by ranſom; laſtly, that this Feaſt was proclaim'd by the* Philiſtins *as a day of Thanksgiving for their deliverance from the hands of* Samſon, *which yet more troubles him.* Manoa *then departs to proſecute his indeavour with the* Philiſtian *Lords for* Samſon's *redemption; who in the mean while is viſited by other perſons; and laſtly by a publick Officer to require his coming to the Feaſt before the Lords and People, to play or ſhew his ſtrength in their preſence; he at firſt refuſes, diſmiſſing the publick Officer with abſolute denial to come; at length perſuaded inwardly that this was from God, he yields to go along with him, who came now the ſecond time with great threatnings to fetch him; the Chorus yet remaining on the place,* Manoa *returns full of joyful hope, to procure e'er long his Son's deliverance: in the midſt of which diſcourſe an Hebrew comes in haſte confuſedly at firſt; and afterward more diſtinctly relating the Cataſtrophe, what* Samſon *had done to the* Philiſtins, *and by accident to himſelf; wherewith the Tragedy ends.*

The

The Perſons.

Samſon.

Manoa *the Father of* Samſon.

Dalila *his Wife.*

Harapha *of* Gath.

Publick Officer.

Meſſenger.

Chorus *of* Danites.

The Scene before the Priſon in Gaza.

SAMSON AGONISTES.

Samſ. A Little onward lend thy guiding hand
To theſe dark ſteps, a little farther on;
For yonder bank hath choice of Sun or Shade,
There I am wont to ſit, when any chance
Relieves me from my task of ſervile toil,
Daily in the common Priſon elſe enjoyn'd me,
Where I a Priſoner chain'd, ſcarce freely draw
The air impriſon'd alſo, cloſe and damp,
Unwholeſome draught: but here I feel amends,
The breath of Heav'n freſh-blowing, pure and ſweet,
With day-ſpring born; here leave me to reſpire.
This day a ſolemn Feaſt the people hold
To *Dagon* their Sea-Idol, and forbid
Laborious works, unwillingly this reſt
Their Superſtition yields me; hence with leave
Retiring from the popular noiſe, I ſeek
This unfrequented place to find ſome eaſe,
Eaſe to the body ſome, none to the mind
From reſtleſs thoughts, that like a deadly ſwarm
Of Hornets arm'd, no ſooner found alone,
But ruſh upon me thronging, and preſent
Times paſt, what once I was, and what am now.
O wherefore was my birth from Heaven foretold

Twice

Twice by an Angel; who at laſt in ſight
Of both my Parents all in flames aſcended
From off the Altar, where an Off'ring burn'd,
As in a fiery column charioting
His Godlike preſence, and from ſome great Act
Or benefit reveal'd to *Abraham*'s race?
Why was my breeding order'd and preſcrib'd
As of a perſon ſeparate to God,
Deſign'd for great exploits; if I muſt die
Betray'd, Captiv'd, and both my Eyes put out,
Made of my Enemies the ſcorn and gaze;
To grind in Brazen Fetters under task
With this Heav'n-gifted ſtrength? O glorious ſtrength
Put to the labour of a Beaſt, debas't
Lower than bondſlave! Promiſe was that I
Should *Iſrael* from *Philiſtian* yoke deliver;
Ask for this great deliverer now, and find him
Eyeleſs in *Gaza* at the Mill with ſlaves,
Himſelf in bonds under *Philiſtian* yoke;
Yet ſtay, let me not raſhly call in doubt
Divine Prediction; what if all foretold
Had been fulfill'd but through mine own default,
Whom have I to complain of but my ſelf?
Who this high gift of ſtrength committed to me,
In what part lodg'd, how eaſily bereft me,
Under the Seal of ſilence could not keep,
But weakly to a Woman muſt reveal it
O'ercome with importunity and tears.
O impotence of mind, in body ſtrong!
But what is ſtrength without a double ſhare
Of wiſdom, vaſt, unwieldy, burthenſome,
Proudly ſecure, yet liable to fall
By weakeſt ſubtilities, not made to rule,
But to ſubſerve where wiſdom bears command.

God,

God, when he gave me ſtrength, to ſhew withall
How ſlight the gift was, hung it in my Hair.
But Peace, I muſt not quarrel with the will
Of higheſt diſpenſation, which herein
Happ'ly had ends above my reach to know:
Suffices that to me ſtrength is my bane,
And proves the ſource of all my miſeries;
So many, and ſo huge, that each apart
Would ask a life to wail, but chief of all,
O loſs of ſight, of thee I moſt complain!
Blind among Enemies, O worſe than chains,
Dungeon, or beggary, derepit age!
Light the prime work of God to me is extinct,
And all her various objects of delight
Annull'd, with might in part my grief have eas'd,
Inferiour to the vileſt now become
Of man or worm; the vileſt here excel me;
They creep, yet ſee, I dark in light expos'd
To daily fraud, contempt, abuſe and wrong,
Within doors, or without, ſtill as a fool,
In power of others, never in my own;
Scarce half I ſeem to live, dead more than half.
O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total Eclipſe
Without all hope of day!
O firſt created Beam, and thou great Word,
Let there be light, and light was over all;
Why am I thus bereav'd thy prime decree?
The Sun to me is dark
And ſilent as the Moon,
When ſhe deſerts the night
Hid in her vacant interlunar cave.
Since light ſo neceſſary is to life,
And almoſt life it ſelf, if it be true

That light is in the Soul,
She all in every part; why was the ſight
To ſuch a tender ball as th' eye confin'd?
So obvious and ſo eaſie to be quench't,
And not as feeling through all parts diffus'd,
That ſhe might look at will through every pore?
Then had I not been thus exil'd from light;
As in the land of darkneſs yet in light,
To live a life half dead, a living death,
And buried; but O yet more miſerable!
My ſelf, my Sepulchre, a moving Grave,
Buried, yet not exempt
By privilege of death and burial
From worſt of other evils, pains and wrongs,
But made hereby obnoxious more
To all the miſeries of life,
Life in captivity
Among inhumane foes.
But who are theſe? for with joint pace I hear
The tread of many feet ſteering this way;
Perhaps my enemies who come to ſtare
At my affliction, and perhaps to inſult,
Their daily practice to afflict me more.

Chor. This, this is he; ſoftly a while,
Let us not break in upon him;
O change beyond report, thought or belief!
See how he lies at random, careleſly diffus'd,
With languiſh'd head unpropt,
As one paſt hope, abandon'd,
And by himſelf given over;
In ſlaviſh habit, ill-fitted weeds
O're-worn and ſoild;
Or do my eyes miſrepreſent? Can this be he,

That

That Heroick, that Renown'd,
Irreſiſtable *Samſon?* whom unarm'd
No ſtrength of man, or fierceſt wild beaſt could withſtand,
Who tore the Lion, as the Lion tears the Kid,
Ran on imbattl'd Armies clad in Iron,
And weaponleſs himſelf,
Made Arms ridiculous, uſeleſs the forgery
Of brazen Shield and Spear, the hammer'd Cuiraſs,
Chalybean temper'd ſteel, and frock of mail
Adamantean Proof;
But ſafeſt he who ſtood aloof,
When inſupportably his Foot advanc'd,
In ſcorn of their proud arms and warlike tools,
Spurn'd them to death by Troops. The bold *Aſcalonite*
Fled from his Lion ramp, old Warriors turn'd
Their plated backs under his heel;
Or grovling ſoil'd their creſted helmets in the duſt.
Then with what trivial weapon came to hand,
The Jaw of a dead Aſs, his Sword of bone,
A thouſand fore-skins fell, the flower of *Paleſtin*
In *Ramath-lechi* famous to this day:
Then by main force pull'd up, and on his ſhoulders bore
The Gates of *Azza*, Poſt, and maſſie Bar
Up to the Hill by *Hebron*, ſeat of Giants old,
No journey of a Sabbath-day, and loaded ſo;
Like whom the Gentiles feign to bear up Heav'n.
Which ſhall I firſt bewail,
Thy Bondage or loſt Sight,
Priſon within Priſon
Inſeparably dark?
Thou art become (O worſt impriſonment!)
The Dungeon of thy ſelf; thy Soul
(Which Men enjoying ſight oft without cauſe complain'd)
Impriſon'd now indeed,

In real darkneſs of the body dwells,
Shut up from outward light
To incorporate with gloomy night;
For inward light, alas!
Puts forth no viſual beam.
O mirror of our fickle ſtate,
Since man on earth unparallel'd!
The rarer thy Example ſtands,
By how much from the top of wondrous glory,
Strongeſt of mortal men,
To loweſt pitch of abject fortune thou art fall'n.
For him I reckon not in high eſtate,
Whom long deſcent of birth
Or the ſphear of fortune raiſes;
But thee whoſe ſtrength, while vertue was her mate,
Might have ſubdu'd the Earth,
Univerſally crown'd with higheſt praiſes.

Samſ. I hear the ſound of words, their ſenſe the air
Diſſolves unjointed e're it reach my ear.

Chor. He ſpake, let us draw nigh. Matcheleſs in might,
The glory late of *Iſrael,* now the grief,
We come thy friends and neighbours not unknown,
From *Eſhtaol* and *Zora*'s fruiful Vale
To viſit or bewail thee, or if better,
Counſel or conſolation we may bring,
Salve to thy ſores, apt words have power to ſwage
The tumours of a troubl'd mind,
And are as Balm to feſter'd wounds.

Samſ. Your coming, Friends, revives me, for I learn
Now of my own experience, not by talk,
How counterfeit a coin they are, who friends

Bear

Bear in their Superſcription (of the moſt
I would be underſtood) in proſperous days
They ſwarm, but in adverſe withdraw their head
Not to be found, though ſought. Ye ſee, O friends,
How many evils have enclos'd me round;
Yet that which was the worſt now leaſt afflicts me,
Blindneſs, for had I ſight, confus'd with ſhame,
How could I once look up, or heave the head,
Who like a fooliſh Pilot have ſhipwreck'd
My Veſſel truſted to me from above,
Gloriouſly rigg'd; and for a word, a tear,
Fool, have divulg'd the ſecret gift of God
To a deceitful Woman; tell me, Friends,
Am I not ſung and proverb'd for a Fool
In every ſtreet, do they not ſay, how well
Are come upon him his deſerts? yet why?
Immeaſurable ſtrength they might behold
In me, of wiſdom nothing more than mean;
This with the other ſhould, at leaſt, have pair'd,
Theſe two proportion'd ill drove me tranſverſe.

Chor. Tax not divine diſpoſal: wiſeſt Men
Have err'd, and by bad Women been deceiv'd;
And ſhall again, pretend they ne're ſo wiſe.
Deject not then ſo overmuch thy ſelf,
Who haſt of ſorrow thy full load beſides;
Yet truth to ſay, I oft have heard men wonder
Why thou ſhouldſt wed *Philiſtian* Woman rather
Than of thine own Tribe fairer, or as fair,
At leaſt of thy own Nation, and as noble.

Samſ. The firſt I ſaw at *Timna*, and ſhe pleas'd
Me, not my Parents, that I ſought to wed,
The daughter of an Infidel; they knew not

That

That what I mention'd was of God; I knew
From intimate impulſe, and therefore urg'd
The Marriage on; that by occaſion hence
I might begin *Iſrael*'s Deliverance,
The work to which I was divinely call'd.
She proving falſe, the next I took to Wife
(O that I never had! fond wiſh too late,)
Was in the Vale of *Sorec*, *Dalila*,
That ſpecious Monſter, my accompliſht ſnare.
I thought it lawful from my former Act,
And the ſame end; ſtill watching to oppreſs
Iſrael's Oppreſſours: of what now I ſuffer
She was not the prime cauſe, but I my ſelf,
Who vanquiſht with a peal of words (O weakneſs!)
Gave up my fort of ſilence to a Woman.

Chor. In ſeeking juſt occaſion to provoke
The *Philiſtine*, thy Countries Enemy,
Thou never waſt remiſs, I bear thee witneſs:
Yet *Iſrael* ſtill ſerves with all his Sons.

Samſ. That fault I take not on me, but transfer
On *Iſrael*'s Governours, and Heads of Tribes,
Who ſeeing thoſe great Acts which God had done
Singly by me againſt their Conquerours
Acknowledg'd not, or not at all conſider'd
Deliverance offer'd: I on the other ſide
Us'd no ambition to commend my deeds,
The deeds themſelves, though mute, ſpoke loud the doer;
But they perſiſted deaf, and would not ſeem
To count them things worth notice, till at length
Their Lords the *Philiſtines* with gather'd powers
Enter'd *Judea* ſeeking me, who then
Safe to the rock of *Etham* was retir'd,

Not

Not flying, but fore-caſting in what place
To ſet upon them what advantag'd beſt;
Mean while the men of *Judah* to prevent
The harraſs of their Land beſet me round;
I willingly on ſome conditions came
Into their hands, and they as gladly yield me
To the uncircumcis'd a welcome prey,
Bound with two cords; but cords to me were threds
Toucht with the flame: on their whole Hoaſt I flew
Unarm'd, and with a trivial weapon fell'd
Their choiceſt youth; they only liv'd who fled.
Had *Judah* that day join'd, or one whole Tribe,
They had by this poſſeſs'd the Towers of *Gath*,
And lorded over them whom now they ſerve;
But what more oft in Nations grown corrupt,
And by their vices brought to ſervitude,
Than to love Bondage more than Liberty,
Bondage with eaſe than ſtrenuous Liberty;
And to deſpiſe, or envy, or ſuſpect
Whom God hath of his ſpecial favour rais'd
As their Deliverer; if he ought begin,
How frequent to deſert him, and at laſt
To heap ingratitude on worthieſt deeds?

Cho. Thy words to my remembrance bring
How *Succoth* and the Fort of *Penuel*
Their great Deliverer contemn'd,
The matchleſs *Gideon* in purſuit
Of *Madian* and her vanquiſht Kings:
And how ingrateful *Ephraim*
Had dealt with *Jephtha*, who by argument,
Not worſe than by his ſhield and ſpear
Defended *Iſrael* from the *Ammonite*,
Had not his proweſs quell'd their pride

In

In that ſore battel when ſo many dy'd
Without Reprieve adjudg'd to death,
For want of well pronouncing *Shibboleth.*

Samſ. Of ſuch examples add me to the roul,
Me eaſily indeed mine may neglect,
But God's propos'd deliverance not ſo.

Chor. Juſt are the ways of God,
And juſtifiable to Men;
Unleſs there be who think not God at all,
If any be, they walk obſcure;
For of ſuch Doctrine never was there School,
But the Heart of the Fool,
And no man therein Doctour but himſelf.
Yet more there be who doubt his ways not juſt,
As to his own edicts, found contradicting,
Then give the reins to wandring thought,
Regardleſs of his Glory's diminution;
Till by their own perplexities involv'd
They ravel more, ſtill leſs reſolv'd,
But never find ſelf-ſatisfying ſolution.
As if they would confine th' interminable,
And tie him to his own preſcript,
Who made our Laws to bind us, not himſelf,
And hath full right to exempt
Whom ſo it pleaſes him by choice
From National obſtriction, without taint
Of ſin, or legal debt;
For with his own Laws he can beſt diſpenſe.
He would not elſe who never wanted means,
Nor in reſpect of the enemy juſt cauſe
To ſet his people free,
Have prompted this Heroick *Nazarite*

Againſt

Againſt his vow of ſtricteſt purity,
To ſeek in marriage that fallacious Bride,
Unclean, unchaſte.
Down Reaſon then, at leaſt vain reaſonings down,
Though Reaſon here aver
That moral verdit quits her of unclean:
Unchaſte was ſubſequent, her ſtain not his.
But ſee here comes thy reverend Sire
With careful ſtep, Locks white as down,
Old *Manoah*: adviſe
Forthwith how thou oughtſt to receive him.

Samſ. Ay me, another inward grief awak'd
With mention of that name renews th' aſſault.

Man. Brethren and men of *Dan*, for ſuch ye ſeem,
Though in this uncouth place; if old reſpect,
As I ſuppoſe, toward your once gloryed friend,
My Son now Captive, hither hath inform'd
Your younger feet, while mine caſt back with age
Came lagging after; ſay if he be here.

Chor. As ſignal now in low dejected ſtate,
As earſt in higheſt, behold him where he lies.

Man. O miſerable change! is this the man,
That invincible *Samſon*, far renown'd
The dread of *Iſrael*'s foes, who with a ſtrength
Equivalent to Angels walk'd their ſtreets,
None offering fight; who ſingle combatant
Duell'd their Armies rank'd in proud array,
Himſelf an Army, now unequal match
To ſave himſelf againſt a coward arm'd
At one ſpears length. O ever failing truſt.

In mortal ſtrength! and oh what not in man
Deceivable and vain? Nay what thing good
Pray'd for, but often proves our woe, our bane?
I pray'd for Children, and thought barrenneſs
In wedlock a reproach; I gain'd a Son,
Such a Son as all men hail'd me happy;
Who would be now a Father in my ſtead?
O wherefore did God grant me my requeſt,
And as a bleſſing with ſuch pomp adorn'd?
Why are his gifts deſirable, to tempt
Our earneſt Prayers, then given with ſolemn hand
As Graces, draw a Scorpions tail behind?
For this did th' Angel twice deſcend? for this
Ordain'd thy Nature holy, as of a Plant;
Select and Sacred, Glorious for a while,
The miracle of men; then in an hour
Enſnar'd, aſſaulted, overcome, led bound,
Thy Foes deriſion, Captive, Poor and Blind,
Into a Dungeon thruſt, to work with Slaves?
Alas, methinks whom God hath choſen once
To worthieſt deeds, if he through frailty err,
He ſhould not ſo o'rewhelm, and as a thrall
Subject him to ſo foul indignities,
Be it but for honours ſake of former deeds.

Samſ. Appoint not heavenly diſpoſition, Father,
Nothing of all theſe evils hath befall'n me
But juſtly; I my ſelf have brought them on,
Sole Author, I, ſole cauſe: if ought ſeem vile,
As vile hath been my folly, who have profain'd
The myſtery of God giv'n me under pledge
Of vow, and have betray'd it to a Woman,
A *Canaanite*, my faithleſs enemy.
This well I knew, nor was at all ſurpris'd,

But

But warn'd by oft experience: did not ſhe
Of *Timna* firſt betray me, and reveal
The ſecret wreſted from me in her height
Of Nuptial love profeſt, carrying it ſtreight
To them who had corrupted her, my Spies,
And Rivals? In this other was there found
More Faith? who alſo in her prime of love,
Spouſal embraces, vitiated with Gold,
Though offer'd only, by the ſcent conceiv'd
Her ſpurious firſt-born; Treaſon againſt me?
Thrice ſhe aſſay'd with flattering prayers and ſighs,
And amorous reproaches to win from me
My capital ſecret, in what part my ſtrength
Lay ſtor'd, in what part ſumm'd, that ſhe might know;
Thrice I deluded her, and turn'd to ſport
Her importunity, each time perceiving
How openly, and with what impudence
She purpos'd to betray me, and (which was worſe
Than undiſſembl'd hate) with what contempt
She ſought to make me Traitour to my ſelf;
Yet the fourth time, when muſtring all her wiles,
With blandiſht parlies, feminine aſſaults,
Tongue-batteries, ſhe ſurceas'd not day nor night
To ſtorm me over-watch'd, and wearied out.
At times when men ſeek moſt repoſe and reſt,
I yielded, and unlock'd her all my heart,
Who with a grain of manhood well reſolv'd
Might eaſily have ſhook off all her ſnares:
But foul effeminacy held me yok'd
Her bond-ſlave; O indignity, O blot
To Honour and Religion! ſervile mind
Rewarded well with ſervile puniſhment!
The baſe degree to which I now am fall'n,
Theſe raggs, this grinding, is not yet ſo baſe

As was my former ſervitude, ignoble,
Unmanly, ignominious, infamous,
True ſlavery, and that blindneſs worſe than this,
That ſaw not how degenerately I ſerv'd.

Man. I cannot praiſe thy Marriage choices, Son,
Rather approv'd them not; but thou didſt plead
Divine impulſion prompting how thou might'ſt
Find ſome occaſion to infeſt our Foes.
I ſtate not that; this I am ſure, our Foes
Found ſoon occaſion thereby to make thee
Their Captive, and their Triumph; thou the ſooner
Temptation found'ſt, or over-potent charms
To violate the ſacred truſt of ſilence
Depoſited within thee; which to have kept
Tacit, was in thy power: true; and thou bear'ſt
Enough, and more the burthen of that fault;
Bitterly haſt thou paid, and ſtill art paying
That rigid ſcore. A worſe thing yet remains,
This day the *Philiſtines* a popular Feaſt
Here celebrate in *Gaza*; and proclaim
Great Pomp, and Sacrifice, and Praiſes loud
To *Dagon*, as their God who hath deliver'd
Thee, *Samſon*, bound and blind into their hands,
Them out of thine, who ſlew'ſt them many a ſlain.
So *Dagon* ſhall be magnifi'd, and God,
Beſides whom is no God, compar'd with Idols,
Diſglorifi'd, blaſphem'd, and had in ſcorn
By the Idolatrous rout amidſt their wine;
Which to have come to paſs by means of thee,
Samſon, of all thy ſufferings think the heavieſt,
Of all reproach the moſt with ſhame that ever
Could have befall'n thee and thy Father's houſe.

Samſ. Father, I do acknowledge and confeſs
That I this honour, I this pomp have brought
To *Dagon*, and advanc'd his praiſes high
Among the Heathen round; to God have brought
Diſhonour, obloquy, and op't the mouths
Of Idoliſts, and Atheiſts; have brought ſcandal
To *Iſrael*, diffidence of God, and doubt
In feeble hearts, propenſe enough before
To waver, or fall off and joyn with Idols;
Which is my chief affliction, ſhame and ſorrow,
The anguiſh of my Soul, that ſuffers not
Mine eye to harbour ſleep, or thoughts to reſt.
This only hope relieves me, that the ſtrife
With me hath end; all the conteſt is now
'Twixt God and *Dagon*; *Dagon* hath preſum'd,
Me overthrown, to enter liſts with God,
His Deity comparing and preferring
Before the God of *Abraham*. He, be ſure,
Will not connive, or linger, thus provok'd,
But will ariſe and his great Name aſſert:
Dagon muſt ſtoop, and ſhall e'er long receive
Such a diſcomfit, as ſhall quite deſpoil him
Of all theſe boaſted Trophies won on me,
And with confuſion blank his Worſhippers.

Man. With cauſe this hope relieves thee, and theſe words
I as a Prophecy receive: for God,
Nothing more certain, will not long defer
To vindicate the glory of his Name
Againſt all competition, nor will long
Endure it, doubtful whether God be Lord,
Or *Dagon*. But for thee what ſhall be done?
Thou muſt not in the mean while here forgot

Lie

Lie in this miſerable loathſome plight
Neglected. I already have made way
To ſome *Philiſtian* Lords, with whom to treat
About thy ranſome: well they may by this
Have ſatisfi'd their utmoſt of revenge
By pains and ſlaveries, worſe than death inflicted
On thee who now no more canſt do them harm.

Samſ. Spare that propoſal, Father, ſpare the trouble
Of that ſolicitation; let me here,
As I deſerve, pay on my puniſhment;
And expiate, if poſſible, my crime,
Shameful garrulity. To have reveal'd
Secrets of men, the Secrets of a friend,
How heinous had the fact been, how deſerving
Contempt, and ſcorn of all, to be excluded
All friendſhip, and avoided as a blab,
The mark of fool ſet on his front?
But I God's counſel have not kept, his holy ſecret
Preſumptuouſly have publiſh'd, impiouſly,
Weakly at leaſt, and ſhamefully: A ſin
That *Gentiles* in their Parables condemn
To their abyſs and horrid pains confin'd.

Man. Be penitent and for thy fault contrite,
But act not in thy own affliction, Son;
Repent the ſin, but if the puniſhment
Thou canſt avoid, ſelf-preſervation bids;
Or th' execution leave to high diſpoſal,
And let another hand, not thine, exact
Thy penal forfeit from thy ſelf; perhaps
God will relent, and quit thee all his debt;
Who ever more approves and more accepts
(Beſt pleas'd with humble and filial ſubmiſſion)

Him

Him who imploring mercy ſues for life,
Than who ſelf-rigorous chuſes death as due;
Which argues over-juſt, and ſelf-diſpleas'd
For ſelf-offence, more than for God offended.
Reject not then what offer'd means, who knows
But God hath ſet before us, to return thee
Home to thy countrey and his Sacred houſe,
Where thou mayſt bring thy off'rings, to avert
His farther ire, with prayers and vows renew'd.

Samſ. His pardon I implore; but as for life,
To what end ſhould I ſeek it? when in ſtrength
All mortals I excell'd, and great in hopes
With youthful courage and magnanimous thoughts
Of birth from Heav'n foretold and high exploits,
Full of divine inſtinct, after ſome proof
Of Acts indeed heroick, far beyond
The Sons of *Anack*, famous now and blaz'd,
Fearleſs of danger, like a petty God
I walk'd about admir'd of all and dreaded
On hoſtile ground, none daring my affront.
Then ſwoll'n with pride into the ſnare I fell
Of fair fallacious looks, venereal trains,
Soften'd with pleaſure and voluptuous life;
At length to lay my head and hollow pledge
Of all my ſtrength in the laſcivious lap
Of a deceitful Concubine who ſhore me
Like a tame Weither, all my pretious fleece,
Then turn'd me out ridiculous, deſpoil'd,
Shaven, and diſarm'd among mine enemies.

Chor.

Chor. Deſire of wine and all delicious drinks
Which many a famous Warriour overturns,
Thou couldſt repreſs, nor did the dancing Ruby
Sparkling, out-pour'd, the flavour or the ſmell,
Or taſte that cheers the Hearts of Gods or Men,
Allure thee from the cool Cryſtalline ſtream.

Samſ. Where-ever fountain or freſh current flow'd
Againſt the Eaſtern ray, tranſlucent, pure,
With touch ætherial of Heav'ns fiery rod
I drank, from the clear milky juice allaying
Thirſt, and refreſht; nor envy'd them the grape
Whoſe heads that turbulent liquour fills with fumes.

Chor. O madneſs, to think uſe of ſtrongeſt wines
And ſtrongeſt drinks our chief ſupport of health,
When God with theſe forbidd'n made choice to rear
His mighty Champion, ſtrong above compare,
Whoſe drink was only from the liquid brook.

Samſ. But what avail'd this temperance, not complete
Againſt another object more enticing?
What boots it at one gate to make defence,
And at another to let in the Foe
Effeminately vanquiſh'd? by which means,
Now blind, diſheartn'd, ſham'd, diſhonour'd, quell'd,
To what can I be uſeful, wherein ſerve
My Nation, and the work from Heav'n impos'd,
But to ſit idle on the houſhold hearth,
A burdenous drone; to viſitants a gaze,
Or pitied object, theſe redundant locks
Robuſtious to no purpoſe cluſtring down,
Vain monument of ſtrength; till length of years

And

And ſedentary numneſs craze my limbs
To a contemptible old age obſcure.
Here rather let me drudge and earn my bread,
Till vermin or the draff of ſervile food
Conſume me, and oft invocated death
Haſt'n the welcome end of all my pains.

Man. Wilt thou then ſerve the *Philiſtines* with that gift
Which was expreſly giv'n thee to annoy them?
Better at home lie Bed-rid, not only idle,
Inglorious, unimploy'd, with age out-worn.
But God who caus'd a Fountain at thy prayer
From the dry ground to ſpring, thy thirſt to allay
After the brunt of Battel, can as eaſie
Cauſe light again within thy eyes to ſpring,
Wherewith to ſerve him better than thou haſt;
And I perſwade me ſo; why elſe this ſtrength
Miraculous yet remaining in thoſe locks?
His might continues in thee not for naught,
Nor ſhall his wondrous gifts be fruſtrate thus.

Samſ. All otherwiſe to me my thoughts portend,
That theſe dark Orbs no more ſhall treat with light,
Nor th' other light of life continue long,
But yield to double darkneſs nigh at hand:
So much I feel my genial Spirits droop,
My hopes all flat, Nature within me ſeems
In all her functions weary of her ſelf;
My Race of Glory run, and race of ſhame,
And I ſhall ſhortly be with them that reſt.

Man. Believe not theſe ſuggeſtions which proceed
From anguiſh of the mind and humours black,
That mingle with thy fancy. I however

Muſt not omit a Father's timely care
To proſecute the means of thy deliverance
By ranſome, or how elſe: mean while be calm,
And healing words from theſe thy friends admit.

Samſ. O that torment ſhould not be confin'd
To the bodies wounds and ſores,
With maladies innumerable
In heart, head, breaſt and reins;
But muſt ſecret paſſage find
To th' inmoſt mind
There exerciſe all his fierce accidents,
And on her pureſt ſpirits prey,
As on entrails, joints and limbs
With anſwerable pains, but more intenſe,
Though void of corporal ſenſe.
My griefs not only pain me
As a lingring diſeaſe,
But finding no redreſs, ferment and rage,
Nor leſs than wounds immedicable,
Rankle, and feſter, and gangrene,
To black mortification.
Thoughts my Tormenters arm'd with deadly ſtings
Mangle my apprehenſive tendereſt parts,
Exaſperate, exculcerate, and raiſe
Dire inflammation which no cooling herb
Or medicinal liquor can aſſwage,
Nor breath of Vernal Air from ſnowy *Alp.*
Sleep hath forſook and given me o'er
To death's benumming Opium as my only cure;
Thence faintings, ſwounings of deſpair,
And ſenſe of Heav'ns deſertion.
I was his nurſling once, and choice delight,
His deſtin'd from the womb,

Pro-

Promis'd by Heavenly meſſage twice deſcending,
Under his ſpecial eye
Abſtemious I grew up and thriv'd amain;
He led me on to mightieſt deeds
Above the nerve of mortal arm
Againſt the uncircumcis'd, our enemies.
But now hath caſt me off as never known,
And to thoſe cruel enemies,
Whom I by his appointment had provok'd,
Left me all helpleſs with th' irreparable loſs
Of ſight, reſerv'd alive to be repeated
The ſubject of their cruelty or ſcorn.
Nor am I in the liſt of them that hope;
Hopeleſs are all my evils, all remedileſs;
This one Prayer yet remains, might I be heard,
No long petition, ſpeedy death,
The cloſe of all my miſeries, and the balm.

Chor. Many are the Sayings of the Wiſe
In ancient and in modern books enroll'd;
Extolling Patience as the trueſt fortitude;
And to the bearing well of all calamities,
All chances incident to man's frail life.
Conſolatories writ
With ſtudied argument, and much perſwaſion ſought
Lenient of grief and anxious thought,
But to th' afflicted in his pangs their ſound
Little prevails, or rather ſeems a tune,
Harſh, and of diſſonant mood from his complaint,
Unleſs he feel within
Some ſource of conſolation from above;
Secret refreſhings, that repair his ſtrength,
And fainting ſpirits uphold.

God of our Fathers, what is man!
That thou towards him with hand ſo various,
Or might I ſay contrarious,
Temper'ſt thy providence through his ſhort courſe,
Not ev'nly, as thou rul'ſt
The Angelick orders and inferiour creatures mute,
Irrational and brute.
Nor do I Name of men the common rout,
That wandring looſe about,
Grow up and Periſh, as the ſummer flie,
Heads without name no more remembred,
But ſuch as thou haſt ſolemnly elected,
With gifts and graces eminently adorn'd,
To ſome great work, thy glory,
And peoples ſafety, which in part they effect:
Yet toward theſe thus dignifi'd, thou oft
Amidſt their height of noon,
Changeſt thy countenance, and thy hand with no regard
Of higheſt favours paſt
From thee on them, or them to thee of ſervice.
Nor only doſt degrade them, or remit
To life obſcur'd, which were a fair diſmiſſion,
But throw'ſt them lower than thou didſt exalt them high,
Unſeemly falls in humane eye,
Too grievous for the treſpaſs or omiſſion,
Oft leav'ſt them to the hoſtile ſword
Of Heathen and prophane, their Carcaſſes
To dogs and fowls a prey, or elſe captiv'd:
Or to the unjuſt tribunals, under change of times,
And condemnation of the ingrateful multitude.
If theſe they ſcape, perhaps in poverty
With ſickneſs and diſeaſe thou bow'ſt them down,
Painful diſeaſes and deform'd,
In crude old age:

Though not diſordinate, yet cauſeleſs ſuff'ring
The puniſhment of diſſolute days, in fine,
Juſt or unjuſt, alike ſeem miſerable,
For oft alike, both come to evil end.
So deal not with this once thy glorious Champion,
The Image of thy ſtrength and mighty Miniſter.
What do I beg? how haſt thou dealt already?
Behold him in his ſtate calamitous, and turn
His labours, for thou canſt, to peaceful end.
But who is this, what thing of Sea or Land?
Female of ſex it ſeems,
That ſo bedeckt, ornate, and gay,
Comes this way ſailing
Like a ſtately Ship
Of *Tarſus*, bound for th' Iſles
Of *Javan* or *Gadier*
With all her bravery on, and tackle trim,
Sails fill'd, and ſtreamers waving,
Courted by all the winds that hold them play,
An Amber ſcent of odorous perfume
Her harbinger, a damſel train behind;
Some rich *Philiſtian* Matron ſhe may ſeem,
And now at nearer view, no other certain
Than *Dalila* thy Wife.

Samſ. My Wife, my Trayt'reſs, let her not come near me.

Cho. Yet on ſhe moves, now ſtands and eyes thee fix'd,
About t'have ſpoke, but now, with head declin'd,
Like a fair flower ſurcharg'd with dew, ſhe weeps
And words addreſt ſeem into tears diſſolv'd,
Wetting the borders of her ſilk'n veil:
But now again ſhe makes addreſs to ſpeak.

Dal. With doubtful feet and wavering reſolution
I came, ſtill dreading thy diſpleaſure, *Samſon*,
Which to have merited, without excuſe,
I cannot but acknowledge; yet if tears
May expiate (though the fact more evil drew
In the perverſe event than I foreſaw)
My penance hath not ſlackn'd, though my pardon
No way aſſur'd. But conjugal affection
Prevailing over fear, and timorous doubt
Hath led me on deſirous to behold
Once more thy face, and know of thy eſtate.
If aught in my ability may ſerve
To light'n what thou ſuffer'ſt, and appeaſe
Thy mind with what amends is in my power,
Though late, yet in ſome part to recompence
My raſh, but more unfortunate miſdeed.

Samſ. Out, out *Hyæna*; theſe are thy wonted arts,
And arts of every woman falſe like thee,
To break all faith, all vows, deceive, betray,
Then as repentant to ſubmit, beſeech,
And reconcilement move with feign'd remorſe,
Confeſs, and promiſe wonders in her change,
Not truly penitent, but chief to try
Her husband, how far urg'd his patience bears,
His vertue or weakneſs which way to aſſail:
Then with more cautious and inſtructed skill
Again tranſgreſſes, and again ſubmits;
That wiſeſt and beſt men full oft beguil'd,
With goodneſs principl'd not to reject
The penitent, but ever to forgive,
Are drawn to wear out miſerable days,
Entangl'd with a poyſnous boſome ſnake,

If not by quick deſtruction ſoon cut off
As I by thee, to Ages an example.

Dal. Yet hear me, *Samſon*; not that I endeavour
To leſſen or extenuate my offence,
But that on th' other ſide if it be weigh'd
By it ſelf, with aggravations not ſurcharg'd,
Or elſe with juſt allowance counterpois'd,
I may, if poſſible, thy pardon find
The eaſier towards me, or thy hatred leſs.
Firſt granting, as I do, it was a weakneſs
In me, but incident to all our ſex,
Curioſity, inquiſitive, importune
Of ſecrets, then with like infirmity
To publiſh them, both common female faults:
Was it not weakneſs alſo to make known
For importunity, that is, for naught,
Wherein conſiſted all thy ſtrength and ſafety?
To what I did thou ſhew'dſt me firſt the way.
But I to enemies reveal'd, and ſhould not.
Nor ſhould'ſt thou have truſted that to woman's frailty:
Ere I to thee, thou to thy ſelf waſt cruel.
Let weakneſs then with weakneſs come to parl
So near related, or the ſame of kind,
Thine forgive mine; that men may cenſure thine
The gentler, if ſeverely thou exact not
More ſtrength from me, than in thy ſelf was found.
And what if Love, which thou interpret'ſt hate,
The jealouſie of Love, powerful of ſway
In humane hearts, nor leſs in mine towards thee,
Caus'd what I did? I ſaw thee mutable
Of fancy, fear'd leſt one day thou would'ſt leave me
As her at *Timna*, ſought by all means therefore
How to endear, and hold thee to me firmeſt:

No

No better way I ſaw than by importuning
To learn thy ſecrets, get into my power
Thy key of ſtrength and ſafety: thou wilt ſay,
Why then reveal'd? I was aſſur'd by thoſe
Who tempted me, that nothing was deſign'd
Againſt thee but ſafe cuſtody, and hold:
That made for me, I knew that liberty
Would draw thee forth to perilous enterpriſes,
While I at home ſate full of cares and fears
Wailing thy abſence in my widow'd bed;
Here I ſhould ſtill enjoy thee day and night
Mine and Love's priſoner, not the *Philiſtines*,
Whole to my ſelf, unhazarded abroad,
Fearleſs at home of partners in my love.
Theſe reaſons in Love's law have paſt for good,
Though fond and reaſonleſs to ſome perhaps,
And Love hath oft, well meaning, wrought much wo,
Yet always pity or pardon hath obtain'd.
Be not unlike all others, not auſtere
As thou art ſtrong, inflexible as ſteel.
If thou in ſtrength all mortals doſt exceed,
In uncompaſſionate anger do not ſo.

Sam. How cunningly the Sorſereſs diſplays
Her own tranſgreſſions, to upbraid me mine?
That malice not repentance brought thee hither,
By this appears: I gave, thou ſay'ſt, th' example,
I led the way, bitter reproach, but true,
I to my ſelf was falſe e're thou to me,
Such pardon therefore as I give my folly,
Take to thy wicked deed: which when thou ſeeſt
Impartial, ſelf-ſevere, inexorable,
Thou wilt renounce thy ſeeking, and much rather
Confeſs it feign'd, weakneſs is thy excuſe,

And

And I believe it, weakneſs to reſiſt
Philiſtian gold: if weakneſs may excuſe,
What Murtherer, what Traytor, Paricide,
Inceſtuous, Sacrilegious, but may plead it?
All wickedneſs is weakneſs: that plea therefore
With God or Man will gain thee no remiſſion.
But Love conſtrain'd thee; call it furious rage
To ſatisfie thy luſt: Love ſeeks to have Love,
My love how couldſt thou hope, who took'ſt the way
To raiſe in me inexpiable hate,
Knowing, as needs I muſt, by thee betray'd?
In vain thou ſtriv'ſt to cover ſhame with ſhame,
Or by evaſions thy crime uncover'ſt more.

Dal. Since thou determin'ſt weakneſs for no plea
In man or woman, though to thy own condemning
Hear what aſſaults I had, what ſnares beſides,
What ſieges girt me round, e'er I conſented;
Which might have aw'd the beſt reſolv'd of Men,
The conſtanteſt, to have yielded without blame.
It was not Gold, as to my charge thou lay'ſt,
That wrought with me: thou know'ſt the Magiſtrates
And Princes of my countrey came in perſon,
Solicited, commanded, threatn'd, urg'd,
Adjur'd by all the bonds of civil Duty
And of Religion, preſs'd how juſt it was
How honourable, how glorious to entrap
A common enemy, who had deſtroy'd
Such numbers of our Nation: and the Prieſt
Was not behind, but ever at my ear,
Preaching how meritorious with the Gods
It would be to enſnare an irreligious
Diſhonourer of *Dagon*: what had I
To oppoſe againſt ſuch powerful Arguments?

Only my love of thee held long debate;
And combated in ſilence all theſe reaſons
With hard conteſt: at length that grounded maxim
So rife and celebrated in the mouths
Of wiſeſt men; that to the publick good
Private reſpects muſt yield; with grave authority
Took full poſſeſſion of me and prevail'd;
Vertue, as I thought, truth, duty ſo enjoyning.

Samſ. I thought where all thy circling wiles would end;
In feign'd Religion, ſmooth hypocriſie.
But had thy love, ſtill odiouſly pretended,
Been, as it ought, ſincere, it would have taught thee
Far other reaſonings, brought forth other deeds.
I before all the daughters of my Tribe
And of my Nation choſe thee from among
My enemies, lov'd thee, as too well thou knew'ſt,
Too well, unboſom'd all my ſecrets to thee,
Not out of levity, but over-powr'd
By thy requeſt, who could deny thee nothing;
Yet now am judg'd an enemy. Why then
Didſt thou at firſt receive me for thy Husband?
Then, as ſince then, thy Countries foe profeſt:
Being once a Wife, for me thou waſt to leave
Parents and country; nor was I their ſubject,
Nor under their protection but my own,
Thou mine, not theirs: if aught againſt my life
Thy Country ſought of thee, it ſought unjuſtly,
Againſt the law of nature, law of nations,
No more thy Country, but an impious crew
Of men conſpiring to uphold their ſtate
By worſe than hoſtile deeds, violating the ends
For which our Country is a name ſo dear;
Not therefore to be obey'd. But zeal mov'd thee;

To

To pleaſe thy Gods thou didſt it; Gods unable
To acquit themſelves and proſecute their Foes
But by ungodly deeds, the contradiction
Of their own Deity, Gods cannot be:
Leſs therefore to be pleas'd, obey'd, or fear'd,
Theſe falſe pretexts and varniſh'd colours failing,
Bare in thy guilt how foul muſt thou appear?

Dal. In argument with Men a Woman ever
Goes by the worſe, whatever be her cauſe.

Samſ. For want of words no doubt, or lack of breath,
Witneſs when I was worried with thy peals.

Dal. I was a fool, too raſh, and quite miſtaken
In what I thought would have ſucceeded beſt.
Let me obtain forgiveneſs of thee, *Samſon*,
Afford me place to ſhew what recompence
Towards thee I intend for what I have miſdone,
Miſguided; only what remains paſt cure
Bear not too ſenſibly, nor ſtill inſiſt
To afflict thy ſelf in vain: though ſight be loſt,
Life yet hath many ſolaces, enjoy'd
Where other ſenſes want not their delights
At home in leiſure and domeſtick eaſe,
Exempt from many a care and chance to which
Eye-ſight expoſes daily men abroad.
I to the Lords will intercede, not doubting
Their favourable ear, that I may fetch thee
From forth this loathſome priſon-Houſe, to abide
With me, where my redoubl'd love and care
With nurſing diligence, to me glad office,
May ever tend about thee to old age
With all things grateful chear'd, and ſo ſupply'd,

That what by me thou haſt loſt thou leaſt ſhalt miſs.

Samſ. No, no, of my condition take no care;
It fits not; thou and I long ſince are twain;
Nor think me ſo unwary or accurſt
To bring my feet again into the ſnare
Where once I have been caught; I know thy trains
Though dearly to my coſt, thy ginns, and toyls;
Thy fair enchanted cup, and warbling charms
No more on me have power, their force is null'd,
So much of Adders wiſdom I have learnt
To fence my ear againſt thy Sorceries.
If in my flower of youth and ſtrength, when all men
Lov'd, honour'd, fear'd me, thou alone couldſt hate me
Thy Husband, ſlight me, ſell me, and forgo me;
How wouldſt thou uſe me now, blind, and thereby
Deceivable, in moſt things as a Child
Helpleſs, thence eaſily contemn'd, and ſcorn'd,
And laſt neglected? How wouldſt thou inſult
When I muſt live uxorious to thy will
In perfect thraldom, how again betray me,
Bearing my words and doings to the Lords
To gloſs upon, and cenſuring, frown or ſmile?
This Gaol I count the Houſe of Liberty
To thine, whoſe doors my feet ſhall never enter.

Dal. Let me approach at leaſt, and touch thy hand.

Samſ. Not for thy life, leſt fierce remembrance wake
My ſudden rage to tear thee joint by joint.
At diſtance I forgive thee, go with that;
Bewail thy falſhood, and the pious works
It hath brought forth to make thee memorable
Among illuſtrious Women, faithful Wives:

Cheriſh

Cheriſh thy haſtn'd widowhood with the gold
Of Matrimonial treaſon: ſo farewell.

Dal. I ſee thou art implacable, more deaf
To prayers than winds and ſeas, yet winds to ſeas
Are reconcil'd at length, and ſea to ſhore:
Thy anger unappeaſable, ſtill rages,
Eternal Tempeſt never to be calm'd.
Why do I humble thus my ſelf, and ſuing
For peace, reap nothing but repulſe and hate?
Bid go with evil omen and the brand
Of infamy upon my name denounc'd?
To mix with thy concernments I deſiſt
Henceforth, nor too much diſapprove my own.
Fame if not double-fac'd is double-mouth'd,
And with contrary blaſt proclaims moſt deeds,
On both his Wings, one black, th' other white,
Bears greateſt names in his wild aerie flight.
My name perhaps among the Circumcis'd
In *Dan*, in *Judah*, and the bordering Tribes,
To all poſterity may ſtand defam'd,
With malediction mention'd, and the blot
Of falſhood moſt unconjugal traduc'd.
But in my Country where I moſt deſire,
In *Ecron*, *Gaza*, *Aſdod*, and in *Gath*
I ſhall be nam'd among the famouſeſt
Of Women, ſung at ſolemn feſtivals,
Living and dead recorded, who to ſave
Her country from a fierce deſtroyer, choſe
Above the faith of wedlock-bands, my tomb
With odours viſited and annual flowers.
Not leſs renown'd than in Mount *Ephraim*,
Jael, who with inhoſpitable guile
Smote *Siſera* ſleeping through the Temples nail'd.

Nor

Nor ſhall I count it heinous to enjoy
The publick marks of honour and reward
Conferr'd upon me, for the piety
Which to my Country I was judg'd to have ſhewn.
At this who ever envies or repines,
I leave him to his lot, and like my own.

Chor. She's gone, a manifeſt Serpent by her ſting
Diſcover'd in the end, till now conceal'd.

Samſ. So let her go, God ſent her to debaſe me,
And aggravate my folly, who committed
To ſuch a viper his moſt ſacred truſt
Of ſecreſie, my ſafety, and my life.

Chor. Yet beauty, though injurious, hath ſtrange power,
After offence returning, to regain
Love once poſſeſt, nor can be eaſily
Repulſt, without much inward paſſion felt
And ſecret ſting of amorous remorſe.

Samſ. Love quarrels oft in pleaſing concord end.
Not wedlock-treachery endangering life.

Chor. It is not vertue, wiſdom, valour, wit,
Strength, comlineſs of ſhape, or ampleſt merit
That Woman's love can win or long inherit;
But what it is, hard is to ſay,
Harder to hit,
(Which way ſoever Men refer it)
Much like thy riddle, *Samſon*, in one day
Or ſeven, though one ſhould muſing ſit;
If any of theſe or all, the *Timnian* Bride
Had not ſo ſoon preferr'd

Thy

Thy Paranymph, worthleſs to thee compar'd
Succeſſour in thy Bed,
Nor both ſo looſly diſally'd
Their nuptials, nor this laſt ſo treacherouſly
Had ſhorn the fatal Harveſt of thy Head.
Is it for that ſuch outward ornament
Was laviſh'd on their Sex, that inward gifts
Were left for haſte unfiniſh'd, judgment ſcant,
Capacity not rais'd to apprehend
Or value what is beſt
In choice, but oftеſt to affect the wrong?
Or was too much of ſelf-love mixt,
Of conſtancy no root infix'd,
That either they love nothing, or not long?
What e'er it be, to wiſeſt Men and beſt
Seeming at firſt all heavenly under Virgin Veil,
Soft, modeſt, meek, demure,
Once joyn'd, the contrary ſhe proves, a Thorn
Inteſtine, far within defenſive arms
A cleaving miſchief, in his way to vertue
Adverſe and turbulent, or by her charms
Draws him awry enſlav'd
With dotage, and his ſenſe deprav'd
To folly and ſhameful deeds which ruine ends.
What Pilot ſo expert but needs muſt wreck
Embarqu'd with ſuch a Stears-mate at the Helm?
Favour'd of Heav'n who finds
One vertuous rarely found,
That in domeſtick good combines:
Happy that houſe! his way to peace is ſmooth:
But Vertue which breaks through all oppoſition,
And all temptation can remove,
Moſt ſhines and moſt is acceptable above.

There-

Therefore God's univerſal Law
Gave to the Man deſpotick power
Over his Female in due awe,
Nor from that right to part an hour,
Smile ſhe or lowre:
So ſhall he leaſt confuſion draw
On his whole life, not ſway'd
By female uſurpation, or diſmay'd.
But had we beſt retire, I ſee a ſtorm?

Samſ. Fair days have oft contracted wind and rain.

Chor. But this another kind of tempeſt brings.

Samſ. Be leſs abſtruſe, my riddling days are paſt.

Chor. Look now for no inchanting voice, nor fear
The bait of honied words; a rougher tongue
Draws hitherward, I know him by his ſtride,
The Giant *Harapha* of *Gath*, his look
Haughty as is his pile high-built and proud.
Comes he in peace? what wind hath blown him hither?
I leſs conjecture than when firſt I ſaw
The ſumptuous *Dalila* floating this way:
His habit carries peace, his brow defiance.

Samſ. Or peace or not, alike to me he comes

Chor. His fraught we ſoon ſhall know, he now arrives.

Har. I come not, *Samſon*, to condole thy chance,
As theſe perhaps, yet wiſh it had not been,
Though for no friendly intent. I am of *Gath*,
Men call me *Harapha*, of ſtock renown'd

As

As *Og* or *Anack* and the *Emims* old
That *Kariathaim* held, thou know'ſt me now
If thou at all art known. Much I have heard
Of thy prodigious might and feats perform'd
Incredible to me, in this diſpleas'd,
That I was never preſent on the place
Of thoſe encounters, where we might have try'd
Each others force in camp or liſted field:
And now am come to ſee of whom ſuch noiſe
Hath walk'd about, and each limb to ſurvey,
If thy appearance anſwer loud report.

Samſ. The way to know were not to ſee but taſte.

Har. Doſt thou already ſingle me? I thought
Gieves and the Mill had tam'd thee. O that fortune
Had brought me to the field where thou art fam'd
To have wrought ſuch wonders with an Aſſes Jaw;
I ſhould have forc'd thee ſoon wiſh other arms,
Or left thy carcaſs where the Aſs lay thrown:
So had the glory of Proweſs been recover'd
To *Paleſtine*, won by a *Philiſtine*
From the unforeskin'd race, of whom thou bear'ſt
The higheſt name for valiant Acts, that honour
Certain to have won by mortal duel from thee,
I loſe, prevented by thy eyes put out.

Samſ. Boaſt not of what thou wouldſt have done, but doe
What then thou wouldſt, thou ſeeſt it in thy hand.

Har. To combate with a blind Man I diſdain,
And thou haſt need much waſhing to be touch'd.

Samſ. Such uſage as your honourable Lords
Afford me aſſaſſinated and betray'd,

Who durſt not with their whole united powers
In fight withſtand me ſingle and unarm'd,
Nor in the houſe with chamber Ambuſhes
Cloſe-banded durſt attaque me, no not ſleeping,
Till they had hir'd a woman with their gold
Breaking her Marriage Faith to circumvent me.
Therefore without feign'd ſhifts let be aſſign'd
Some narrow place enclos'd, where ſight may give thee,
Or rather flight, no great advantage on me;
Then put on all thy gorgeous arms, thy Helmet
And brigandine of braſs, thy broad Habergeon,
Vant-braſs and Greves, and Gauntlet, and thy Spear
A Weavers beam, and ſeven-times-folded ſhield,
I onely with an Oak'n-ſtaff will meet thee,
And raiſe ſuch out-cries on thy clatter'd Iron,
Which long ſhall not with-hold me from thy head,
That in a little time while breath remains thee,
Thou oft ſhalt wiſh thy ſelf at *Gath* to boaſt
Again in ſafety what thou wouldſt have done
To *Samſon*, but ſhalt never ſee *Gath* more.

Har. Thou durſt not thus diſparage glorious arms
Which greateſt Heroes have in battel worn,
Their ornament and ſafety, had not ſpells
And black enchantments, ſome Magicians Art
Arm'd thee or charm'd thee ſtrong, which thou from Heaven
Feign'dſt at thy Birth was given thee in thy Hair,
Where ſtrength can leaſt abide, though all thy Hairs
Were briſtles rang'd like thoſe that ridge the back
Of chaf'd wild Boars, or ruffl'd Porcupines.

Samſ. I know no Spells; uſe no forbidden Arts;
My truſt is in the living God who gave me

At my Nativity this ſtrength, diffus'd
No leſs through all my ſinews, joints and bones,
Than thine, while I preſerv'd theſe locks unſhorn,
The pledge of my unviolated vow.
For proof hereof, if *Dagon* be thy God,
Go to his Temple, invocate his aid
With ſolemneſt devotion, ſpread before him
How highly it concerns his glory now
To fruſtrate and diſſolve theſe Magick ſpells,
Which I to be the power of *Iſrael*'s God
Avow, and challenge *Dagon* to the teſt,
Offering to combat thee his Champion bold,
With th' utmoſt of his Godhead ſeconded:
Then thou ſhalt ſee, or rather to thy ſorrow
Soon feel, whoſe God is ſtrongeſt, thine or mine.

Har. Preſume not on thy God, what e'er he be,
Thee he regards not, owns not, hath cut off
Quite from his people, and delivered up
Into thy Enemies hand, permitted them
To put out both thine eyes, and fetter'd ſend thee
Into the common Priſon, there to grind
Among the Slaves and Aſſes thy comrades,
As good for nothing elſe, no better ſervice
With thoſe thy boyſt'rous locks, no worthy match
For valour to aſſail, nor by the Sword
Of noble Warriour, ſo to ſtain his honour,
But by the Barber's razor beſt ſubdu'd.

Samſ. All theſe indignities, for ſuch they are
From thine, theſe evils I deſerve and more,
Acknowledge them from God inflicted on me
Juſtly, yet deſpair not of his final pardon
Whoſe ear is ever open; and his eye

Gratious to re-admit the ſuppliant;
In confidence whereof I once again
Defie thee to the trial of mortal fight,
By combat to decide whoſe God is God,
Thine or whom I with *Iſrael*'s Sons adore.

Har. Fair honour that thou doſt thy God, in truſting
He will accept thee to defend his cauſe,
A Murtherer, a Revolter, and a Robber.

Sam. Tongue-doughty Giant, how doſt thou prove me theſe?

Har. Is not thy Nation ſubject to our Lords?
Their Magiſtrates confeſt it, when they took thee
As a League-breaker, and deliver'd bound
Into our hands: for hadſt thou not committed
Notorious murther on thoſe thirty men
At *Askalon*, who never did thee harm,
Then like a Robber ſtrip'dſt them of their robes?
The *Philiſtines*, when thou hadſt broke the league,
Went up with armed powers thee only ſeeking,
To others did no violence nor ſpoil.

Samſ. Among the Daughters of the *Philiſtines*
I choſe a Wife, which argu'd me no foe;
And in your City held my Nuptial Feaſt:
But your ill-meaning Politician Lords,
Under pretence of Bridal friends and gueſts,
Appointed to await me thirty Spies,
Who threatning cruel death conſtrain'd the Bride
To wring from me and tell to them my ſecret,
That ſolv'd the riddle which I had propos'd.
When I perceiv'd all ſet on enmity,
As on my enemies, where ever chanc'd,

I us'd

I us'd hoſtility, and took their ſpoil
To pay my underminers in their coin.
My Nation was ſubjected to your Lords.
It was the force of Conqueſt; force with force
Is well ejected when the Conquer'd can.
But I a private perſon, whom my Country
As a league-breaker gave up bound, preſum'd
Single Rebellion and did hoſtile Acts.
I was no private but a perſon rais'd
With ſtrength ſufficient and command from Heav'n
To free my Country; if their ſervile minds
Me their deliverer ſent would not receive,
But to their Maſters gave me up for nought,
Th'unworthier they; whence to this day they ſerve.
I was to do my part from Heav'n aſſign'd,
And had perform'd it if thy known offence
Had not diſabl'd me, not all your force:
Theſe ſhifts refuted, anſwer thy appellant
Though by his blindneſs maim'd for high attempts,
Who now defies thee thrice to ſingle fight,
As a petty enterpriſe of ſmall enforce.

Har. With thee a man condemn'd, a Slave enrol'd,
Due by the Law to capital puniſhment?
To fight with thee no man of arms will deign.

Samſ. Cam'ſt thou for this, vain boaſter, to ſurvey me,
To deſcant on my ſtrength, and give thy verdict?
Come nearer, part not hence ſo ſlight inform'd;
But take good heed my hand ſurvey not thee.

Har. O *Baal-zebub!* can my ears unus'd
Hear theſe diſhonours, and not render death?

Samſ.

Samſ. No man with-holds thee, nothing from thy hand
Fear I incurable; bring up thy van,
My heels are fetter'd, but my fiſt is free.

Har. This inſolence other kind of anſwer fits.

Samſ. Go baffl'd coward, leſt I run upon thee,
Though in theſe chains, bulk without ſpirit vaſt,
And with one buffet lay thy ſtructure low,
Or ſwing thee in the Air, then daſh thee down
To th' hazard of thy brains and ſhatter'd ſides.

Har. By *Aſtoroth* e're long thou ſhalt lament
Theſe braveries in Irons loaden on thee.

Chor. His Giantſhip is gone ſomewhat creſt-fall'n,
Stalking with leſs unconſcionable ſtrides,
And lower looks, but in a ſultrie chafe.

Samſ. I dread him not, nor all his Giant-brood,
Though fame divulg'd him Father of five Sons
All of Gigantick ſize, *Goliah* chief.

Chor. He will directly to the Lords, I fear,
And with malitious counſel ſtir them up
Some way or other farther to afflict thee.

Samſ. He muſt alledge ſome cauſe, and offer'd fight
Will not dare mention, leſt a queſtion riſe
Whether he durſt accept the offer or not,
And that he durſt not plain enough appear'd.
Much more affliction than already felt
They cannot well impoſe, nor I ſuſtain;
If they intend advantage of my labours

The

The work of many hands, which earns my keeping
With no ſmall profit daily to my owners.
But come what will, my deadlieſt foe will prove
My ſpeedieſt friend, by death to rid me hence,
The worſt that he can give, to me the beſt.
Yet ſo it may fall out, becauſe their end
Is hate, not help to me, it may with mine
Draw their own ruine who attempt the deed.

Chor. Oh how comely it is and how reviving
To the Spirits of juſt men long oppreſt!
When God into the hands of their deliverer
Puts invincible might
To quell the mighty of the Earth, th' oppreſſour,
The brute and boiſt'rous force of violent men
Hardy and induſtrious to ſupport
Tyrannick power, but raging to purſue
The righteous and all ſuch as honour Truth;
He all their Ammunition
And feats of War defeats
With plain Heroick magnitude of mind
And celeſtial vigour arm'd,
Their Armories and Magazins contemns,
Renders them uſeleſs, while
With winged expedition
Swift as the lightning glance he executes
His errand on the wicked, who ſurpriz'd
Loſe their defence diſtracted and amaz'd.
But Patience is more oft the exerciſe
Of Saints, the trial of their fortitude,
Making them each his own Deliverer,
And Victor over all
That tyranny or fortune can inflict,
Either of theſe is in thy lot,

Samſon,

Samſon, with might endu'd
Above the Sons of men; but ſight bereav'd
May chance to number thee with thoſe
Whom Patience finally muſt crown.
This Idols day hath been to thee no day of reſt,
Labouring thy mind
More than the working day thy hands,
And yet perhaps more trouble is behind.
For I diſcry this way
Some other tending, in his hand
A Sceptre or quaint Staff he bears,
Comes on amain, ſpeed in his look
By his habit I diſcern him now
A Publick Officer, and now at hand,
His meſſage will be ſhort and voluble.

Off. Hebrews the Pris'ner *Samſon* here I ſeek.

Chor. His manacles remark him, there he ſits.

Off. Samſon, to thee our Lords thus bid me ſay;
This day to *Dagon* is a ſolemn Feaſt,
With Sacrifices, Triumph, Pomp and Games;
Thy ſtrength they know ſurpaſſing humane race,
And now ſome publick proof thereof require
To honour this great Feaſt, and great Aſſembly;
Riſe therefore with all ſpeed and come along,
Where I will ſee thee heartn'd and freſh clad
To appear as fits before th' illuſtrious Lords.

Samſ. Thou know'ſt I am an *Hebrew*, therefore tell them,
Our Law forbids at their Religious Rites
My preſence; for that cauſe I cannot come.

Off.

Off. This anſwer be aſſur'd, will not content them.

Samſ. Have they not Sword-players, and ev'ry ſort
Of Gymnick Artiſts, Wreſtlers, Riders, Runners,
Juglers and Dancers, Anticks, Mummers, Mimirs,
But they muſt pick me out with ſhackles tir'd,
And over-labour'd at their publick Mill,
To make them ſport with blind activity?
Do they not ſeek occaſion of new quarrels
On my refuſal to diſtreſs me more,
Or make a game of my calamities?
Return the way thou cam'ſt, I will not come.

Off. Regard thy ſelf, this will offend them highly.

Samſ. My ſelf? my conſcience and internal peace.
Can they think me ſo broken, ſo debas'd
With corporal ſervitude, that my mind ever
Will condeſcend to ſuch abſurd commands?
Although their drudge, to be their fool or jeſter,
And in my midſt of ſorrow and heart-grief
To ſhew them feats, and play before their god,
The worſt of all indignities, yet on me
Joyn'd with extreme contempt? I will not come.

Off. My meſſage was impos'd on me with ſpeed,
Brooks no delay: is this thy reſolution?

Samſ. So take it with what ſpeed thy meſſage needs.

Off. I am ſorry what this ſtoutneſs will produce.

Samſ. Perhaps thou ſhalt have cauſe to ſorrow indeed.

Chor. Conſider, *Samſon*; matters now are ſtrain'd
Up to the height, whether to hold or break;
He's gone, and who knows how he may report
Thy words, by adding fuel to the flame?
Expect another meſſage more imperious,
More Lordly thund'ring than thou well wilt bear.

Samſ. Shall I abuſe this Conſecrated gift
Of ſtrength, again returning with my hair
After my great tranſgreſſion, ſo requite
Favour renew'd, and add a greater ſin
By proſtituting holy things to Idols;
A *Nazarite* in place abominable
Vaunting my ſtrength in honour to their *Dagon*?
Beſides, how vile, contemptible, ridiculous,
What act more execrably unclean, prophane?

Chor. Yet with this ſtrength thou ſerv'ſt the *Philiſtines*,
Idolatrous, uncircumcis'd, unclean.

Samſ. Not in their Idol-worſhip, but by labour
Honeſt and lawful to deſerve my food
Of thoſe who have me in their civil power.

Chor. Where the heart joins not, outward Acts defile not.

Samſ. Where outward force conſtrains, the ſentence holds.
But who conſtrains me to the Temple of *Dagon*,
Not dragging? the *Philiſtian* Lords command.
Commands are no conſtraints. If I obey them,
I do it freely, vent'ring to diſpleaſe
God for the fear of Man; and Man prefer,
Set God behind: which in his jealouſie

Shall

Shall never, unrepented, find forgiveneſs,
Yet that he may diſpenſe with me or thee
Preſent in Temples at Idolatrous Rites
For ſome important cauſe, thou needſt not doubt.

Chor. How thou wilt here come off ſurmounts my reach.

Samſ. Be of good courage, I begin to feel
Some rouzing motions in me which diſpoſe
To ſomething extraordinary my thoughts.
I with this Meſſenger will go along,
Nothing to do, be ſure, that may diſhonour
Our Law, or ſtain my vow of *Nazarite.*
If there be ought of preſage in the mind,
This day will be remarkable in my life
By ſome great act, or of my days the laſt.

Chor. In time thou haſt reſolv'd, the man returns.

Off. Samſon, this ſecond meſſage from our Lords
To thee I am bid ſay. Art thou our Slave,
Our Captive, at the publick Mill our drudge,
And dar'ſt thou at our ſending and command
Diſpute thy coming? come without delay;
Or we ſhall find ſuch Engines to aſſail
And hamper thee, as thou ſhalt come of force,
Though thou art firmlier faſtn'd than a Rock.

Samſ. I could be well content to try their Art,
Which to no few of them would prove pernicious.
Yet knowing their advantages too many,
Becauſe they ſhall not trail me through their ſtreets
Like a wild Beaſt, I am content to go.
Maſters commands come with a power reſiſtleſs

To ſuch as owe them abſolute ſubjection;
And for a life who will not change his purpoſe?
(So mutable are all the ways of men)
Yet this be ſure, in nothing to comply
Scandalous or forbidden in our Law.

Off. I praiſe thy reſolution, doff theſe links:
By this compliance thou wilt win the Lords
To favour, and perhaps to ſet thee free.

Samſ. Brethren farewell, your company along
I will not wiſh, leſt it perhaps offend them
To ſee me girt with Friends; and how the ſight
Of me as of a common Enemy,
So dreaded once, may now exaſperate them
I know not: Lords are Lordlieſt in their wine;
And the well-feaſted Prieſt then ſooneſt fir'd
With zeal, if aught Religion ſeem concern'd:
No leſs the People on their Holy-days
Impetuous, inſolent, unquenchable;
Happ'n what may, of me expect to hear
Nothing diſhonourable, impure, unworthy
Our God, our Law; my Nation or my ſelf,
The laſt of me or no I cannot warrant.

Chor. Go, and the Holy One
Of *Iſrael* be thy guide
To what may ſerve his glory beſt, and ſpread his name
Great among the Heathen round:
Send the Angel of thy Birth to ſtand
Faſt by thy ſide, who from thy Father's field
Rode up in flames after his meſſage told
Of thy conception, and be now a ſhield
Of fire; that Spirit that firſt ruſht on thee

In

In the Camp of *Dan*
Be efficacious in thee now at need.
For never was from Heaven imparted
Meaſure of ſtrength ſo great to mortal ſeed;
As in thy wond'rous actions hath been ſeen.
But wherefore comes old *Manoa* in ſuch haſte
With youthful ſteps? much livelier than e'er while
He ſeems: ſuppoſing here to find his Son,
Or of him bringing to us ſome glad news?

Man. Peace with you, Brethren; my inducement hither
Was not at preſent here to find my Son,
By order of the Lords new parted hence
To come and play before them at their Feaſt.
I heard all as I came, the City rings
And numbers thither flock, I had no will,
Leſt I ſhould ſee him forc'd to things unſeemly.
But that which mov'd my coming now, was chiefly
To give you part with me what hope I have
With good ſucceſs to work his liberty.

Chor. That hope would much rejoyce us to partake
With thee; ſay, reverend Sire, We thirſt to hear.

Man. I have attempted one by one the Lords,
Either at home, or through the high ſtreet paſſing,
With ſupplication prone and fathers tears
To accept of ranſome for my Son their pris'oner,
Some much averſe I found and wondrous harſh,
Contemptuous, proud, ſet on revenge and ſpite;
That part moſt reverenc'd *Dagon* and his Prieſts,
Others more moderate ſeeming, but their aim
Private reward, for which both God and State
They eaſily would ſet to ſale, a third

More

More generous far and civil, who confeſs'd
They had enough reveng'd, having reduc'd
Their foe to miſery beneath their fears,
The reſt was magnanimity to remit,
If ſome convenient ranſome were propos'd.
What noiſe or ſhout was that ? it tore the Skie.

Chor. Doubtleſs the people ſhouting to behold
Their once great dread, captive, and blind before them,
Or at ſome proof of ſtrength before them ſhown.

Man. His ranſome, if my whole inheritance
May compaſs it, ſhall willingly be paid
And number'd down: much rather I ſhall chuſe
To live the pooreſt in my Tribe, than richeſt,
And he in that calamitous priſon left.
No, I am fixt not to part hence without him.
For his redemption all my Patrimony,
If need be, I am ready to forgo
And quit: not wanting him, I ſhall want nothing.

Chor. Fathers are wont to lay up for their Sons,
Thou for thy Son art bent to lay out all;
Sons wont to nurſe their Parents in old age,
Thou in old age car'ſt how to nurſe thy Son
Made older than thy age through eye-ſight loſt.

Man. It ſhall be my delight to tend his eyes,
And view him ſitting in the houſe, enobl'd
With all thoſe high exploits by him atchiev'd,
And on his ſhoulders waving down thoſe locks,
That of a Nation arm'd the ſtrength contain'd:
And I perſuade me God hath not permitted
His ſtrength again to grow up with his hair

Garriſon'd

Garriſon'd round about him like a Camp
Of faithful Souldiery, were not his purpoſe
To uſe him farther yet in ſome great ſervice,
Not to ſit idle with ſo great a gift
Uſeleſs, and thence ridiculous about him.
And ſince his ſtrength with eye-ſight was not loſt,
God will reſtore him eye-ſight to his ſtrength.

Chor. Thy hopes are not ill founded nor ſeem vain
Of his delivery, and thy joy thereon
Conceiv'd, agreeable to a Father's love,
In both which we, as next, participate.

Man. I know your friendly minds and——O what noiſe!
Mercy of Heav'n what hideous noiſe was that!
Horribly loud unlike the former ſhout.

Chor. Noiſe call you it, or univerſal groan,
As if the whole inhabitation periſh'd,
Blood, death, and deathful deeds are in that noiſe,
Ruine, deſtruction at the utmoſt point.

Man. Of ruine indeed me-thought I heard the noiſe,
Oh it continues, they have ſlain my Son.

Chor. Thy Son is rather ſlaying them, that outcry
From ſlaughter of one Foe could not aſcend.

Man. Some diſmal accident it needs muſt be;
What ſhall we do, ſtay here or run and ſee?

Chor. Beſt keep together here, leſt running thither
We unawares run into danger's mouth.
This evil on the *Philiſtines* is fall'n,

From

From whom could elſe a general cry be heard?
The ſufferers then will ſcarce moleſt us here,
From other hands we need not much to fear.
What if his eye-ſight (for to *Iſrael*'s God
Nothing his hard) by miracle reſtor'd,
He now be dealing dole among his foes,
And over heaps of ſlaughter'd walk his way?

Man. That were a joy preſumptuous to be thought.

Chor. Yet God hath wrought things as incredible
For his people of old; what hinders now?

Man. He can I know, but doubt to think he will;
Yet hope would fain ſubſcribe and tempts Belief.
A little ſtay will bring ſome notice hither.

Chor. Of good or bad ſo great, of bad the ſooner;
For evil news rides poſt, while good news baits.
And to our wiſh I ſee one hither ſpeeding,
An *Hebrew*, as I gueſs, and of our Tribe.

Meſſ. O whither ſhall I run, or which way flie
The ſight of this ſo horrid ſpectacle
Which earſt my eyes beheld, and yet behold?
For dire imagination ſtill purſues me.
But providence or inſtinct of nature ſeems,
Or reaſon though diſturb'd, and ſcarce conſulted
To have guided me aright, I know not how,
To the firſt reverend *Manoa*, and to theſe
My Country-men, whom here I knew remaining,
As at ſome diſtance from the place of horrour,
So in the ſad event too much concern'd.

Man.

Man. The accident was loud, and heard before thee
With rueful cry, yet what it was we hear not,
No Preface needs, thou ſeeſt we long to know.

Meſſ. It would burſt forth, but I recover breath
And ſenſe diſtract, to know well what I utter.

Man. Tell us the ſum, the circumſtance defer.

Meſſ. *Gaza* yet ſtands, but all her Sons are fall'n,
All in a moment overwhelm'd and fall'n.

Man. Sad, but thou know'ſt to *Iſraelites* not ſaddeſt
The deſolation of a Hoſtile City.

Meſſ. Feed on that firſt, there may in grief be ſurfeit.

Ma. Relate by whom. *Meſſ.* By *Samſon*. *Ma.* That ſtill leſſens
The ſorrow, and converts it nigh to joy.

Meſſ. Ah *Manoa*, I refrain, too ſuddenly
To utter what will come at laſt too ſoon;
Leſt evil tidings with too rude irruption
Hitting thy aged ear ſhould pierce too deep.

Man. Suſpenſe in news is torture, ſpeak them out.

Meſſ. Then take the worſt in brief, *Samſon* is dead.

Man. The worſt indeed, O all my hope's defeated
To free him hence! but death who ſets all free
Hath paid his ranſome now and full diſcharge.
What windy joy this day had I conceiv'd

Hopeful of his Delivery, which now proves
Abortive as the firſt-born bloom of ſpring
Nipt with the lagging rere of winters froſt.
Yet e'er I give the reins to grief, ſay firſt,
How dy'd he? death to life is crown or ſhame.
All by him fell thou ſay'ſt, by whom fell he,
What glorious hand gave *Samſon* his deaths wound?

Meſſ. Unwounded of his enemies he fell.

Man. Wearied with ſlaughter then, or how? explain.

Meſſ. By his own hands.

Man. Self-violence? what cauſe
Brought him ſo ſoon at variance with himſelf
Among his Foes? *Meſſ.* Inevitable cauſe
At once both to deſtroy and be deſtroy'd;
The Edifice where all were met to ſee him
Upon their heads and on his own he pull'd.

Man. O laſtly over-ſtrong againſt thy ſelf!
A dreadful way thou took'ſt to thy revenge.
More than enough we know; but while things yet
Are in confuſion, give us if thou canſt,
Eye-witneſs of what firſt or laſt was done,
Relation more particular and diſtinct.

Meſſ. Occaſions drew me early to this City,
And as the gates I enter'd with Sun riſe,
The morning Trumpets Feſtival proclaim'd
Through each high ſtreet, little I had diſpatch'd,
When all abroad was rumour'd that this day
Samſon ſhould be brought forth to ſhew the people

Proof of his mighty ſtrength in feats and games;
I ſorrow'd at his captive ſtate, but minded
Not to be abſent at that ſpectacle.
The building was a ſpecious Theatre
Half-round on two main Pillars vaulted high,
With ſeats where all the Lords and each degree
Of ſort, might ſit in order to behold,
The other ſide was op'n, where the throng
On banks and ſcaffolds under Skie might ſtand;
I among thoſe aloof obſcurely ſtood.
The feaſt and noon grew high, and Sacrifice
Had fill'd their hearts with mirth, high chear, and wine
When to their ſports they turn'd. Immediately
Was *Samſon* as a publick ſervant brought,
In their ſtate Livery clad; before him Pipes
And Timbrels, on each ſide went armed guards,
Both horſe and foot before him and behind,
Archers, and Slingers, Cataphracts and Spears.
At ſight of him the people with a ſhout
Rifted the Air clamouring their god with praiſe,
Who had made their dreadful enemy their thrall.
He patient but undaunted where they led him,
Came to the place, and what was ſet before him
Which without help of eye might be aſſay'd,
To heave, pull, draw, or break, he ſtill perform'd
All with incredible, ſtupendious force,
None daring to appear Antagoniſt.
At length for intermiſſion ſake they led him
Between the pillars; he his guide requeſted
(For ſo from ſuch as nearer ſtood we heard)
As over-tir'd to let him lean a while
With both his arms an thoſe two maſſie Pillars
That to the arched roof gave main ſupport.
He unſuſpicious led him; which when *Samſon*

Felt in his arms, with head a while enclin'd,
And eyes faſt fixt he ſtood, as one who pray'd,
Or ſome great matter in his mind revolv'd.
At laſt with head erect thus cry'd aloud,
Hitherto, Lords, what your commands impos'd
I have perform'd, as reaſon was, obeying,
Nor without wonder or delight beheld.
Now of my own accord ſuch other tryal
I mean to ſhew you of my ſtrength, yet greater;
As with amaze ſhall ſtrike all who behold.
This utter'd, ſtraining all his nerves he bow'd,
As with the force of winds and waters pent,
When Mountains tremble, thoſe two maſſie Pillars
With horrible convulſion to and fro,
He tugg'd, he took, till down they came and drew
The whole roof after them, with burſt of thunder
Upon the heads of all who ſate beneath,
Lords, Ladies, Captains, Councellors, or Prieſts,
Their choice Nobility and flower, not only
Of this but each *Philiſtian* City round
Met from all parts to ſolemnize this Feaſt.
Samſon with theſe immixt, inevitably
Pull'd down the ſame deſtruction on himſelf;
The vulgar onely ſcap'd who ſtood without.

Chor. O dearly-bought revenge, yet glorious!
Living or dying thou haſt fulfill'd
The work for which thou waſt foretold
To *Iſrael*, and now ly'ſt victorious
Among thy ſlain, ſelf-kill'd
Not willingly, but tangl'd in the fold
Of dire neceſſity, whoſe law in death conjoin'd
Thee with thy ſlaughter'd foes in number more
Than all thy life had ſlain before.

Semichor.

Semichor. While their hearts were jocond and ſublime,
Drunk with Idolatry, drunk with Wine,
And fat regorg'd of Bulls and Goats,
Chaunting their Idol, and preferring
Before our living Dread who dwells
In *Silo* his bright Sanctuary:
Among them he a ſpirit of phrenzie ſent,
Who hurt their minds,
And urg'd them on with mad deſire
To call in haſte for their deſtroyer;
They only ſet on ſport and play
Unweetingly importun'd
Their own deſtruction to come ſpeedy upon them.
So fond are mortal men
Fall'n into wrath divine,
As their own ruine on themſelves to invite,
Inſenſate left, or to ſenſe reprobate,
And with blindneſs internal ſtruck.

Semichor. But he though blind of ſight,
Deſpis'd and thought extinguiſh'd quite,
With inward eyes illuminated
His fierie virtue rouz'd
From uuder aſhes into ſudden flame,
And as an ev'ning Dragon came,
Aſſailant on the perched rooſts,
And neſts in order rang'd
Of tame villatick Fowl; but as an Eagle
His cloudleſs thunder bolted on their heads.
So virtue giv'n for loſt,
Depreſt, and overthrown, as ſeem'd,
Like that ſelf-begott'n Bird
In the *Arabian* woods emboſt,

That

That no ſecond knows nor third,
And lay e'er while a Holocauſt,
From out her aſhie womb now teem'd,
Revives, reflouriſhes, then vigorous moſt
When moſt unactive deem'd,
And though her body die, her fame ſurvives,
A ſecular Bird ages of lives.

Man. Come, come, no time for lamentation now,
Nor much more cauſe, *Samſon* hath quit himſelf
Like *Samſon*, and heroickly hath finiſh'd
A life Heroick, on his Enemies
Fully reveng'd, hath left them years of mourning,
And lamentation to the Sons of *Chaptor*
Through all *Philiſtian* bounds. To *Iſrael*
Honour hath left, and freedom, let but them
Find courage to lay hold on this occaſion,
To himſelf and Father's houſe eternal fame;
And which is beſt and happieſt yet, all this
With God not parted from him, as was fear'd,
But favouring and aſſiſting to the end.
Nothing is here for tears, nothing to wail
Or knock the breaſt, no weakneſs, no contempt,
Diſpraiſe, or blame, nothing but well and fair
And what may quiet us in a death ſo noble.
Let us go find the body where it lies
Sok'd in his enemies blood, and from the ſtream
With lavers pure and cleanſing herbs waſh off
The clodded gore. I with what ſpeed the while
(*Gaza* is not in plight to ſay us nay)
Will ſend for all my kindred, all my friends
To fetch him hence, and ſolemnly attend
With ſilent obſequie and funeral train
Home to his Father's houſe: there will I build him

A Monument,

A Monument, and plant it round with ſhade
Of Laurel ever green, and branching Palm,
With all his Trophies hung, and Acts enroll'd
In copious Legend, or ſweet Lyrick Song.
Thither ſhall all the valiant youth reſort,
And from his memory inflame their breaſts
To matchleſs valour, and adventures high:
The Virgins alſo ſhall on feaſtful days
Viſit his Tomb with flowers, only bewailing
His lot unfortunate in nuptial choice,
From whence captivity and loſs of eyes.

Chor. All is beſt, though we oft doubt,
What th' unſearchable diſpoſe
Of higheſt wiſdom brings about,
And ever beſt found in the cloſe.
Oft he ſeems to hide his face,
But unexpectedly he returns
And to his faithful Champion hath in place
Bore witneſs gloriouſly; whence *Gaza* mourns
And all that band them to reſiſt
His uncontrolable intent,
His ſervant he with new acquiſt
Of true experience from this great event
With peace and conſolation hath diſmiſt,
And calm of mind all paſſion ſpent.

THE END.

POEMS

UPON

Several Occasions.

Compos'd at several times.

BY

Mr. *JOHN MILTON.*

The Third Edition.

LONDON:

Printed for *Jacob Tonson* at the *Judge's* Head, near the *Inner-Temple-Gate* in *Fleet-street.* 1695.

POEMS

UPON

Several Occasions.

Compos'd at several times.

BY

Mr. JOHN MILTON

The Sixth Edition

LONDON:

Printed for Jacob Tonson at the Judge's Head, near the Inner-Temple-Gate in Fleet-Street. 1695.

THE TABLE
Of the *ENGLISH* Poems.

LYCIDAS. *In this Monody the Author bewails a Learned Friend, unfortunately drown'd in his Passage from* Chester, *on the* Irish *Seas, 1637.* pag. 1

L'Allegro. 3

Il Penseroso. 4

A MASK. 6, 7, 8, *&c.*

Arcades. Part of an Entertainment presented to the Countess of *Darby.* 12

1. *Song.* 12

2. *Song.* 13

3. *Song.* 13

On the Morning of Christ's Nativity. 13

The Hymn. 14

A Paraphrase on Psalm 114. 16

——*On Psalm* 136. 16

On the Death of a fair Infant dying of a Cough. 17

The Passion. 18

On Time. 19

Upon the Circumcision. 19

At a Solemn Musick. 20

An Epitaph on the Marchioness of Winchester. 20

Song on May-morning. 21

On Shakespear. 21

On the University Carrier, *who sickn'd in the time of his Vacancy, being forbid to go to* London, *by reason of the Plague.* pag. 21

Another on the same. 21

At a Vacation Exercise in the Colledge. 22

On the new forcers of Conscience under the Long Parliament. 23

Sonnets. 23

To Mr. Henry Lawes, *on his Aires.* 23

On the late Massacre in Piemont. 25

The fifth Ode of Horace, *Lib.* 1. *English'd.* 27

Ad Pyrrham, *Ode V.* 27

Psalm 1. *done into Verse,* 1653. 27

Psalm 2. 27

Psalm 3. 27

Psalm 4. 28

Psalm 5. 28

Psalm 6. 28

Psalm 7. 29

Psalm 8. 29

Psalm 80. 30

Psalm 81. 30

Psalm 82. 31

Psalm

Psalm 83. 31
Psalm 84. 32
Psalm 85. 33
Psalm 86. 33
Psalm 87. 33
Psalm 88. 34

THE TABLE

Of the LATINE Poems.

ELegia prima ad Carolum Diodatum. pag. 40

Elegia secunda in Obitum Præcepis Academici Cantabrigiensis. 41

Elegia tertia in Obitum Præsulis Wintoniensis. 41

Elegia quarta, ad Thomam Junium, &c. 42

Elegia quinta, in adventum veris. 43

Elegia sixta, ad Carolum Diodatum, *ruri Commorantem.* 44

Elegia septima. 45

In proditionem Bombardicam. 46

In Inventorem Bombardæ. 47

Ad Leonoram Romæ Canentem. 47

Apologus de Rustico & Hero. 47

Sylvarum Liber. 48

In Quintum Novembris. 48

In Obitum Præsulis Eliensis. 49

Naturam non pati senium. 51

De Idea Platonica, Quemadmodum Aristoteles intellexit. 52

Ad Patrem. 53

Psalm CXIV. 55

Philosophus ad Regem quendam qui eum notum & insontem inter reos forte captum inscius damnaverat, ut προρεύομαι *hæc subito misit.* 55

In Effigiei Ejus Sculptorem. 57

An Salsillum Poetam Romanum agnoverint. 57

Mansus. 58

Epitaphium Damonis. 61

Ad Joannem Rousium *Oxoniensis Academiæ Bibliothecarium.* 82

LYCIDAS.

POEMS
ON
Several Occaſions.

LYCIDAS.

In this Monody the Author bewails a Learned Friend, unfortunately drown'd in his paſſage from Cheſter *on the* Iriſh *Seas*, 1637. *And by occaſion foretells the ruin of our corrupted Clergie, then in their height.*

YEt once more, O ye Laurels, and once more
Ye Myrtles brown, with Ivy never ſear,
I come to pluck your Berries harſh and crude,
And with forc'd fingers rude,
Shatter your leaves before the mellowing year,
Bitter conſtraint, and ſad occaſion dear,
Compels me to diſturb your ſeaſon due:
For *Lycidas* is dead, dead e're his prime,
Young *Lycidas*, and hath not left his peer:
Who would not ſing for *Lycidas*? he knew
Himſelf to ſing, and build the lofty Rhyme.
He muſt not flote upon his watry bier
Unwept, and welter to the parching wind,
Without the meed of ſome melodious tear.
Begin then, Siſters of the Sacred well,
That from beneath the Seat of *Jove* doth ſpring,
Begin, and ſomewhat loudly ſweep the ſtring.
Hence with denial vain, and coy excuſe,
So may ſome gentle Muſe
With lucky words favour my deſtin'd Urn,
And as he paſſes turn,
And bid fair peace be to my ſable ſhrowd.
For we were nurſt upon the ſelf-ſame Hill,
Fed the ſame flock; by fountain, ſhade, and rill.
Together both, e're the high Lawns appear'd
Under the opening Eye-lids of the morn,
We drove a field, and both together heard
What time the Gray-fly winds her ſultry horn,
Batt'ning our flocks with the freſh dews of night,
Oft till the Star that roſe, at Ev'ning, bright,
Toward Heav'ns deſcent had ſlop'd his weſtering wheel.
Mean while the Rural ditties were not mute,
Temper'd to th' Oaten Flute,
Rough *Satyrs* danc'd, and *Fauns* with clov'n heel,
From the glad ſound would not be abſent long,
And old *Damætas* lov'd to hear our Song.
But O the heavy change, now thou art gon,
Now thou art gon, and never muſt return!
Thee Shepherd, thee the Woods and deſart Caves,
With wild Thyme and the gadding Vine o're-grown,
And all their echoes mourn.
The Willows, and the Hazle Copſes green,
Shall now no more be ſeen,
Fanning their joyous Leaves to thy ſoft layes.
As killing as the Canker to the Roſe,
Or Taint-worm to the weanling Herds that graze,
Or Froſt to Flowers, that their gay wardrobe wear,
When firſt the white Thorn blows;
Such, *Lycidas*, thy loſs to Shepherds ear.
Where were ye, Nymphs, when the remorſeleſs deep
Clos'd o're the head of your lov'd *Lycidas*?
For neither were ye playing on the ſteep,
Where your old *Bards*, the famous *Druids*, ly,
Nor on the ſhaggy top of *Mona* high,
Nor yet where *Deva* ſpreads her wiſard ſtream:
Ay me, I fondly dream! (don?
Had ye bin there——for what could that have
What could the Muſe her ſelf that *Orpheus* bore,
The Muſe her ſelf for her inchanting Son,
Whom Univerſal Nature did lament,
When by the rout that made the hideous roar,

His goary viſage down the ſtream was ſent,
Down the ſwift *Hebrus* to the *Lesbian* ſhore.
Alas! What boots it with unceſſant care
To end the homely ſlighted Shepherds trade,
And ſtrictly meditate the thankleſs Muſe,
Were it not better done as others uſe,
To ſport with *Amaryllis* in the ſhade,
Or with the tangles of *Neæra*'s hair?
Fame is the ſpur that the clear ſpirit doth raiſe
(That laſt infirmity of Noble mind)
To ſcorn delights, and live laborious days;
But the fair Guerdon when we hope to find,
And think to burſt out into ſudden blaze,
Comes the blind *Fury* with th'abhorred ſhears,
And ſlits the thin ſpun life. But not the praiſe,
Phœbus repli'd, and touch'd my trembling ears;
Fame is no plant that grows on mortal ſoil,
Nor in the gliſtering foil
Set off to th'world, nor in broad rumour lies,
But lives and ſpreads aloft by thoſe pure eyes,
And perfect witneſs of all-judging *Jove*;
As he pronounces laſtly on each deed,
Of ſo much fame in Heav'n expect thy meed.
O Fountain *Arethuſe*, and thou honour'd flood,
Smooth-ſliding *Mincius*, crown'd with vocal reeds,
That ſtrain I heard was of a higher mood:
But now my Oat proceeds,
And liſtens to the Herald of the Sea
That came in *Neptune*'s plea,
He ask'd the Waves, and ask'd the Fellon
What hard miſhap hath doom'd this gentle ſwain?
And queſtion'd every guſt of rugged wings
That blows from off each beaked Promontory;
They knew not of his ſtory,
And ſage *Hippotades* their anſwer brings,
That not a blaſt was from his dungeon ſtray'd,
The Air was calm, and on the level brine,
Sleek *Panope* with all her Siſters play'd.
It was that fatal and perfidious Bark
Built in th'eclipſe, and rigg'd with curſes dark,
That ſunk ſo low that Sacred head of thine.
Next *Camus*, reverend Sire, went footing ſlow,
His Mantle hairy, and his Bonnet ſedge,
Inwrought with figures dim, and on the edge
Like to that ſanguine flower inſcrib'd with woe.
Ah! Who hath reft (quoth he) my deareſt pledge?
Laſt came, and laſt did go,
The Pilot of the *Galilean* lake,
Two maſſy Keys he bore of metals twain,
(The Golden opes, the Iron ſhuts amain)
He ſhook his Miter'd locks, and ſtern beſpake,
How well could I have ſpar'd for thee, young ſwain,
Anow of ſuch as for their bellies ſake,
Creep and intrude, and climb into the fold?
Of other care they little reck'ning make,
Than how to ſcramble at the ſhearers feaſt,
And ſhove away the worthy bidden gueſt;
Blind mouths! that ſcarce themſelves know how to hold
A Sheep-hook, or have learn'd ought elſe the leaſt
That to the faithful Herdman's Art belongs!
What recks it them? What need they? They are ſped;
And when they liſt, their lean and flaſhy Songs
Grate on their ſcrannel Pipes of wretched ſtraw,
The hungry Sheep look up, and are not fed,
But ſwoln with wind, and the rank miſt they draw,
Rot inwardly, and foul contagion ſpread:
Beſides what the grim Woolf with privy paw
Daily devours apace, and nothing ſed,
But that two-handed Engine at the door,
Stands ready to ſmite once, and ſmite no more.
Return *Alpheus*, the dread voice is paſt,
That ſhrunk thy ſtreams; Return *Sicilian* Muſe,
And call the Vales, and bid them hither caſt
Their Bells, and Flourets of a thouſand hues.
Ye Valleys low where the mild whiſpers uſe,
Of ſhades and wanton winds, and guſhing brooks,
On whoſe freſh lap the ſwart Star ſparely looks,
Throw hither all your quaint enamell'd eyes,
That on the green terf ſuck the honied ſhowres,
And purple all the ground with vernal flowres.
Bring the rathe Primroſe that forſaken dies,
The tufted Crow-toe, and pale Geſſamine,
The white Pink, and the Panſie freakt with jet,
The glowing Violet.
The Muſk-roſe, and the well attir'd Woodbine,
With Cowſlips wan that hang the penſive head,
And every flower that ſad embroidery wears:
Bid *Amarantus* all his beauty ſhed,
And Daffadillies fill their Cups with tears,
To ſtrew the Laureat Herſe where *Lycid* lies.
For ſo to interpoſe a little eaſe,
Let our frail thoughts dally with falſe ſurmiſe.
Ay me! Whilſt thee the ſhores, and ſounding Seas
Waſh far away, where e're thy bones are hurl'd,
Whether beyond the ſtormy *Hebrides*,
Where thou perhaps under the whelming tide
Viſit'ſt the bottom of the monſtrous World;
Or whether thou to our moiſt vows deny'd,
Sleep'ſt by the Fable of *Bellerus* old,
Where the great Viſion of the guarded Mount
Looks toward *Namancos* and *Bayona*'s hold;
Look homeward Angel now, and melt with ruth.
And, O ye *Dolphins*, waft the hapleſs youth.
Weep no more, woful Shepherds weep no more,
For *Lycidas* your ſorrow is not dead,
Sunk though he be beneath the watry floar;
So ſinks the day-ſtar in the Ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new ſpangled Ore,

Flames

Flames in the forehead of the morning ſky:
So *Lycidas* ſunk low, but mounted high,
Through the dear might of him that walk'd the waves,
Where other groves, and other ſtreams along,
With *Nectar* pure his oozy Locks he laves,
And hears the unexpreſſive nuptial Song,
In the bleſt Kingdoms meek of joy and love.
There entertain him all the Saints above,
In ſolemn troops, and ſweet Societies
That Sing, and Singing in their Glory move,
And wipe the tears for ever from his eyes.
Now, *Lycidas*, the Shepherds weep no more;
Henceforth thou art the Genius of the ſhore,
In thy large recompence, and ſhalt be good
To all that wander in that perillous flood.(rills,
Thus ſang the uncouth Swain to th' Okes and
While the ſtill morn went out with Sandals gray,
He touch'd the tender ſtops of various Quills,
With eager thought warbling his *Dorick* lay:
And now the Sun had ſtretch'd out all the Hills,
And now was dropt into the Weſtern Bay;
At laſt he roſe, and twitch'd his Mantle blew:
To morrow to freſh Woods, and Paſtures new.

L'Allegro.

HEnce loathed Melancholy
Of *Cerberus*, and blackeſt midnight born,
In *Stygian* Cave forlorn.
'Mongſt horrid ſhapes, and ſhrieks and ſights unholy,
Find out ſome uncouth cell,
Where brooding darkneſs ſpreads his jealous wings,
And the night-Raven ſings;
There under *Ebon* ſhades, and low-brow'd Rocks,
As ragged as thy Locks,
In dark *Cimmerian* deſart ever dwell.
But come thou Goddeſs fair and free,
In Heav'n ycleap'd *Euphroſyne*,
And by men, heart-eaſing Mirth,
Whom lovely *Venus* at a birth
With two Siſter Graces more
To Ivy-crowned *Bacchus* bore;
Or whether (as ſome Sager ſing)
The frolick Wind that breaths the Spring.
Zephir with *Aurora* playing,
As he met her once a Maying,
There on Beds of Violets blew,
And freſh-blown Roſes waſht in dew,
Fill'd her with thee a daughter fair,
So buckſom, blith, and debonair.
Haſte thee Nymph, and bring with thee
Jeſt and Youthful Jollity,
Quips and Cranks, and wanton Wiles,
Nods and Becks, and Wreathed Smiles,
Such as hang on *Hebe*'s cheek,
And love to live in dimple ſleek;
Sport that wrinckled Care derides,
And Laughter holding both his ſides.
Come, and trip it as you go
On the light fantaſtick toe,
And in thy right hand lead with thee,
The Mountain Nymph, ſweet Liberty;
And if I give thee Honour due,
Mirth, admit me of thy crue
To live with her, and live with thee,
In unreproved pleaſures free;
To hear the Lark begin his flight,
And ſinging ſtartle the dull night,
From his watch-towre in the ſkies,
Till the dappled dawn doth riſe;
Then to come in ſpight of ſorrow,
And at my window bid good morrow,
Through the Sweet-Briar, or the Vine,
Or the twiſted Eglantine.
While the Cock with lively din,
Scatters the rear of darkneſs thin,
And to the ſtack, or the Barn-door,
Stoutly ſtruts his Dames before,
Oft liſt'ning how the Hounds and Horn
Chearly rouſe the ſlumbring morn,
From the ſide of ſome Hoar Hill,
Through the high wood echoing ſhrill.
Some time walking not unſeen
By Hedge-row Elms, on Hillocks green,
Right againſt the Eaſtern gate,
Where the great Sun begins his ſtate,
Roab'd in Flames, and Amber light,
The clouds in thouſand Liveries dight,
While the Plow-man near at hand,
Whiſtles o're the Furrow'd Land,
And the Milkmaid ſingeth blithe,
And the Mower whets his ſithe,
And every Shepherd tells his tale
Under the Hawthorn in the dale.
Streight mine eye hath caught new pleaſures
Whilſt the Lantskip round it meaſures,
Ruſſet Lawns, and Fallows Gray,
Where the nibbling flocks do ſtray,

Mountains

Mountains on whoſe barren breſt
The labouring clouds do often reſt:
Meadows trim with Daiſies pide,
Shallow Brooks, and Rivers wide.
Towers and Battlements it ſees
Boſom'd high in tufted Trees,
Where perhaps ſome beauty lies,
The Cynoſure of neighbouring eyes.
Hard by, a Cottage chimney ſmokes,
From betwixt two aged Okes,
Where *Corydon* and *Thyrſis* met,
Are at their ſavoury dinner ſet
Of Herbs, and other Country Meſſes,
Which the neat-handed *Phillis* dreſſes;
And then in haſte her Bower ſhe leaves,
With *Theſtylis* to bind the Sheaves;
Or if the earlier ſeaſon lead
To the tann'd Haycock in the Mead,
Some times with ſecure delight
The up-land Hamlets will invite,
When the merry Bells ring round,
And the jocond rebecks ſound
To many a Youth, and many a Maid,
Dancing in the Chequer'd ſhade;
And young and old come forth to play
On a Sunſhine Holy-day,
Till the live-long day-light fail,
Then to the Spicy Nut-brown Ale,
With ſtories told of many a feat,
How *Fairy Mab* the junkets eat,
She was pincht, and pull'd ſhe ſed,
And by the Friars Lanthorn led
Tells how the drudging *Goblin* ſwet,
To ern his Cream-bowle duly ſet,
When in one night, ere glimps of morn,
His ſhadowy Flale hath threſh'd the Corn,
That ten day-labourers could not end,
Then lies him down the Lubbar Fend.
And ſtretch'd out all the Chimney's length,
Basks at the fire his hairy ſtrength;
And Crop-full out of doors he flings,
E're the firſt Cock his Mattin rings.
Thus done the Tales, to bed they creep,
By whiſpering Winds ſoon lull'd aſleep.
Towred Cities pleaſe us then,
And the buſie humm of men,
Where throngs of Knights and Barons bold,
In weeds of Peace high triumphs hold,
With ſtore of Ladies, whoſe bright Eyes
Rain influence, and judge the priſe,
Of Wit, or Arms, while both contend
To win her Grace, whom all commend,
There let *Hymen* oft appear
In Saffron robe, with Taper clear,
And pomp, and feaſt, and revelry,
With mask, and antique Pageantry,
Such ſights as Youthful Poets dream
On Summer Eves by haunted ſtream.
Then to the well-trod Stage anon,
If *Johnſon*'s learned Stock be on,
Or ſweeteſt *Shakeſpear*'s fancy's child,
Warble his native Wood-notes wild,
And ever againſt eating Cares,
Lap me in ſoft *Lydian* Aires,
Married to immortal verſe
Such as the meeting Soul may pierce
In notes, with many a winding bout
Of linked ſweetneſs long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running;
Untwiſting all the chains that ty
The hidden Soul of harmony.
That *Orpheus* ſelf may heave his head
From Golden ſlumber on a Bed
Of heapt *Elyſian* flowers, and hear
Such ſtreins as would have won the ear
Of *Pluto*, to have quite ſet free
His half regain'd *Eurydice*.
Theſe delights, if thou canſt give,
Mirth with thee, I mean to live.

Il Penſeroſo.

HEnce vain deluding joyes,
The brood of folly without father bred,
How little you beſted,
Or fill the fixed mind with all your toys;
Dwell in ſome idle brain,
And fancies fond with gaudy ſhapes poſſeſs,
As thick and numberleſs
As the gay motes that People the Sun Beams,
Or likeſt hovering dreams
The fickle Penſioners of *Morpheus* train.
But hail thou Goddeſs, ſage and holy,
Hail divineſt Melancholy,
Whoſe Saintly viſage is too bright
To hit the Senſe of human ſight;
And therefore to our weaker view,
O're-laid with black ſtaid Wiſdoms hue,
Black, but ſuch as in eſteem,
Prince *Memnon*'s Siſter might beſeem,
Or that ſtarr'd *Ethiope* Queen that ſtrove
To ſet her beauties praiſe above
The Sea Nymphs, and their powers offended,
Yet thou art higher far deſcended,

The

Thee bright-hair'd *Veſta* long of yore,
To ſolitary *Saturn* bore;
His daughter ſhe (in *Saturn's* raign,
Such mixture was not held a ſtain)
Oft in glimmering Bowers, and glades
He met her, and in ſecret ſhades
Of woody *Ida's* inmoſt grove,
While yet there was no fear of *Jove*.
Come penſive Nun, devout and pure,
Sober, ſtedfaſt, and demure,
All in a robe of darkeſt grain,
Flowing with majeſtick train,
And ſable ſtole of *Cipres* Lawn,
Over thy decent ſhoulders drawn.
Come, but keep thy wonted ſtate,
With even ſtep, and muſing gate,
And looks commercing with the skies,
Thy rapt Soul ſitting in thine eyes:
There held in holy paſſion ſtill,
Forget thy ſelf to Marble, till
With a ſad Leaden downward caſt,
Thou fix them on the earth as faſt.
And joyn with thee calm Peace, and Quiet,
Spare Faſt, that oft with Gods doth diet,
And hears the Muſes in a ring,
Ay round about *Jove's* Altar ſing,
And adde to theſe retired leaſure,
That in trim Gardens takes his pleaſure;
But firſt, and chiefeſt, with thee bring,
Him that yon ſoars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation,
And the mute Silence hiſt along,
'Leſs *Philomel* will deign a Song,
In her ſweeteſt, ſaddeſt plight,
Smoothing the rugged brow of night,
While *Cynthia* checks her Dragon yoke,
Gently o're th'accuſtom'd Oke;
Sweet Bird that ſhunn'ſt the noiſe of folly,
Moſt Muſical, moſt Melancholy!
Thee Chauntreſs oft the Woods among,
I woo to hear thy Even-Song;
And miſſing thee, I walk unſeen
On the dry ſmooth-ſhaven Green,
To behold the wandring Moon,
Riding near her higheſt noon,
Like one that had been led aſtray
Through the Heav'ns wide pathleſs way;
And oft, as if her head ſhe bow'd,
Stooping through a fleecy cloud.
Oft on a Plat of riſing ground,
I hear the far-off *Curfeu* ſound,
Over ſome wide-water'd ſhoar,
Swinging ſlow with ſullen roar;
Or if the Air will not permit,
Some ſtill removed place will fit,
Where glowing Embers through the room
Teach light to counterfeit a gloom,
Far from all reſort of mirth,
Save the Cricket on the hearth,
Or the Belman's drowſie charm,
To bleſs the doors from nightly harm:
Or let my Lamp at midnight hour,
Be ſeen in ſome high lonely Tower,
Where I may oft out-watch the *Bear*,
With thrice great *Hermes*, or unſphear.
The ſpirit of *Plato* to unfold
What Worlds, or what vaſt Regions hold
The immortal mind that hath forſook
Her manſion in this fleſhly nook:
And of thoſe *Dæmons* that are found
In fire, air, flood, or under ground,
Whoſe power hath a true conſent
With Planet, or with Element.
Some time let Gorgeous Tragedy
In Scepter'd Pall come ſweeping by,
Preſenting *Thebs*, or *Pelops* line,
Or the tale of *Troy* divine.
Or what (though rare) of later age,
Ennobled hath the Buskind ſtage.
But, O ſad Virgin, that thy power
Might raiſe *Muſæus* from his bower,
Or bid the Soul of *Orpheus* ſing
Such notes as warbled to the ſtring,
Drew Iron tears down *Pluto's* cheek,
And made Hell grant what Love did ſeek.
Or call up him that left half told
The ſtory of *Cambuſcan* bold,
Of *Camball*, and of *Algarſife*,
And who had *Canace* to wife,
That own'd the vertuous Ring and Glaſs,
And of the wondrous Horſe of Braſs,
On which the *Tartar* King did ride;
And if ought elſe, great *Bards* beſide,
In ſage and ſolemn tunes have ſung,
Of Turneys and of Trophies hung;
Of Foreſts, and inchantments drear,
Where more is meant than meets the ear,
Thus night oft ſee me in thy pale career,
Till civil-ſuited Morn appear,
Not trickt and frounc't as ſhe was wont,
With the Attick Boy to hunt,
But Cherchef't in a comely Cloud,
While rocking Winds are Piping loud,
Or uſher'd with a ſhower ſtill,
When the guſt hath blown his fill,
Ending on the ruſsling Leaves,
With minute drops from off the Eaves.
And when the Sun begins to fling
His flaring beams, me Goddeſs bring
To arched walks of twilight groves,
And ſhadows brown that *Sylvan* loves
Of Pine, or monumental Oake,
Where the rude Ax with heaved ſtroke,
Was never heard the Nymphs to daunt,
Or fright them from their hallow'd haunt.
There in cloſe covert by ſome Brook,
Where no prophaner eye may look,
Hide me from Day's gariſh eie,
While the Bee with Honied thie,

That at her flowry work doth ſing.
And the Waters murmuring
With ſuch conſort as they keep,
Entice the dewy-feather'd Sleep;
And let ſome ſtrange myſterious dream,
Wave at his wings in Airy ſtream,
Of lively portrature diſplay'd,
Softly on my eye-lids laid.
And as I wake, ſweet muſick breath
Above, about, or underneath,
Sent by ſome ſpirit to mortals good,
Or th'unſeen Genius of the Wood.
But let my due feet never fail,
To walk the ſtudious Cloyſters pale.
And love the high embowed Roof,
With antick Pillars maſſy proof,
And ſtoried Windows richly dight,
Caſting a dim religious light.
There let the pealing Organ blow,
To the full voic'd Quire below,
In Service high, and Anthems cleer,
As may with ſweetneſs, through mine ear,
Diſſolve me into extaſies,
And bring all Heav'n before mine eyes.
And may at laſt my weary age
Find out the peaceful hermitage,
The Hairy Gown and Moſſy Cell,
Where I may ſit and rightly ſpell
Of every Star that Heav'n doth ſhew,
And every Herb that ſips the dew;
Till old experience do attain
To ſomething like Prophetic ſtrain.
Theſe pleaſures *Melancholy* give,
And I with thee will chooſe to live.

A Mask Preſented at Lud-Low-Caſtle 1634. *&c. The firſt Scene diſcovers a wild Wood.*

The attendant Spirit deſcends or enters.

BEfore the ſtarry threſhold of *Jove's* Court
My manſion is, where thoſe immortal ſhapes
Of bright aerial Spirits live inſphear'd
In Regions mild of calm and ſerene Air,
Above the ſmoak and ſtirr of this dim ſpot,
Which men call Earth, and with low thoughted care
Confin'd, and peſter'd in this pin-fold here,
Strive to keep up a frail, and Feaveriſh being
Unmindful of the Crown that Vertue gives
After this mortal change, to her true Servants
Amongſt the enthron'd Gods on Sainted ſeats.
Yet ſome there be that by due ſteps aſpire
To lay their juſt hands on that Golden Key
That ope's the Palace of Eternity:
To ſuch my errand is, and but for ſuch,
I would not ſoil theſe pure Ambroſial weeds,
With the rank vapours of this Sin-worn mould.
But to my task. *Neptune* beſides the ſway
Of every ſalt Flood, and each ebbing ſtream,
Took in by lot 'twixt high and neather *Jove*,
Imperial rule of all the Sea-girt Iles
That like to rich and various Gemms inlay
The unadorned boſom of the Deep,
Which he to grace his tributary Gods
By courſe commits to ſeveral Government,
And gives them leave to wear their Saphire Crowns,
And weild their little Tridents, but this Ile
The greateſt, and the beſt of all the Main
He quarters to his blue-hair'd Deities,
And all this tract that fronts the falling Sun
A noble Peer of mickle truſt, and power
Has in his charge, with temper'd awe to guide
An old, and haughty Nation proud in Arms:
Where his fair off-ſpring nurs't in Princely lore,
Are coming to attend their Father's ſtate,
And new-entruſted Scepter, but their way
Lies through the perplex't paths of this dear Wood,
The nodding horror of whoſe ſhady brows
Threats the forlorn and wandring Paſſenger.
And here their tender age might ſuffer peril,
But that by quick command from Soveraign *Jove*
I was diſpatcht for their defence and guard;
And liſten why, for I will tell you now
What never yet was heard in Tale or Song,
From old or modern Bard, in Hall or Bowr.
Bacchus, that firſt from out the purple Grape,
Cruſh't the ſweet poyſon of miſ-uſed Wine,
After the *Tuſcan* Mariners transform'd,
Coaſting the *Tyrrhene* ſhore, as the winds liſted,
On *Circes* Iland fell (who knows not *Circe*
The daughter of the Sun? Whoſe charmed Cup
Whoever taſted, loſt his upright ſhape,
And downward fell into a groveling Swine)
This Nymph that gaz'd upon his cluſt'ring locks,
With Ivy Berries wreath'd, and his blithe youth,
Had by him, ere he parted thence, a Son
Much like his Father, but his Mother more,
Whom therefore ſhe brought up and *Comus* nam'd,
Who ripe, and frolick of his full grown age,
Roaving

Roaving the *Celtick*, and *Iberian* fields,
At laſt betakes him to this ominous Wood,
And in thick ſhelter of black ſhades imbowr'd,
Excels his Mother at her mighty Art,
Offring to every weary Traveller,
His orient Liquor in a Cryſtal Glaſs,
To quench the drouth of *Phœbus*, which as they taſte (thirſt)
(For moſt do taſte through fond intemperate
Soon as the Potion works, their humane count'nance,
Th'expreſs reſemblance of the Gods, is chang'd
Into ſome bruti ſh form of Woolf, or Bear,
Or Ounce, or Tiger, Hog, or bearded Goat,
All other parts remaining as they were,
And they, ſo perfect is their miſery,
Not once perceive their foul diſfigurement,
But boaſt themſelves more comely than before
And all their friends, and native home forget,
To roule with pleaſure in a ſenſual ſtie.
Therefore when any favour'd of high *Jove*,
Chances to paſs through this advent'rous glade,
Swift as the Sparkle of a glancing Star,
I ſhoot from Heav'n to give him ſafe convoy,
As now I do: But firſt I muſt put off
Theſe my skie robes ſpun out of *Iris* Wooff,
And take the Weeds and likeneſs of a Swain,
That to the ſervice of this houſe belongs, (Song,
Who with his ſoft Pipe, and ſmooth dittied
Well knows to ſtill the wilde winds when they roar,
And huſh the waving Woods, nor of leſs faith,
And in this office of his Mountain watch,
Likelieſt, and neareſt to the preſent aid
Of this occaſion. But I hear the tread
Of hateful ſteps, I muſt be viewleſs now.

Comus *enters with a Charming Rod in one hand, his Glaſs in the other, with him a rout of Monſters, headed like ſundry ſorts of wilde Beaſts, but otherwiſe like Men and Women, their Apparel gliſtering, they come in making a riotous and unruly noiſe, with Torches in their hands.*

Comus. The Star that bids the Shepherd fold,
Now the top of Heav'n doth hold,
And the gilded Car of Day,
His glowing Axle doth allay
In the ſteep *Atlantick* ſtream,
And the ſlope Sun his upward beam
Shoots againſt the duſky Pole,
Pacing toward the other gole
Of his Chamber in the Eaſt.
Mean while welcome Joy, and Feaſt,
Midnight ſhout, and revelry,
Tipſie dance, and Jollity.
Braid your Locks with roſie Twine
Dropping odours, dropping Wine.
Rigor now is gon to bed,
And Advice with ſcrupulous head,
Strict Age, and ſowre Severity,
With their grave Saws in ſlumber lie.
We that are of purer fire
Imitate the Starry Quire,
Who in their nightly watchful Sphears,
Lead in ſwift round the Months and Years.
The Sounds, and Seas with all their finny drove,
Now to the Moon in wavering Morrice move,
And on the Tawny Sands and Shelves,
Trip the pert Fairies and the dapper Elves;
By dimpled Brook, and Fountain brim,
The Wood-Nymphs deckt with Daiſies trim,
Their merry wakes and paſtimes keep:
What hath night to do with ſleep?
Night hath better ſweets to prove,
Venus now wakes, and wak'ns Love.
Come let us our rights begin,
'Tis only day-light that makes Sin
Which theſe dun ſhades will ne're report,
Hail Goddeſs of Nocturnal ſport
Dark vail'd *Cotytto*, t'whom the ſecret flame
Of mid-night Torches burns; myſterious Dame (woom
That ne're art call'd, but when the Dragon
Of Stygian darkneſs ſpets her thickeſt gloom,
And makes one blot of all the air,
Stay thy cloudy Ebon Chair,
Wherein thou rid'ſt with *Hecat*, and befriend
Us thy vow'd Prieſts, till utmoſt end
Of all thy dues be done, and none left out,
E're the blabing Eaſtern ſcout,
The nice Morn on th' *Indian* ſteep
From her cabin'd loop-hole peep,
And to the tell-tale Sun diſcry
Our conceal'd Solemnity.
Come, knit hands, and beat the ground,
In a light fantaſtick round.

The Meaſure.

Break off, break off, I feel the different pace,
Of ſome chaſt footing near about this ground.
Run to your ſhrouds, whithin theſe Brakes and Trees,
Our number may affright: Some Virgin ſure
(For ſo I can diſtinguiſh by mine Art)
Benighted in theſe Woods. Now to my charms,
And to my wily trains, I ſhall e're long
Be well ſtock't with as fair a heard as graz'd
About my Mother *Circe*. Thus I hurl
My dazling Spells into the ſpungy air,
Of power to cheat the eye with blear illuſion,
And give it falſe preſentments, leſt the place
And my quaint habits breed aſtoniſhment,
And put the Damſel to ſuſpicious flight,
Which muſt not be, for that's againſt my courſe,
I under fair pretence of friendly ends,
And well plac'd words of glozing courteſie,
Baited with reaſons not unplauſible,
Wind me into the eaſie-hearted man,
And hug him into ſnares. When once her eye
Hath met the virtue of this Magick duſt,

I ſhall appear ſome harmleſs Villager,
And harken, if I may, her buſineſs here.
But here ſhe comes, I fairly ſtep aſide.

The Lady Enters.

This way the noiſe was, if mine ear be true,
My beſt guide now, methought it was the ſound
Of Riot, and ill manag'd Merriment,
Such as the jocond Flute, or gameſome Pipe
Stirs up among the looſe unletter'd Hinds,
When for their teeming Flocks, and granges full
In wanton dance they praiſe the bounteous *Pan*,
And thank the Gods amiſs. I ſhould be loath
To meet the rudeneſs, and ſwill'd inſolence
Of ſuch late Waſſailers; yet O where elſe
Shall I inform my unacquainted feet
In the blind mazes of this tangl'd Wood?
My Brothers when they ſaw me wearied out
With this long way, reſolving here to lodge
Under the ſpreading favour of theſe Pines,
Stept as they ſaid to the next Thicket ſide
To bring me Berries, or ſuch cooling fruit
As the kind hoſpitable Woods provide.
They left me then, when the gray-hooded Eev'n
Like a ſad Votariſt in Palmers weed
Roſe from the hindmoſt wheels of *Phœbus* wain.
But where they are, and why they came not back,
Is now the labour of my thoughts, 'tis likelieſt
They had ingag'd their wandrnig ſteps too far,
And envious darkneſs, e're they could return,
Had ſtole them from me, elſe O theeviſh Night
Why ſhouldſt thou, but for ſome fellonious end,
In thy dark Lantern thus cloſe up the Stars,
That Nature hung in Heav'n, and fill'd their Lamps
With everlaſting oil, to give due light
To the miſled and lonely Traveller?
This is the place, as well as I may gueſs,
Whence eev'n now the tumult of loud Mirth
Was rife, and perfect in my liſt'ning ear,
Yet nought but ſingle darkneſs do I find.
What might this be? A thouſand fantaſies
Begin to throng into my memory
Of calling ſhapes, and beckning ſhadows dire,
And airy tongues, that ſyllable mens names
On Sands, and Shoars, and deſart Wilderneſſes.
Theſe thoughts may ſtartle well, but not aſtound
The vertuous mind, that ever walks attended
By a ſtrong ſiding champion Conſcience.——
O welcome pure-ey'd Faith, white-handed Hope,
Thou hovering Angel girt with golden wings,
And thou unblemiſh't form of Chaſtity,
I ſee ye viſibly, and now believe (ill
That he, the Supreme good, t'whom all things
Are but as ſlaviſh Officers of vengeance,
Would ſend a gliſt'ring Guardian if need were
To keep my life and honour unaſſail'd.
Was I deceiv'd, or did a ſable cloud
Turn forth her ſilver lining on the night?
I did not err, there does a ſable cloud
Turn forth her ſilver lining on the night,
And caſts a gleam over this tufted Grove.
I cannot hallow to my Brothers, but
Such noiſe as I can make to be heard fartheſt
I'le venture, for my new enliv'nd ſpirits
Prompt me; and they perhaps are not far off.

SONG.

Sweet Echo, ſweeteſt Nymph that liv'ſt unſeen
Within thy airy ſhell
By ſlow Meander's *margent green,*
And in the violet imbroider'd vale
Where the love-lorn Nightingale
Nightly to thee her ſad Song mourneth well.
Canſt thou not tell me of a gentle Pair
That likeſt thy Narciſſus *are?*
O if thou have
Hid them in ſome flowry Cave,
Tell me but where
Sweet Queen of Parly, Daughter of the Sphear,
So may'ſt thou be tranſlated to the skies,
And give reſounding grace to all Heav'ns Harmonies. (mould

Com. Can any mortal mixture of Earth's
Breath ſuch Divine inchanting raviſhment?
Sure ſomething holy lodges in that breſt,
And with theſe raptures moves the vocal air
To teſtifie his hidden reſidence;
How ſweetly did they float upon the wings
Of ſilence, through the empty-vaulted night
At every fall ſmoothing the Raven down
Of darkneſs till it ſmil'd: I have oft heard
My Mother *Circe* with the Sirens three,
Amid'ſt the flowry-kirtl'd *Naiades*
Culling their potent herbs, and baleful drugs,
Who as they Sung, would take the priſon'd Soul,
And lap it in *Elyſium*, *Scylla* wept,
And chid her barking waves into attention,
And fell *Charybdis* murmur'd ſoft applauſe:
Yet they in pleaſing ſlumber lull'd the Senſe,
And in ſweet madneſs rob'd it of it ſelf,
But ſuch a ſacred, and home-felt delight,
Such ſober certainty of waking bliſs
I never heard till now. I'le ſpeak to her,
And ſhe ſhall be my Queen. Hail forrein wonder
Whom certain theſe rough ſhades did never
Unleſs the Goddeſs that in rural ſhrine (breed
Dwell'ſt here with *Pan*, or *Silvan*, by bleſt Song
Forbidding every bleak unkindly Fog (Wood.
To touch the proſperous growth of this tall
La. Nay gentle Shepherd ill is loſt that praiſe
That is addreſt to unattending Ears,
Not any boaſt of skill, but extreme ſhift
How to regain my ſever'd company,
Compell'd me to awake the courteous Echo
To give me anſwer from her moſſie Couch.

Co.

Co. What chance, good Lady, hath bereft you thus?
La. Dim darkneſs, and this leavie Labyrinth.
Co. Could that divide you from neer-uſhering guides?
La. They left me weary on a graſſie terf.
Co. By falſhood, or diſcourteſie, or why?
La. To ſeek i'th' Vally ſome cool friendly Spring.
Co. And left your fair ſide all unguarded, Lady?
La. They were but twain, and purpos'd quick return.
Co. Perhaps fore-ſtalling night prevented them.
La. How eaſie my misfortune is to hit!
Co. Imports their loſs, beſide the preſent need?
La. No leſs than if I ſhould my Brothers loſe.
Co. Were they of manly prime, or youthful bloom?
La. As ſmooth as *Hebe*'s their unrazor'd lips.
Co. Two ſuch I ſaw, what time the labour'd Oxe
In his looſe traces from the furrow came,
And the ſwink't hedger at his Supper ſate;
I ſaw them under a green mantling Vine
That crawls along the ſide of yon ſmall hill,
Plucking ripe cluſters from the tender ſhoots,
Their port was more than human, as they ſtood;
I took it for a Fairy viſion
Of ſome gay creatures of the Element,
That in the colours of the Rainbow live,
And play i'th' plighted clouds. I was awſtrook,
And as I paſt, I worſhipt; if thoſe you ſeek,
It were a journey like the path to Heav'n,
To help you find them. *La.* Gentle Villager
What readieſt way would bring me to that place?
Co. Due weſt it riſes from this ſhrubby point.
La. To find out that, good Shepherd, I ſuppoſe,
In ſuch a ſcant allowance of Star-light,
Would overtask the beſt Land-Pilots art,
Without the ſure gueſs of well-practis'd feet.
Co. I know each lane, and every alley green
Dingle, or buſhy dell of this wilde Wood,
And every bosky bourn from ſide to ſide,
My daily walks and ancient neighbourhood,
And if your ſtray-attendance be yet lodg'd,
Or ſhroud within theſe limits, I ſhall know
E're morrow, or the low rooſted Lark
From her thatch't pallat rowſe, if otherwiſe
I can conduct you, Lady, to a low
But loyal cottage, where you may be ſafe
Till further queſt'. *La.* Shepherd I take thy word,
And truſt thy honeſt offer'd courteſie,
Which oft is ſooner found in lowly ſheds
With ſmoaky rafters, than in tap'ſtry Halls
And Courts of Princes, where it firſt was nam'd,
And yet is moſt pretended: In a place
Leſs warranted than this, or leſs ſecure
I cannot be, that I ſhould fear to change it;
Eye me, bleſt Providence, and ſquare my trial
To my proportion'd ſtrength. Shepherd lead on.——

The two Brothers.

Eld. Bro. Unmuffle ye faint Stars, and thou fair Moon
That wont'ſt to love the travellers benizon,
Stoop thy pale viſage through an amber cloud,
And diſinherit *Chaos*, that reigns here
In double night of darkneſs, and of ſhades;
Or if your influence be quite damn'd up
With black uſurping miſts, ſome gentle taper,
Though a Ruſh-Candle from the wicker hole
Of ſome clay habitation, viſit us
With thy long levell'd rule of ſtreaming light,
And thou ſhalt be our ſtar of *Arcady*,
Or *Tyrian* Cynoſure. 2. *Bro.* Or if our eyes
Be barr'd that happineſs, might we but hear
The folded flocks pen'd in their watled cotes,
Or ſound of paſtoral reed with oaten ſtops,
Or whiſtle from the Lodge, or Village Cock
Count the night watches to his feathery Dames,
'Twould be ſome ſolace yet, ſome little chearing
In this cloſe dungeon of innumerous bows.
But O that hapleſs Virgin! our loſt ſiſter,
Where may ſhe wander now, whither betake her
From the chill dew, amongſt rude burs and thiſtles?
Perhaps ſome cold bank is her Boulſter now,
Or 'gainſt the rugged bark of ſome broad Elm
Leans her unpillow'd head, fraught with ſad fears.
What if in wild amazement, and affright,
Or, while we ſpeak, within the direful graſp
Of Savage hunger, or of Savage heat?
Eld. Bro. Peace, Brother, be not over-exquiſite
To caſt the faſhion of uncertain evils;
For grant they be ſo, while they reſt unknown,
What need a man foreſtall his date of grief,
And run to meet what he would moſt avoid?
Or if they be but falſe alarms of Fear,
How bitter is ſuch ſelf-deluſion?
I do not think my ſiſter ſo to ſeek,
Or ſo unprincipl'd in Vertues book,
And the ſweet peace that goodneſs booſoms ever,
As that the ſingle want of light and noiſe
(Not being in danger, as I truſt ſhe is not)
Could ſtir the conſtant mood of her calm Thoughts,
And put them into miſ-becoming plight.
Vertue could ſee to do what Vertue would
By her own radiant light, though Sun and Moon

Were in the flat Sea ſunk. And Wiſdom's ſelf
Oft ſeeks to ſweet retired Solitude,
Where with her beſt nurſe Contemplation
She plumes her feathers and lets grow her wings,
That in the various buſſle of reſort
Were all to ruffl'd, and ſome times impair'd.
He that has light within his own clear breaſt
May ſit i'th' Center, and enjoy bright day,
But he that hides a dark ſoul, and foul thoughts,
Benighted walks under the mid-day Sun;
Himſelf is his own dungeon.

2. *Bro.* 'Tis moſt true,
That muſing meditation moſt affects
The penſive ſecrecy of deſart Cell,
Far from the cheerful haunt of men and herds,
And ſits as ſafe as in a Senat Houſe,
For who would rob a Hermit of his Weeds,
His few Books, or his Beads, or Maple Diſh,
Or do his gray Hairs any violence?
But Beauty, like the fair Heſperian Tree
Laden with blooming Gold, had need the guard
Of Dragon-watch with uninchanted eye,
To ſave her bloſſoms, and defend her fruit
From the raſh hand of bold Incontinence.
You may as well ſpread out the unſun'd heaps
Of Miſers Treaſure by an Out-law's den,
And tell me it is ſafe, as bid me hope
Danger will wink on Opportunity,
And let a ſingle helpleſs Maiden paſs
Uninjur'd in this wilde ſurrounding waſt.
Of night, or lonelineſs it wreaks me not,
I fear the dread events that dog them both,
Leſt ſome ill-greeting touch attempt the perſon
Of our unowned ſiſter.

Eld. Bro. I do not, Brother,
Inferr, as if I thought my Siſter's ſtate
Secure without all doubt, or controverſie:
Yet where an equal poiſe of hope and fear,
Does arbitrate th'Event, my Nature is
That I encline to hope, rather than fear,
And gladly baniſh ſquint ſuſpicion.
My ſiſter is not ſo defenceleſs left
As you imagine, ſhe has a hidden ſtrength
Which you remember not.

2. *Bro.* What hidden ſtrength, (that?
Unleſs the ſtrength of Heav'n, if you mean

Eld. Bro. I mean that too, but yet a hidden ſtrength,
Which if Heav'n gave it, may be term'd her own:
'Tis chaſtity, my Brother, chaſtity:
She that has that, is clad in compleat ſteel,
And like a quiver'd Nymph with Arrows keen
May trace huge Forreſts, and unharbour'd Heaths,
Infamous Hills, and ſandy perillous wildes,
Where through the ſacred rayes of Chaſtity,
No ſavage fierce Bandite, or Mountaneer
Will dare to ſoyl her Virgin purity,
Yea there, where very deſolation dwells
By grots, and caverns ſhag'd with horrid ſhades,
She may paſs on with unblench't majeſty,
Be it not done in pride, or in preſumption.
Some ſay no evil thing that walks by night,
In fog, or fire, by lake, or mooriſh fen,
Blew meager Hag, or ſtubborn unlaid Ghoſt,
That breaks his magick chains at *Curfue* time,
No Goblin, or ſwart Faiery of the mine,
Hath hurtful power o're true Virginity.
Do ye believe me yet, or ſhall I call
Antiquity from the old Schools of *Greece*
To teſtifie the arms of Chaſtity?
Hence had the huntreſs *Dian* her dread bow,
Fair ſilver-ſhafted Queen for ever chaſte,
Wherewith ſhe tam'd the brinded Lioneſs
And ſpotted mountain Pard, but ſet at nought
The frivolous bolt of *Cupid*, gods and men
Fear'd her ſtern frown, and ſhe was Queen o'th'Woods.
What was that ſnaky-headed *Gorgon* ſhield
That wiſe *Minerva* wore, unconquer'd Virgin,
Wherewith ſhe freez'd her foes to congeal'd ſtone?
But rigid looks of Chaſt auſterity,
And noble grace that daſh't brute violence
With ſudden adoration, and blank aw.
So dear to Heav'n is Saintly Chaſtity,
That when a Soul is found ſincerely ſo,
A thouſand liveried Angels lacky her,
Driving far off each thing of ſin and guilt,
And in clear dream, and ſolemn viſion,
Tell her of things that no groſs ear can hear,
Till oft converſe with Heav'nly habitants
Begin to caſt a beam on th'outward ſhape,
The unpolluted Temple of the mind,
And turns it by degrees to the Soul's eſſence,
Till all be made immortal: but when Luſt,
By unchaſte looks, looſe geſtures, and foul talk,
But moſt by leud and laviſh act of ſin,
Lets in defilement to the inward parts,
The Soul grows clotted by contagion,
Imbodies, and imbrutes, till ſhe quite loſe
The divine property of her firſt being.
Such are thoſe thick and gloomy ſhadows damp
Oft ſeen in Charnel Vaults, and Sepulchers,
Lingring, and ſitting by a new made grave,
As loath to leave the Body that it lov'd,
And link't it ſelf by carnal ſenſuality
To a degenerate and degraded ſtate.

2. *Bro.* How charming is divine Philoſophy!
Not harſh, and crabbed, as dull fools ſuppoſe,
But muſical as is *Apollo*'s Lute,
And a perpetual feaſt of Nectar'd ſweets,
Where no crude ſurfeit reigns. *Eld. Bro.* Liſt, liſt, I hear
Some far off hallow break the ſilent Air.

2. *Bro.* Methought ſo too; what ſhould it be?

Eld. Bro. For certain
Either ſome one like us night-founder'd here,
Or elſe ſome Neighbour Wood-man, or, at worſt,

Some

Some roaving Robber calling to his fellows.
2. *Bro.* Heav'n keep my ſiſter. Agen, agen, and near;
Beſt draw, and ſtand upon our guard.
Eld. Bro. I'le hallow;
If he be friendly he comes well, if not,
Defence is a good cauſe, and Heav'n be for us.

The attendant Spirit, habited like a Shepherd.

That hallow I ſhould know, what are you? ſpeak;
Come not too near, you fall on Iron ſtake elſe.
Spir. What voice is that, my yound Lord? ſpeak agen.
2. *Bro.* O brother, 'tis my father's Shepherd, ſure.
Eld. Bro. Thyrſis? Whoſe artful ſtrains hath oft delaid
The budling brook to hear his madrigal,
And ſweetn'd every muskroſe of the dale?
How cam'ſt thou here, good Swain? hath any Ram
Slipt from the fold, or young Kid loſt his dam,
Or ſtraggling Weather the pen't flock forſook?
How could'ſt thou find this dark ſequeſter'd nook?
Spir. O my lov'd Maſter's heir, and his next joy,
I came not here on ſuch a trivial toy
As a ſtray'd Ewe, or to purſue the ſtealth
Of pilfering Woolf, not all the fleecy wealth
That doth inrich theſe Downs, is worth a thought
To this my errand, and the care it brought.
But, O my Virgin Lady, where is ſhe?
How chance ſhe is not in your company?
Eld. Bro. To tell thee ſadly, Shepherd, without blame,
Or our neglect, we loſt her as we came.
Spir. Ay me unhappy! then my fears are true.
Eld. Bro. What fears, good *Thyrſis*? Prethee briefly ſhew.
Spir. I'le tell ye, 'tis not vain or fabulous,
(Though ſo eſteem'd by ſhallow ignorance)
What the ſage Poets taught by th' Heav'nly Muſe,
Story'd of old in high immortal verſe,
Of dire *Chimera*'s and inchanted Iles,
And rifted Rocks whoſe entrance leads to Hell,
For ſuch there be, but unbelief is blind.
Within the navel of this hideous Wood,
Immur'd in Cypreſs ſhades a Sorcerer dwells,
Of *Bacchus* and of *Circe* born, great *Comus*,
Deep ſkill'd in all his Mother's Witcheries,
And here to every thirſty wanderer,
By ſly enticement gives his baneful cup,
With many murmurs mixt, whoſe pleaſing poiſon
The viſage quite transforms of him that drinks,
And the inglorious likeneſs of a beaſt
Fixes inſtead, unmoulding reaſon's mintage
Character'd in the face; this have I learn't
Tending my flocks hard by i'th' hilly crofts,
That brow this bottom glade, whence night by night
He and his monſtrous rout are heard to howl
Like ſtabl'd Wolves, or Tigers at their prey,
Doing abhorred rites to *Hecate*
In their obſcured haunts of inmoſt bowers,
Yet have they many baits, and guileful ſpells,
To inveigle and invite th' unwary ſenſe
Of them that paſs unweeting by the way.
This evening late, by then the chewing flocks
Had ta'ne their ſupper on the ſavoury Herb
Of Knot-graſs dew-beſpent, and were in fold,
I ſate me down to watch upon a bank
With Ivy canopied, and interwove
With flaunting Hony-ſuckle, and began,
Wrapt in a pleaſing fit of melancholy,
To meditate upon my rural minſtrelſie,
Till fancy had her fill, but e're a cloſe
The wonted roar was up amidſt the Woods,
And fill'd the Air with barbarous diſſonance,
At which I ceas't, and liſten'd them a while,
Till an unuſual ſtop of ſudden ſilence
Gave reſpit to the drowſie frighted ſteeds
That draw the litter of cloſe curtain'd ſleep;
At laſt a ſoft and ſolemn breathing ſound
Roſe like a ſteam of rich diſtill'd perfumes,
And ſtole upon the Air, that even Silence
Was took e're ſhe was ware, and wiſht ſhe might
Deny her Nature, and be never more
Still to be ſo diſplac't. I was all ear,
And took in ſtrains that might create a Soul
Under the ribs of Death, but O e're long
Too well I did perceive it was the voice
Of my moſt honour'd Lady, your dear ſiſter.
Amaz'd I ſtood, harrow'd with grief and fear,
And, O poor hapleſs Nightingale thought I,
How ſweet thou ſing'ſt, how near the deadly ſnare!
Then down the Lawns I ran with headlong haſte,
Through paths and turnings oft'n trod by day,
Till guided by mine ear I found the place
Where that damn'd wiſard hid in ſly diſguiſe
(For ſo by certain ſigns I knew) had met
Already, e're my beſt ſpeed could prevent,
The aidleſs innocent Lady his wiſht prey,
Who gently ask't if he had ſeen ſuch two,
Suppoſing him ſome neighbour villager;
Longer I durſt not ſtay, but ſoon I gueſs't
Ye were the two ſhe meant, with that I ſprung
Into ſwift flight, till I had found you here.
But further know I not. 2. *Bro.* O night and ſhades,
How are ye join'd with Hell in tripple knot,
Againſt th' unarmed weakneſs of one Virgin
Alone, and helpleſs! is this the confidence

You

You gave me, Brother? *Eld. Bro.* Yes, and keep it ſtill,
Lean on it ſafely, not a period
Shall be unſaid for me: againſt the threats
Of malice or of ſorcery, or that power
Which erring men call Chance, this I hold firm,
Vertue may be aſſail'd, but never hurt,
Surpriz'd by unjuſt force, but not inthrall'd,
Yea even that which miſchief meant moſt harm,
Shall in the happy trial prove moſt glory.
But evil on it ſelf ſhall back recoyl,
And mix no more with goodneſs, when at laſt
Gather'd like ſcum, and ſetl'd to it ſelf,
It ſhall be in eternal reſtleſs change
Self-fed, and ſelf-conſum'd, if this fail,
The pillar'd firmament is rott'nneſs,
And earth's baſe built on ſtubble. But come, let's on.
Againſt th'oppoſing will and arm of Heav'n
May never this juſt Sword be lifted up,
But for that damn'd Magician, let him be girt
With all the greiſly legions that troop
Under the ſooty flag of *Acheron*,
Harpyes and *Hydra*'s, or all the monſtrous forms
'Twixt *Africa* and *Inde*, I'le find him out,
And force him to reſtore his purchaſe back,
Or drag him by the curls, to a foul death,
Curs'd as his life.
Spir. Alas! good vent'rous Youth,
I love thy courage yet, and bold Empriſe,
But here thy Sword can do thee little ſtead,
Far other arms, and other weapons muſt
Be thoſe that quell the might of Helliſh charms,
He with his bare wand can unthred thy joynts,
And crumble all thy ſinews.
Eld. Bro. Why prethee, Shepherd,
How durſt thou then thy ſelf approach ſo near,
As to make this Relation?
Spir. Care and utmoſt ſhifts
How to ſecure the Lady from ſurpriſal,
Brought to my mind a certain Shepherd Lad,
Of ſmall regard to ſee to, yet well skill'd
In every vertuous plant and healing Herb
That ſpreads her verdant leaf to 'morning ray,
He lov'd me well, and oft would beg me ſing,
Which when I did, he on the tender graſs
Would ſit, and hearken even to extaſie,
And in requital ope his leathern ſcrip,
And ſhew me ſimples of a thouſand names,
Telling their ſtrange and vigorous faculties;
Amongſt the reſt a ſmall unſightly root,
But of divine effect, he cull'd me out;
The leaf was darkiſh, and had prickles on it,
But in another Country, as he ſaid,
Bore a bright Golden flowre, but not in this ſoyl:
Unknown, and like eſteem'd, and the dull Swain
Treads on it daily with his clouted ſhoon,
And yet more med'cinal is it than that *Moly*
That *Hermes* once to wiſe *Ulyſſes* gave;
He call'd it *Hæmony*, and gave it me,
And bad me keep it, as of Sov'raign uſe
'Gainſt all inchantments, mildew, blaſt or damp,
Or gaſtly Furies apparition;
I purs't it up, but little reck'ning made,
Till now that this extremity compell'd,
But now I find it true; for by this means
I knew the foul Inchanter, though diſguis'd,
Enter'd the very lime-twigs of his ſpells,
And yet came off: if you have this about you
(As I will give you when we go) you may
Boldly aſſault the Necromancer's Hall;
Where if he be, with dauntleſs hardihood,
And brandiſh't blade ruſh on him, break his glaſs,
And ſhed the luſhious liquor on the ground,
But ſeiſe his wand, though he and his curſt crew
Fierce ſign of Battail make, and menace high,
Or like the Sons of *Vulcan* vomit ſmoak,
Yet will they ſoon retire, if he but ſhrink.
Eld. Bro. Thyrſis lead on apace, I'le follow thee,
And ſome good Angel bear a ſhield before us.

The Scene changes to a ſtately Palace, ſet out with all manner of deliciouſneſs: ſoft Muſick, Tables ſpread with all dainties. Comus *appears with his rabble, and the Lady ſet in an inchanted Chair, to whom he offers his Glaſs, which ſhe puts by, and goes about to riſe.*

Comus. Nay, Lady, ſit; if I but wave this wand,
Your nerves are all chain'd up in Alablaſter,
And you a Statue, or as *Daphne* was,
Root-bound, that fled *Apollo*.
La. Fool, do not boaſt,
Thou canſt not touch the freedom of my mind
With all thy Charms, although this corporal rind
Thou haſte immanacl'd, while Heav'n ſees good.
Co. Why are you vext, Lady? why do you frown?

Here

Here dwell no frowns, nor anger, from theſe gates
Sorrow flies far: See here be all the pleaſures
That fancy can beget on Youthful thoughts,
When the freſh blood grows lively, and returns
Brisk as the *April* buds in Primroſe-ſeaſon.
And firſt behold this cordial Julep here
That flames, and dances in his cryſtal bounds
With ſpirits of balm, and fragent Syrops mixt.
Not that *Nepenthes* which the wife of *Thone*,
In *Egypt* gave to *Jove*-born *Helena*
Is of ſuch power to ſtir up joy as this,
To live ſo friendly, or ſo cool to thirſt.
Why ſhould you be ſo cruel to your ſelf,
And to thoſe dainty limms which Nature lent
For gentle uſage, and ſoft delicacy?
But you invert the Cov'nants of her truſt,
And harſhly deal like an ill borrower
With that which you receiv'd on other terms,
Scorning the unexempt condition
By which all mortal frailty muſt ſubſiſt,
Refreſhment after toil, eaſe after pain,
That have been tir'd all day without repaſt,
And timely reſt have wanted, but fair Virgin
This will reſtore all ſoon.

La. 'Twill not, falſe traitor,
'Twill not reſtore the truth and honeſty
That thou haſt baniſh't from thy tongue with lies.
Was this the cottage, and the ſafe abode
Thou told'ſt me of? What grim aſpects are theſe,
Theſe ugly-headed Monſters? Mercy guard me!
Hence with thy brew'd inchantments, foul deceiver,
Haſt thou betray'd my credulous innocence
With viſor'd falſhood, and baſe forgery?
And would'ſt thou ſeek again to trap me here
With lickeriſh baits fit to inſnare a brute?
Were it a draft for *Juno* when ſhe banquets,
I would not taſte thy treaſonous offer; none
But ſuch as are good men can give good things,
And that which is not good, is not delicious
To a well-govern'd and wiſe appetite.

Co. O fooliſhneſs of men! that lend their ears
To thoſe budge Doctors of the *Stoick* Furr,
And fetch their precepts from the *Cynick* Tub,
Praiſing the lean and ſallow Abſtinence.
Wherefore did Nature pour her bounties forth,
With ſuch a full and unwithdrawing hand,
Covering the earth with odours, fruits, and flocks,
Thronging the Seas with ſpawn innumerable,
But all to pleaſe, and ſate the curious taſte?
And ſet to work millions of ſpinning Worms,
That in their green ſhops weave the ſmooth-hair'd ſilk
To deck her Sons, and that no corner might
Be vacant of her plenty, in her own loyns
She hutch't th' all-worſhipt Ore, and precious Gems
To ſtore her children with; if all the world
Should in a pet of temperance feed on Pulſe,
Drink the clear ſtream, and nothing wear but Freize,
Th'all-giver would be unthank't, would be unprais'd,
Not half his riches known, and yet deſpis'd,
And we ſhould ſerve him as a grudging Maſter,
As a penurious niggard of his wealth,
And live like Nature's baſtards, not her Sons,
Who would be quite ſurcharg'd with her own weight,
And ſtrangl'd with her waſte fertility;
Th' earth cumber'd, and the wing'd air dark't with plumes,
The herds would over-multitude their Lords,
The Sea o'refraught would ſwell, and th'unſought Diamonds
Would ſo emblaze the forehead of the Deep,
And ſo beſtudd with Stars, that they below
Would grow inur'd to light, and come at laſt
To gaze upon the Sun with ſhameleſs brows.
Liſt Lady, be not coy, and be not cozen'd
With that ſame vaunted name Virginity,
Beauty is Nature's coyn, muſt not be hoorded,
But muſt be currant, and the good thereof
Conſiſts in mutual and partak'n bliſs,
Unſavoury in th' injoyment of it ſelf;
If you let ſlip time, like a neglected roſe
It withers on the ſtalk with languiſh't head.
Beauty is Nature's brag, and muſt be ſhown
In Courts, at Feaſts, and high Solemnities,
Where moſt may wonder at the workmanſhip;
It is for homely features to keep home,
They had their name thence; courſe complexions
And cheeks of ſorry grain will ſerve to ply
The ſampler, and to teize the huſwifes wooll.
What need a vermil-tinctur'd lip for that,
Love-darting eyes, or treſſes like the Morn?
There was another meaning in theſe gifts,
Think what, and be adviz'd, you are but young yet.

La. I had not thought to have unlockt my lips
In this unhallow'd air, but that this Jugler
Would think to charm my judgement, as mine eyes,
Obtruding falſe Rules, pranckt in Reaſon's garb.
I hate when vice can bolt her arguments,
And vertue has no tongue to check her pride:
Impoſtor, do not charge moſt innocent Nature,
As if ſhe would her children ſhould be riotous;
With her abundance ſhe good cateres,
Means her proviſion only to the good,
That live according to her ſober laws,
And holy dictate of ſpare Temperance:
If every juſt man, that now pines with want,
Had but a moderate and beſeeming ſhare
Of that which lewdly-pamper'd Luxury
Now heaps upon ſome few with vaſt exceſs,

Nature's full bleſſings would be well diſpenc't,
In unſuperfluous eeven proportion,
And ſhe no whit encomber'd with her ſtore,
And then the giver will be better thank't,
His praiſe due paid; for ſwiniſh gluttony
Ne're looks to Heav'n amidſt his gorgeous feaſt,
But with beſotted baſe ingratitude
Cramms, and blaſphemes his feeder. Shall I go on?
Or have I ſaid anough? To him that dares
Arm his profane tongue with contemptuous words
Againſt the Sun-clad power of Chaſtity;
Fain would I ſomething ſay, yet to what end?
Thou haſt nor Ear, nor Soul to apprehend
The ſublime notion, and high myſtery
That muſt be utter'd to unfold the ſage
And ſerious doctrine of Virginity,
And thou art worthy that thou ſhould'ſt not know
More happineſs than this thy preſent lot.
Enjoy your dear Wit, and gay Rhetorick
That hath ſo well been taught her dazling fence,
Thou art not fit to hear thy thy ſelf convinc't;
Yet ſhould I try, the uncontrouled worth
Of this pure cauſe would kindle my rap't ſpirits
To ſuch a flame of ſacred vehemence,
That dumb things would be mov'd to ſympathize,
And the brute Earth would lend her nerves, and ſhake,
Till all thy magick ſtructures rear'd ſo high,
Were ſhatter'd into heaps o're thy falſe head.

Co. She fables not, I feel that I do fear
Her words ſet off by ſome ſuperior power;
And though not mortal, yet a cold ſhudd'ring dew
Dips me all o're, as when the wrath of *Jove*
Speaks thunder, and the chains of *Erebus*
To ſome of *Saturn's* crew. I muſt diſſemble,
And try her yet more ſtrongly. Come, no more,
This is meer moral babble, and direct
Againſt the Canon Laws of our Foundation;
I muſt not ſuffer this, yet 'tis but the lees
And ſetlings of a melancholy blood;
But this will cure all ſtreight, one ſip of this
Will bathe the drooping ſpirits in delight,
Beyond the bliſs, of dreams. Be wiſe, and taſte.——

The Brothers ruſh in with Swords drawn, wreſt his Glaſs out of his hand, and break it againſt the ground; his rout make ſign of reſiſtance, but are all driven in; The attendant Spirit comes in.

Spir. What, have you let the falſe Enchanter ſcape?
O ye miſtook, ye ſhould have ſnatcht his wand
And bound him faſt; without his rod reverſ't,
And backward mutters of diſſevering power,
We cannot free the Lady that ſits here
In ſtony fetters fixt, and motionleſs;
Yet ſtay, be not diſturb'd, now I bethink me,
Some other means I have which may be us'd,
Which once of *Melibæus* old I learnt, (plains.
The ſootheſt Shepherd that e're pip't on
There is a gentle Nymph not far from hence,
That with moiſt curb ſways the ſmooth Severn ſtream,
Sabrina is her name, a Virgin pure,
Whilom ſhe was the daughter of *Locrine*,
That had the Scepter from his Father *Brute*.
The guiltleſs damſel flying the mad purſuit
Of her enraged Stepdam *Guendolen*,
Commended her fair innocence to the flood
That ſtay'd her flight with his croſs-flowing courſe,
The water Nymphs that in the bottom plaid,
Held up their pearled wriſts and took her in,
Bearing her ſtraight to aged *Nereus* Hall,
Who piteous of her woes, rear'd her lank head,
And gave her to his daughters to imbathe
In nectar'd lavers ſtrew'd with Aſphodil,
And through the porch and inlet of each ſenſe
Dropt in Ambroſial Oyls till ſhe reviv'd,
And underwent a quick immortal change,
Made Goddeſs of the River; ſtill ſhe retains
Her Maid'n gentleneſs, and oft at Eeve
Viſits the herds along the twilight meadows,
Helping all Urchin blaſts, and ill-luck ſigns
That the ſhrew'd medling Elfe delights to make,
Which ſhe with precious viold liquors heals.
For which the Shepherds at their Feſtivals
Carrol her goodneſs lowd in ruſtick lays,
And throw ſweet garland wreaths into her ſtream
Of Pancies, Pinks and gaudy Daffadils.
And, as the old Swain ſaid, ſhe can unlock
The claſping charm, and thaw the numming ſpell,
If ſhe be right invok't in warbled Song,
For maid'nhood ſhe loves, and will be ſwift
To aid a Virgin, ſuch as was her ſelf,
In hard-beſetting need; this will I try,
And add the power of ſome adjuring verſe.

SONG.

Sabrina fair,
Liſten where thou art ſitting
Under the glaſſie, cool, tranſlucent Wave,
In twiſted Braids of Lillies knitting
The looſe train of thy Amber-dropping Hair;
Liſten for dear Honour's ſake,
Goddeſs of the Silver Lake,
Liſten and ſave.

Liſten

Liſten and appear to us,
In name of great *Oceanus*,
By the earth-ſhaking *Neptune*'s mace,
And *Tethys* grave majeſtick pace,
By hoary *Nereus* wrinckled look,
And the *Carpathian* wiſard's hook,
By ſcaly *Triton's* winding ſhell,
And old ſooth-ſaying *Glaucus* ſpell,
By *Leucothea*'s lovely hands,
And her Son that rules the ſtrands,
By *Thetis* tinſel-ſlipper'd feet,
And the Songs of *Sirens* ſweet,
By dead *Parthenope*'s dear tomb,
Wherewith ſhe ſits on Diamond rocks
Sleeking her ſoft alluring locks,
By all the *Nymphs* that nightly dance
Upon thy ſtreams with wily glance,
Riſe, riſe, and heave thy roſie head
From thy coral-pav'n bed,
And bridle in thy headlong wave,
Till thou our ſummons anſwer'd have.
Liſten and ſave.

Sabrina *riſes, attended by Water-Nymphs, and Sings.*

By the ruſhy-fringed bank,
Where grows the Willow and the Oſier dank,
My ſliding Chariot ſtays,
Thick ſet with Agat, and the azurn ſheen
Of Turkis blew, and Emrauld green
That in the channel ſtrays,
Whilſt from off the waters fleet
Thus I ſet my printleſs feet
O're the Cowſlips Velvet head,
That bends not as I tread,
Gentle ſwain at thy requeſt
I am here.

Spir. Goddeſs dear
We implore thy powerful hand
To undo the charmed band
Of true Virgin here diſtreſt,
Through the force, and through the wile
Of unbleſt Inchanter vile.
Sab. Shepherd, 'tis my office beſt
To help inſnared chaſtity;
Brighteſt Lady look on me,
Thus I ſprinckle on thy breſt
Drops that from my Fountain pure,
I have kept of precious cure,
Thrice upon thy fingers tip,
Thrice upon thy rubied lip,
Next this marble venom'd ſeat
Smear'd with gums of glutenous heat
I touch with chaſte palms moiſt and cold,
Now the ſpell hath loſt his hold;
And I muſt haſte e're morning hour
To wait in *Amphitrite*'s bow'r.

Sabrina *deſcends, and the Lady riſes out of her Seat.*

Spir. Virgin, daughter of *Locrine*,
Sprung of old *Anchiſes* line,
May thy brimmed waves for this
Their full tribute never miſs
From a thouſand petty rills,
That tumbled down thy ſnowy hills:
Summer drouth, or ſinged air
Never ſcorch thy treſſes fair,
Nor wet *October's* torrent flood
Thy molten cryſtal fill with mudd,
May thy billows rowl aſhoar
The Beryl, and the golden Oar,
May thy lofty head be crown'd
With many a Tower and Terras round,
And here and there thy banks upon
With Groves of Myrrhe, and Cinnamon.
Come, Lady, while Heaven lends us grace,
Let us fly this curſed place,
Leſt the Sorcerer us entice
With ſome other new device.
Not a waſte, or needleſs ſound,
Till we come to holier ground,
I ſhall be your faithful guide
Through this gloomy Covert wide,
And not many furlongs thence
Is your Father's Reſidence,
Where this night are met in ſtate
Many a friend to gratulate
His wiſh't preſence, and beſide,
All the Swains that there abide,
With Jiggs, and rural dance reſort,
We ſhall catch them at their ſport,
And our ſudden coming there
Will double all their mirth and chere;
Come let us haſte, the Stars grow high,
But night ſits Monarch yet in the mid ſky.

The Scene changes, preſenting Ludlow *Town, and the Preſident's Caſtle, then come in Country Dancers, after them the attendant Spirit, with the two Brothers and the Lady.*

SONG.

Spir. *Back, Shepherds, back, anough your play,*
Till next Sun-ſhine holiday,
Here be without duck or nod
Other trippings to be trod
Of lighter toes, and ſuch Court guiſe
As Mercury *did firſt deviſe*
With the mincing Dryades
On the Lawns, and on the Leas.

This

This ſecond Song preſents them to their Father and Mother.

Noble Lord, and Lady bright,
I have brought ye new delight,
Here hold ſo goodly grown
Three fair branches of your own,
Heav'n hath timely tri'd their youth,
Their faith, their patience, and their truth.
And ſent them here through hard aſſays
With a Crown of deathleſs Praiſe,
To triumph in victorious dance
O're ſenſual Folly, and Intemperance.

The Dances ended, the Spirit Epiloguizes.

Spir. To the Ocean now I fly,
And thoſe happy climes that ly
Where day never ſhuts his eye,
Up in the broad fields of the ſky:
There I ſuck the liquid air
All amidſt the Gardens fair
Of *Heſperus*, and his daughters three
That ſing about the golden tree:
Along the criſped ſhades and bowers
Revels the ſpruce and jocond Spring,
The Graces, and the roſie-boſom'd Hours,
Thither all their bounties bring,
That there eternal Summer dwells,
And Weſt winds, with musky wing
About the cedar'n alleys fling
Nard and *Caſſia's* balmy ſmells.
Iris there with humid bow,
Waters the odorous banks that blow
Flowers of more mingled hew
Than her purfi'd ſcarf can ſhew,
And drenches with *Elyſian* dew
(Liſt mortals if your ears be true)
Beds of Hyacinth, and Roſes
Where young *Adonis* oft repoſes,
Waxing well of his deep wound
In ſlumber ſoft, and on the ground
Sadly ſits th'*Aſſyrian* Queen;
But far above in ſpangled ſheen
Celeſtial *Cupid* her fam'd Son advanc't,
Holds his dear *Pſyche* ſweet intranc't,
After her wandring labours long,
Till free conſent the Gods among
Make her his eternal Bride,
And from her fair unſpotted ſide
Two bliſsful twins are to be born,
Youth and joy; ſo *Jove* hath ſworn.
But now my task is ſmoothly don,
I can fly, or I can run
Quickly to the green earths end,
Where the bow'd welkin ſlow doth bend,
And from thence can ſoar as ſoon
To the corners of the Moon.
Mortals that would follow me,
Love vertue, ſhe alone is free,
She can teach ye how to clime
Higher than the Sphery chime;
Or if Vertue feeble were,
Heav'n it ſelf would ſtoop to her.

ARCADES.

Part of an Entertainment preſented to the Counteſs Dowager of Darby *at* Harefield, *by ſome Noble Perſons of her Family, who appear on the Scene in Paſtoral Habit, moving toward the ſeat of State, with this Song.*

1. SONG.

LOok Nymphs, and Shepherds look,
What ſudden blaze of Majeſty
Is that which we from hence deſcry
Too divine to be miſtook:
This this is ſhe
To whom our vows and wiſhes bend,
Here our ſolemn ſearch hath end.

Fame, that her high worth to raiſe,
Seem'd erſt ſo laviſh and profuſe,
We may juſtly now accuſe
Of detraction from her praiſe,
Leſs than half we find expreſt,
Envy bid conceal the reſt.

Mark what radiant ſtate ſhe ſpreads,
In circle round her ſhining throne,
Shooting her beams like Silver threds,
This this is ſhe alone,
Sitting like a Goddeſs bright,
In the center of her light.

Might ſhe the wiſe *Latona* be,
Or the towred *Cybele*,
Mother of a hundred Gods;
Juno dares not give her odds;
Who had thought this clime had held
A deity ſo unparallel'd?

As they come forward, the Genius of the Wood appears, and turning toward them, ſpeaks.

GEn. Stay gentle Swains, for though in this diſguiſe,

I ſee bright honour ſparkle through your eyes,
Of famous *Arcady* ye are, and ſprung
Of that renowned flood, ſo often ſung,
Divine *Alpheus*, who by ſecret ſluſe,
Stole under Seas to meet his *Arethuſe*;
And ye, the breathing Roſes of the Wood,
Fair Silver-buskin'd Nymphs as great and good,
I know this queſt of yours, and free intent
Was all in Honour and Devotion ment
To the great Miſtreſs of your princely ſhrine,
Whom with low reverence I adore as mine,
And with all helpful ſervice will comply
To further this nights glad ſolemnity;
And lead ye where ye may more near behold
What ſhallow-ſearching *Fame* hath left untold;
Which I full oft amidſt theſe ſhades alone
Have ſate to wonder at, and gaze upon:
For know by lot from *Jove* I am the pow'r
Of this fair Wood, and live in Oak'n bow'r,
To nurſe the Saplings tall, and curl the grove,
With Ringlets quaint; and wanton windings wove.
And all my Plants I ſave from nightly ill,
Of noiſom winds, and blaſting vapours chill.
And from the Boughs bruſh off the evil dew,
And heal the harms of thwarting thunder blew,
Or what the croſs dire-looking Planet ſmites,
Or hurtful Worm with canker'd venom bites.
When Ev'ning gray doth riſe, I fetch my round
Over the mount, and all this hallow'd ground,
And early e're the odorous breath of morn
Awakes the ſlumb'ring leaves, or taſſel'd horn
Shakes the high thicket, haſte I all about,
Number my ranks, and viſit every ſprout
With puiſſant words, and murmurs made to bleſs,
But elſe in deep of night when drowſineſs
Hath lock't up mortal Senſe, then liſten I
To the celeſtial *Sirens* harmony,
That ſit upon the nine enfolded Sphears,
And ſing to thoſe that hold the vital ſhears,
And turn the Adamantine ſpindle round,
On which the fate of Gods and men is wound.
Such ſweet compulſion doth in muſick ly,
To lull the daughters of *Neceſſity*,
And keep unſteddy Nature to her Law,
And the low World in meaſur'd motion draw
After the Heavenly tune, which none can hear
Of human mould with groſs unpurged ear;
And yet ſuch Muſick worthieſt were to blaze
The peerleſs height of her immortal praiſe,
Whoſe luſtre leads us, and for her moſt fit,
If my inferior hand or voice could hit
Inimitable ſounds, yet as we go,
What e're the skill of leſſer Gods can ſhow,
I will aſſay, her worth to celebrate,
And ſo attend ye toward her glittering ſtate;
Where ye may all that are of noble ſtemm
Approach, and kiſs her ſacred veſtures hemm.

2. *SONG.*

O'Re the ſmooth enamel'd green,
Where no print of ſtep hath been,
Follow me as I ſing,
And touch the warbled ſtring.
Under the ſhady roof
Of branching Elm-Star-proof.
Follow me,
I will bring you where ſhe ſits
Clad in ſplendor as befits
Her deity.
Such a rural Queen
All *Arcadia* hath not ſeen.

3. *SONG.*

NYmphs and Shepherds dance no more
By ſandy *Ladons* Lillied banks,
On old *Lycæus* or *Cyllene* hoar,
Trip no more in twilight ranks,
Though *Erymanth* your loſs deplore,
A better ſoyl ſhall give ye thanks.
From the ſtony *Mænalus*,
Bring your Flocks, and live with us,
Here ye ſhall have greater grace,
To ſerve the Lady of this Place.
Though *Syrinx* your *Pan's* Miſtreſs were,
Yet *Syrinx* well might wait on her.
Such a rural Queen
All *Arcadia* hath not ſeen.

On the Morning of Chriſt's Nativity.

I.

THis is the Month, and this the happy Morn
Wherein the Son of Heav'ns eternal King,
Of wedded Maid, and Virgin Mother born,
Our great Redemption from above did bring;
For ſo the holy Sages once did ſing,
That he our deadly forfeit ſhould releaſe,
And with his Father work us a perpetual peace.

II.

That glorious Form, that Light unſufferable,
And that far-beaming blaze of Majeſty,
Wherewith he wont at Heav'ns high Council-Table,
To ſit the midſt of Trinal Unity,
He laid aſide; and here with us to be,
Forſook the Courts of everlaſting Day,
And choſe with us a darkſom Houſe of mortal Clay.

III.

Say Heav'nly Muſe, ſhall not thy Sacred vein
Afford a Preſent to the Infant God?
Haſt thou no Verſe, no Hymn, or ſolemn ſtrein,
To welcome him to this his new abode,
Now while the Heav'n by the Sun's team untrod,
Hath took no print of the approaching light,
And all the ſpangled hoſt keep watch in ſquadrons bright?

IV.

See how from far upon the Eaſtern rode
The Star-led Wiſards haſte with odours ſweet,
O run, prevent them with thy humble ode,
And lay it lowly at his bleſſed feet;
Have thou the Honour firſt, thy Lord to greet,
And joyn thy voice unto the Angel Quire,
From out his ſecret Altar toucht with hallow'd fire.

The Hymn.

I.

IT was the Winter wilde,
While the Heav'n-born-child,
All meanly wrapt in the rude manger lies;
Nature in awe to him
Had doff't her gawdy trim,
With her great Maſter ſo to ſympathize:
It was no ſeaſon then for her
To wanton with the Sun her luſty Paramour.

II.

Only with ſpeeches fair
She woo's the gentle Air
To hide her guilty front with innocent Snow,
And on her naked ſhame,
Pollute with ſinful blame,
The Saintly Veil of Maiden white to throw,
Confounded, that her Makers eyes
Should look ſo near upon her foul deformities.

III.

But he her fears to ceaſe,
Sent down the meek-ey'd Peace,
She crown'd with Olive green, came ſoftly ſliding
Down through the turning ſphear
His ready Harbinger,
With Turtle wing the amorous clouds dividing,
And waving wide her mirtle wand,
She Strikes an univerſal Peace through Sea and Land.

IV.

No War, or Battels ſound
Was heard the World around
The idle Spear and Shield were high up hung,
The hooked Chariot ſtood,
Unſtain'd with hoſtile blood,
The Trumpet ſpake not to the armed throng,
And Kings ſate ſtill with awful Eye,
As if they ſurely knew their Soveraign Lord was by.

V.

But peaceful was the night
Wherein the Prince of light
His raign of peace upon the earth began:
The Winds with wonder whiſt,
Smoothly the waters kiſt,
Whiſpering new joys to the mild Ocean,
Who now hath quite forgot to rave,
While Birds of Calm ſit brooding on the charmed wave.

VI.

The Stars with deep amaze
Stand fixt in ſtedfaſt gaze,
Bending one way their precious influence,
And will not take their flight,
For all the morning light;
Or *Lucifer* that often warn'd them thence;
But in their glimmering Orbs did glow,
Until their Lord himſelf beſpake, and bid them go.

VII.

And though the ſhady gloom
Had given day her room,
The Sun himſelf with-held his wonted ſpeed,
And hid his head for ſhame,
As his inferiour flame,
The new enlightn'd world no more ſhould need;
He ſaw a greater Sun appear
Than his bright Throne, or burning Axletree could bear.

VIII.

The Shepherds on the Lawn,
Or e're the point of dawn,
Sate ſimply chatting in a ruſtick row;
Full little thought they than,
That the mighty *Pan*
Was kindly come to live with them below;
Perhaps their loves, or elſe their ſheep,
Was all that did their ſilly thoughts ſo buſie keep.

IX.

When ſuch Muſick ſweet
Their hearts and ears did greet,
As never was by mortal finger ſtrook,
Divinely-warbl'd voice
Anſwering the ſtringed noiſe,
As all their Souls in bliſsful rapture took:
The Air ſuch pleaſure loth to loſe,
With thouſand Echo's ſtill prolongs each heav'nly cloſe.

X.

Nature that heard ſuch ſound
Beneath the hollow round
Of *Cynthia*'s ſeat, the Airy region thrilling,
Now was almoſt won
To think her part was done,
And that her reign had here its laſt fulfilling;
She knew ſuch harmony alone (union.
Could hold all Heav'n and Earth in happier

XI.

At laſt ſurrounds their ſight
A Globe of circular light, (array'd,
That with long beams the ſhame-fac't night
The helmed Cherubim
And ſworded Seraphim, (plaid,
Are ſeen in glittering ranks with wings dif-
Harping in loud and ſolemn quire, (Heir.
With unexpreſſive notes to Heav'ns new-born

XII.

Such Muſick (as 'tis ſaid)
Before was never made,
But when of old the Sons of morning ſung,
While the Creator great
His Conſtellations ſet,
And the well-ballanc't world on hinges hung,
And caſt the dark foundations deep, (keep.
And bid the weltring waves their oozy channel

XIII.

Ring out ye Cryſtal ſphears,
Once bleſs our humane ears,
(If ye have power to touch our ſenſes ſo)
And let your ſilver chime
Move in melodious time;
And let the Baſe of Heav'ns deep Organ blow,
And with your ninefold Harmony
Make up full conſort to th'Angelick ſymphony.

XIV.

For if ſuch holy Song
Enwrap our fancy long, (Gold,
Time will run back, and fetch the Age of
And ſpeckl'd vanity
Will ſicken ſoon and die,
And leprous ſin will melt from earthly mould,
And Hell it ſelf will paſs away, (day.
And leave her dolorous manſions to the peering

XV.

Yea Truth, and Juſtice then
Will down return to men, (ring
Orb'd in a Rain-bow; and like glories wea-
Mercy will ſit between,
Thron'd in Celeſtial ſheen, (ſtearing,
With radiant feet the tiſſued clouds down
And Heav'n, as at ſome Feſtival, (Hall.
Will open wide the Gates of her high Palace

XVI.

But wiſeſt Fate ſays no,
This muſt not yet be ſo,
The Babe lies yet in ſmiling Infancy,
That on the bitter croſs
Muſt redeem our loſs;
So both himſelf and us to glorifie:
Yet firſt to thoſe ychain'd in ſleep,
The wakeful trump of doom muſt thunder
through the deep.

XVII.

With ſuch a horrid clang
As on mount *Sinai* rang, (out brake:
While the red fire, and ſmouldring clouds
The aged Earth agaſt
With terrour of that blaſt,
Shall from the Surface to the Center ſhake;
When at the Worlds laſt Seſſion,
The dreadful Judge in middle Air ſhall ſpread
(his throne.

XVIII.

And then at laſt our bliſs
Full and perfect is,
But now begins; from this happy day
Th' old Dragon under ground
In ſtraiter limits bound,
Not half ſo far caſts his uſurped ſway,
And wroth to ſee his Kingdom fail,
Swindges the ſcaly Horrour of his foulded tail.

XIX.

The Oracles are dum,
No voice or hideous humm (deceiving,
Runs through the arched roof in words
Apollo from his ſhrine
Can no more divine, (ving.
With hollow ſhriek the ſteep of *Delphos* lea-
No nightly trance, or breathed ſpell,
Inſpires the pale-ey'd Prieſt from the prophe-
(tick cell.

XX.

The lonely mountains o're,
And the reſounding ſhore,
A voice of weeping heard, and loud lament;
From haunted ſpring, and dale
Edg'd with poplar pale,
The parting Genius is with ſighing ſent,
With flowr-inwov'n treſſes torn
The Nymphs in twilight ſhade of tangled
thickets mourn.

XXI. In

XXI.

In conſecrated Earth,
And on the holy Hearth, (plaint,
The *Lars*, and *Lemures* moan with midnight
In Urns, and Altars round,
A drear and dying ſound
Affrights the *Flamins* at their ſervice quaint;
And the chill Marble ſeems to ſweat, (ſeat.
While each peculiar power forgoes his wonted

XXII.

Peor, and *Baalim*,
Forſake their Temples dim,
With that twice batter'd god of *Paleſtine*,
And mooned *Aſhtaroth*,
Heav'ns Queen and Mother both,
Now ſits not girt with Tapers holy ſhine,
The Libyck *Hammon* ſhrinks his horn,
In vain the *Tyrian* Maids their wounded *Thamuz* mourn.

XXIII.

And ſullen *Moloch* fled,
Hath left in ſhadows dred,
His burning Idol all of blackeſt hue;
In vain with Cymbals ring,
They call the griſly King,
In diſmal dance about the furnace blue;
The brutiſh gods of *Nile* as faſt,
Iſis and *Orus*, and the Dog *Anubis* haſt.

XXIV.

Nor is *Oſiris* ſeen
In *Memphian* Grove, or Green, (loud:
Trampling the unſhowr'd Graſs with lowings
Nor can he be at reſt
Within his ſacred cheſt, (ſhroud,
Naught but profoundeſt Hell can be his
In vain with Timbrel'd Anthems dark (Ark.
The ſable-ſtoled Sorcerers bear his worſhipt

XXV.

He feels from *Juda's* Land
The dreaded Infants hand,
The rayes of *Bethlehem* blind his dusky eyn;
Nor all the Gods beſide,
Longer dare abide,
Not *Typhon* huge ending in ſnaky twine:
Our Babe to ſhew his Godhead true,
Can in his ſwadling bands controul the damn-
(ed crew.

XXVI.

So when the Sun in bed,
Curtain'd with cloudy red,
Pillows his Chin upon an Orient Wave,
The flocking ſhadows pale,
Troop to th'infernal Jail,
Each fetter'd Ghoſt ſlips to his ſeveral grave,
And the yellow-skirted *Fayes*, (lov'd maze,
Fly after the Night-ſteeds, leaving their Moon-

XXVII.

But ſee the Virgin bleſt,
Hath laid her Babe to reſt. (ending:
Time is our tedious Song ſhould here have
Heav'ns youngeſt teemed Star,
Hath fixt her poliſht Car, (attending:
Her ſleeping Lord with Handmaid Lamp
And all about the Courtly Stable,
Bright-harneſt Angels ſit in order ſerviceable.

A Paraphraſe on *Pſal.* 114.

This and the following *Pſalm* were done by the Author at fifteen years old.

WHen the bleſt ſeed of *Terah*'s faithful Son,
After long toil their liberty had won,
And paſt from *Pharian* Fields to *Canaan* Land,
Led by the ſtrength of the Almighties hand,
Jehovah's wonders were in *Iſrael* ſhown,
His praiſe and Glory was in *Iſrael* known.
That ſaw the troubled Sea, and ſhivering fled,
And ſought to hide his froth becurled-head
Low in the Earth, *Jordans* clear ſtreams recoil,
As a faint Hoſt that hath receiv'd the foil.
The high, huge-bellied Mountains skip like Rams
Amongſt their Ews, the little Hills like Lambs.
Why fled the Ocean? And why skipt the Mountains? (Fountains?
Why turned *Jordan* toward his Chryſtal
Shake earth, and at the preſence be agaſt
Of him that ever was, and ay ſhall laſt,
That glaſſy flouds from rugged rocks can cruſh,
And make ſoft rills from fiery flint-ſtones guſh.

Pſalm 136.

LEt us with a gladſom mind
Praiſe the Lord, for he is kind,
For his mercies ay endure,
Ever faithful, ever ſure.

Let us blaze his Name abroad,
For of gods he is the God;
For his, *&c.*

O let us his praiſes tell,
Who doth the wrathful Tyrants quell.
For his, *&c.*

Who with his miracles doth make
Amazed Heav'n and Earth to ſhake.
For his, *&c.*

Who

Who by his Wiſdom did create
The painted Heav'ns ſo full of ſtate.
For his, &c.

Who did the ſolid Earth ordain
To riſe above the watry Plain.
For his, &c.

Who by his all-commanding might,
Did fill the new-made World with light.
For his, &c.

And caus'd the Golden-treſſed Sun,
All the day long his courſe to run.
For his, &c.

The horned Moon to ſhine by night,
Amongſt her ſpangled ſiſters bright.
For his, &c.

He with his thunder-claſping hand,
Smote the firſt born of *Egypt* Land.
For his, &c.

And in deſpight of *Pharao* fell,
He brought from thence his *Iſrael*.
For, &c.

The ruddy waves he cleft in twain,
Of the *Erythræan* main.
For, &c.

The floods ſtood ſtill like Walls of Glaſs,
While the Hebrew Bands did paſs.
For, &c.

But full ſoon they did devour
The Tawny King with all his power.
For, &c.

His choſen People he did bleſs
In the waſteful Wilderneſs.
For, &c.

In bloody battel he brought down
Kings of proweſs and renown.
For, &c.

He foild bold *Seon* and his Hoſt,
That rul'd the *Amorrean* coaſt.
For, &c.

And large-limb'd *Og* he did ſubdue,
With all his over-hardy crew.
For, &c.

And to his Servant *Iſrael*,
He gave their Land therein to dwell.
For, &c.

He hath with a piteous eye
Beheld us in our miſery.
For, &c.

And freed us from the ſlavery
Of the invading enemy.
For, &c.

All living creatures he doth feed,
And with full hand ſupplies their need.
For, &c.

Let us therefore warble forth
His mighty Majeſty and worth.
For, &c.

That his manſion hath on high
Above the reach of mortal eye.
For his mercies ay endure,
Ever faithful, ever ſure.

Anno ætatis 17.

On the Death of a fair Infant, dying of a Cough.

I.

O Faireſt flower no ſooner blown but blaſted,
Soft ſilken Primroſe fading timeleſly,
Summer's chief Honour if thou hadſt out-laſted
Bleak winters force that made thy bloſſom drie;
For he being amorous on that lovely die
That did thy cheek envermeil, thought to kiſs
But kill'd, alas, and then bewail'd his fatal bliſs.

II.

For ſince grim *Aquilo* his charioter
By boiſtrous rape th'Athenian damſel got,
He thought it toucht his Deitie full neer,
If likewiſe he ſome fair one wedded not,
Thereby to wipe away th' infamous blot,
Of long-uncoupled bed, and childleſs eld,
Which 'mongſt the wanton Gods a foul reproach was held.

III.

So mounting up in ycie-pearled carr,
Through middle empire of the freezing air
He wander'd long, till thee he ſpy'd from farr,
There ended was his queſt, there ceaſt his care.
Down he deſcended from his Snow-ſoft chair,
But all unwares with his cold-kind embrace
Unhous'd thy Virgin Soul from her fair biding place.

IV.

Yet art thou not inglorious in thy fate;
For ſo *Apollo*, with unweeting hand
Whilome did ſlay his dearly-loved mate
Young *Hyacinth* born on *Eurota*'s ſtrand,
Young *Hyacinth* the pride of *Spartan* land;
But then transform'd him to a purple flower,
Alack that ſo to change thee winter had no power.

V.

Yet can I not perſwade me thou art dead,
Or that thy coarſe corrupts in earth's dark womb,
Or that thy beauties lie in wormie bed,
Hid from the World in a low delved tomb;
Could Heav'n for pitie thee ſo ſtrictly doom?
Oh no? for ſomething in thy face did ſhine
Above mortalitie, that ſhew'd thou waſt divine.

IV.

Reſolve me then, oh Soul moſt ſurely bleſt,
(If ſo it be that thou theſe plaints doſt hear)
Tell me bright Spirit where e're thou hovereſt
Whether above that high firſt-moving Sphere,
Or in the Eliſian fields (if ſuch there were.)
O ſay me true, if thou wert mortal wight,
And why from us ſo quickly thou didſt take thy flight.

VII.

Wert thou ſome Starr which from the ruin'd roof
Of ſhak't *Olympus* by miſchance didſt fall;
Which careful *Jove* in Nature's true behoof
Took up, and in fit place did reinſtal?
Or did of late earth's Sons beſiege the wall
Of heenie Heav'n, and thou ſome goddeſs fled
Amongſt us here below to hide thy nectar'd head.

VIII.

Or wert thou that juſt Maid who once before
Forſook the hated earth, O tell me ſooth,
And cam'ſt again to viſit us once more?
Or wert thou that ſweet ſmiling Youth!
Or that crown'd Matron ſage white-robed truth?
Or any other of that Heav'nly brood
Let down in clowdie throne to do the World ſome good.

IX.

Or wert thou of the golden-winged hoaſt,
Who having clad thy ſelf in humane weed,
To earth from thy præfixed ſeat didſt poaſt,
And after ſhort abode flie back with ſpeed,
As if to ſhew what creatures Heav'n doth breed,
Thereby to ſet the hearts of men on fire
To ſcorn the ſordid world, and unto Heav'n aſpire.

X.

But oh why didſt thou not ſtay here below
To bleſs us with thy Heav'n-lov'd innocence,
To ſlake his wrath whom ſin hath made our foe,
To turn ſwift-ruſhing black perdition hence,
Or drive away the ſlaughtering peſtilence,
To ſtand 'twixt us and our deſerved ſmart;
But thou canſt beſt perform that office where thou art.

XI.

Then thou the Mother of ſo ſweet a Child
Her falſe imagin'd loſs ceaſe to lament,
And wiſely learn to curb thy ſorrows wild;
Think what a preſent thou to God haſt ſent,
And render him with patience what he lent;
This if thou do, he will an off-ſpring give,
That till the World's laſt-end ſhall make thy name to live.

The Paſſion.

I.

ERe-while of Muſick, and Ethereal mirth,
Wherewith the ſtage of Air and Earth did ring,
And joyous news of Heav'nly Infants birth,
My muſe with Angels did divide to ſing;
But headlong joy is ever on the wing,
In Wintry ſolſtice like the ſhortn'd light
Soon ſwallow'd up in dark and long out-living night.

II.

For now to ſorrow muſt I tune my ſong,
And ſet my Harp to notes of ſaddeſt wo,
Which on our deareſt Lord did ſeiſe e're long,
Dangers, and ſnares, and wrongs, and worſe than ſo,
Which he for us did freely undergo.
Moſt perfect *Heroe*, try'd in heavieſt plight
Of labours huge and hard, too hard for human wight.

III.

He ſov'ran Prieſt ſtooping his regal head
That dropt with odorous oil down his fair eyes,
Poor fleſhly Tabernacle entered,
His ſtarry front low-rooft beneath the skies;
O what a mask was there, what a diſguiſe!
Yet more; the ſtroke of death he muſt abide,
Then lies him meekly down faſt by his Brethrens ſide.

IV. Theſe

IV.

Theſe lateſt ſcenes confine my roving verſe,
To this Horizon is my *Phœbus* bound,
His Godlike acts; and his temptations fierce,
And former ſufferings other where are found;
Loud o're the reſt *Cremona*'s Trump doth found;
Me ſofter airs befit, and ſofter ſtrings
Of Lute, or Viol ſtill, more apt for mournful things.

V.

Befriend me night, beſt Patroneſs of grief,
Over the Pole thy thickeſt mantle throw,
And work my flatter'd fancy to belief, (wo;
That Heav'n and Earth are colour'd with my
My ſorrows are too dark for day to know:
The leaves ſhould all be black whereon I write,
And letters where my tears have waſht a wanniſh white.

VI.

See, ſee the Chariot, and thoſe ruſhing wheels,
That whirl'd the Prophet up at *Chebar* flood,
My ſpirit ſome tranſporting *Cherub* feels,
To bear me where the Towers of *Salem* ſtood,
Once glorious Towers, now ſunk in guiltleſs blood;
There doth my ſoul in holy viſion ſit
In penſive trance, and anguiſh, and ecſtatick fit.

VII.

Mine eye hath found that ſad Sepulchral rock
That was the Casket of Heav'ns richeſt ſtore,
And here though grief my feeble hands up lock,
Yet on the ſoftned Quarry would I ſcore
My plaining verſe as lively as before;
For ſure ſo well inſtructed are my tears,
That they would fitly fall in order'd Characters.

VIII.

Or ſhould I thence hurried on viewleſs wing,
Take up a weeping on the Mountains wilde,
The gentle neighbourhood of grove and ſpring
Would ſoon unboſom all their Echoes milde,
And I (for grief is eaſily beguil'd) (loud,
Might think th' infection of my ſorrows
Had got a race of mourners on ſome pregnant cloud.

This Subject the Author finding to be above the years he had, when he wrote it, and nothing ſatisfi'd with what was begun, left it unfiniſht.

On Time.

FLy envious *Time*, till thou run out thy race,
Call on the lazy leaden-ſtepping hours,
Whoſe ſpeed is but the heavy Plummets pace;
And glut thy ſelf with what thy womb devours,
Which is no more than what is falſe and vain,
And meerly mortal droſs;
So little is our loſs,
So little is thy gain.
For when as each thing bad thou haſt entomb'd,
And laſt of all thy greedy ſelf conſum'd,
Then long Eternity ſhall greet our bliſs
With an individual kiſs;
And Joy ſhall overtake us as a flood,
When every thing that is ſincerely good
And perfectly divine,
With Truth, and Peace, and Love ſhall ever ſhine
About the ſupreme Throne
Of him, t'whoſe happy-making ſight alone,
When once our Heav'nly-guided ſoul ſhall clime,
Then all this Earthy groſneſs quit,
Attir'd with Stars, we ſhall for ever ſit,
Triumphing over Death, and Chance, and thee, O Time.

Upon the Circumciſion.

YE flaming Powers, and winged Warriours bright,
That erſt with Muſick, and triumphant ſong
Firſt heard by happy watchful Shepherds ear,
So ſweetly ſung your Joy the Clouds along
Through the ſoft ſilence of the liſt'ning night;
Now mourn, and if ſad ſhare with us to bear
Your fiery eſſence can diſtil no tear,
Burn in your ſighs, and borrow
Seas wept from our deep ſorrow,
He who with all Heav'ns heraldry whilear
Enter'd the World, now bleeds to give us eaſe;
Alas,

Alas, how ſoon our ſin
Sore doth begin
His Infancy to ſeaſe!
O more exceeding love or law more juſt?
Juſt law indeed, but more exceeding love!
For we by rightful doom remedileſs
Were loſt in death, till he that dwelt above
High thron'd in ſecret bliſs, for us frail duſt
Emptied his glory, ev'n to nakedneſs;
And that great Cov'nant which we ſtill tranſ-
Intirely ſatisfi'd, (greſs
And the full wrath beſide
Of vengeful Juſtice bore for our exceſs,
And ſeals obedience firſt with wounding ſmart
This day, but O e're long
Huge pangs and ſtrong
Will pierce more near his heart.

At a ſolemn Muſick.

BLeſt pair of *Sirens* pledges of Heav'ns joy,
Sphear-born harmonious Siſters, Voice, and Verſe,
Wed your divine ſounds, and mixt power employ
Dead things with inbreath'd ſenſe able to pierce,
And to our high-rais'd phantaſie preſent,
That undiſturbed Song of pure conſent,
Ay ſung before the ſaphire-colour'd throne
To him that ſits thereon
With Saintly ſhout, and ſolemn Jubily,
Where the bright Seraphim in burning row
Their loud up-lifted Angel trumpets blow,
And the Cherubick hoſt in thouſand quires
Touch their immortal Harps of golden wires,
With thoſe juſt Spirits that wear victorious
Hymns devout and holy Pſalms (Palms,
Singing everlaſtingly;
That we on Earth with undiſcording voice
May rightly anſwer that melodious noiſe;
As once we did, till diſproportion'd ſin (din
Jarr'd againſt natures chime, and with harſh
Broke the fair Muſick that all creatures made
To their great Lord, whoſe love their motion
In perfect Diapaſon, whilſt they ſtood (ſway'd
In firſt obedience, and their ſtate of good.
O may we ſoon again renew that Song, (long
And keep in tune with Heav'n, till God e're
To his celeſtial conſort us unite, (of light.
To live with him, and ſing in endleſs morn

An Epitaph on the Marchioneſs of *Wincheſter.*

THis rich Marble doth enterr
The honour'd Wife of *Wincheſter*,
A Viſcounts daughter, an Earls heir,
Beſides what her vertues fair
Added to her noble birth,
More than ſhe could own from Earth.
Summers three times eight ſave one
She had told, alas too ſoon,
After ſo ſhort time of breath,
To houſe with darkneſs, and with death.
Yet had the number of her days
Bin as compleat as was her praiſe,
Nature and fate had had no ſtrife
In giving limit to her life.
Her high birth, and her graces ſweet,
Quickly found a lover meet;
The Virgin quire for her requeſt
The God that ſits at marriage feaſt;
He at their invoking came
But with a ſcarce-well-lighted flame;
And in his Garland as he ſtood,
Ye might diſcern a Cypreſs bud.
Once had the early Matrons run
To greet her of a lovely Son,
And now with ſecond hope ſhe goes,
And calls *Lucina* to her throws;
But whether by miſchance or blame
Atropos for *Lucina* came;
And with remorſeleſs cruelty,
Spoil'd at once both fruit and tree:
The hapleſs Babe before his birth
Had burial, yet not laid in earth,
And the languiſht Mothers Womb
Was not long a living Tomb.
So have I ſeen ſome tender ſlip,
Sav'd with care from Winter's nip,
The pride of her carnation train,
Pluck't up by ſome unheedy ſwain,
Who only thought to crop the flow'r
New ſhot up from vernal ſhow'r;
But the fair bloſſom hangs the head
Side-ways, as on a dying bed,
And thoſe Pearls of dew ſhe wears,
Prove to be preſaging tears
Which the ſad morn had let fall
On her haſt'ning Funeral.
Gentle Lady may thy grave
Peace and quiet ever have;
After this thy travel ſore
Sweet reſt ſeiſe thee evermore,
That to give the World encreaſe,
Shortned haſt thy own lives leaſe;
Here, beſides the ſorrowing
That thy noble Houſe doth bring,
Here be tears of perfect moan
Weept for thee in *Helicon*,

And

And ſome Flowers, and ſome Bays,
For thy Herſe, to ſtrew the ways,
Sent thee from the banks of *Came*,
Devoted to thy vertuous name;
Whilſt thou, bright Saint, high ſit'ſt in glory,
Next her much like to thee in ſtory,
That fair *Syrian* Shepherdeſs,
Who after years of barrenneſs,
The highly favour'd *Joſeph* bore
To him that ſerv'd for her before,
And at her next birth much like thee,
Through pangs fled to felicity,
Far within the boſom bright,
Of blazing Majeſty and Light,
There with thee, new welcom Saint,
Like fortunes may her ſoul acquaint,
With thee there clad in radiant ſheen,
No Marchioneſs, but now a Queen.

SONG. *On May Morning.*

NOw the bright morning Star, Day's harbinger,
Comes dancing from the Eaſt, and leads with her
The flowry *May*, who from her green lap throws
The yellow Cowſlip, and the pale Primroſe.
Hail bounteous *May* that doſt inſpire
Mirth and Youth and warm deſire,
Woods and Groves are of thy dreſſing,
Hill and Dale doth boaſt thy bleſſing.
Thus we ſalute thee with our early Song,
And welcom thee, and wiſh thee long.

On *Shakeſpear.* 1630

WHat needs my *Shakeſpear* for his honour'd Bones,
The labour of an age in piled Stones,
Or that his hallow'd reliques ſhould be hid
Under a Star-ypointing *Pyramid*?
Dear Son of memory, great heir of Fame,
What need'ſt thou ſuch weak witneſs of thy name?
Thou in our wonder and aſtoniſhment
Haſt built thy ſelf a live-long Monument.
For whilſt to th'ſhame of ſlow-endeavouring art,
Thy eaſie numbers flow, and that each heart
Hath from the leaves of thy unvalu'd Book,
Thoſe Delphick lines with deep impreſſion took,
Then thou our fancy of it ſelf bereaving,
Doſt make us Marble with too much conceiving;
And ſo Sepulcher'd in ſuch pomp doſt lie,
That Kings for ſuch a Tomb would wiſh to die.

On the Univerſity Carrier, who ſickn'd in the time of his vacancy, being forbid to go to London, *by reaſon of the Plague.*

HEre lies old *Hobſon*, Death hath broke his girt,
And here, alas! hath laid him in the dirt,
Or elſe the ways being foul, twenty to one,
He's here ſtuck in a ſlough, and overthrown.
'Twas ſuch a ſhifter, that if truth were known,
Death was half glad when he had got him down;
For he had any time this ten years full,
Dodg'd with him, betwixt *Cambridge* and the Bull.
And ſurely, Death could never have prevail'd,
Had not his weekly courſe of carriage fail'd;
But lately finding him ſo long at home,
And thinking now his journeys end was come,
And that he had ta'ne up his lateſt Inn,
In the kind Office of a Chamberlin
Shew'd him his room where he muſt lodge that night,
Pull'd off his Boots, and took away the light:
If any ask for him, it ſhall be ſed,
Hobſon has ſupt, and's newly gon to bed.

Another on the ſame.

HEre lieth one who did moſt truly prove,
That he could never die while he could move,
So hung his deſtiny, never to rot
While he might ſtill jogg on and keep his trot,
Made of ſphear-metal, never to decay
Until his revolution was at ſtay.
Time numbers motion, yet (without a crime
'Gainſt old truth) motion number'd out his time:
And like an Engine mov'd with wheel and waight,
His principles being ceaſt, he ended ſtrait,
Reſt that gives all men life, gave him his death,
And too much breathing put him out of breath;

Nor were it contradiction to affirm
Too long vacation haſtned on his term.
Meerly to drive the time away he ſickn'd,
Fainted, and died, nor would with Ale be quickn'd,
Nay, quoth he, on his ſwooning bed out-ſtretch'd,
If I may not carry, ſure I'le ne're be fetch'd,
But vow, though the croſs Doctors all ſtood hearers,
For one Carrier put down to make ſix bearers.
Eaſe was his chief diſeaſe, and to judge right,
He di'd for heavineſs that his Cart went light,
His leiſure told him that his time was come,
And lack of load, made his life burdenſom,
That even to his laſt breath (there be that ſay't)
As he were preſt to death, he cry'd more waight;
But had his doings laſted as they were,
He had been an immortal Carrier.
Obedient to the Moon he ſpent his date
In courſe reciprocal, and had his fate
Linkt to the mutual flowing of the Seas,
Yet (ſtrange to think) his wain was his increaſe:
His Letters are deliver'd all and gon,
Only remains this Superſcription.

Anno Ætatis 19. *At a Vacation Exerciſe in the Colledge, part* Latin, *part* Engliſh. *The* Latin *ſpeeches ended, the* Engliſh *thus began.*

HAil native Language, that by ſinews weak
Didſt move my firſt endeavouring tongue to ſpeak,
And mad'ſt inperfect words with childiſh trips,
Half unpronounc't ſlide through my infant-lips,
Driving dumb ſilence from the portal door,
Where he had mutely ſate two years before:
Here I ſalute thee, and thy pardon ask,
That now I uſe thee in my latter task:
Small loſs it is that thence can come unto thee,
I know my tongue but little Grace can do thee:
Thou need'ſt not be ambitious to be firſt,
Believe me I have thither packt the worſt:
And, if it happen as I did forecaſt,
The daintieſt diſhes ſhall be ſerv'd up laſt.
I pray thee then deny me not thy aid
For this ſame ſmall neglect that I have made:
But haſte thee ſtrait to do me once a Pleaſure,
And from thy wardrobe bring thy chiefeſt treaſure;
Not thoſe new fangled toys, and trimings ſlight
Which takes our late fantaſticks with delight,
But cull thoſe richeſt Robes, and gay'ſt attire
Which deepeſt Spirits, and choiceſt Wits deſire:
I have ſome naked thoughts that rove about
And loudly knock to have their paſſage out;
And weary of their place do only ſtay
Till thou haſt deck't them in thy beſt aray;
That ſo they may without ſuſpect or fears
Fly ſwiftly to this fair Aſſembly's ears;
Yet I had rather, if I were to chuſe,
Thy ſervice in ſome graver ſubject uſe,
Such as may make thee ſearch thy coffers round,
Before thou cloath my fancy in fit ſound: (ſoar
Such where the deep tranſported mind may
Above thee wheeling poles, and at Heav'ns door
Look in, and ſee each bliſsful Deity
How he before the thunderous throne doth lie,
Liſtening to what unſhorn *Apollo* ſings
To th'touch of golden wires, while *Hebe* brings
Immortal Nectar to her Kingly Sire: (fire,
Then paſſing through the Spheres of watchful
And miſtie Regions of wide air next under,
And hills of Snow and lofts of piled Thunder,
May tell at length how green-ey'd *Neptune* raves,
In Heav'ns defiance muſtering all his waves;
Then ſing of ſecret things that came to paſs
When Beldam Nature in her cradle was;
And laſt of Kings and Queens and *Hero*'s old,
Such as the wiſe *Demodocus* once told
In ſolemn Songs at King *Alcinous* feaſt,
While ſad *Ulyſſes* ſoul and all the reſt
Are held with his melodious harmonie
In willing chains and ſweet captivitie.
But fie, my wandring Muſe, how thou doſt ſtray!
Expectance calls thee now another way,
Thou know'ſt it muſt be now thy only bent
To keep in compaſs of thy Predicament:
Then quick about thy purpos'd buſineſs come,
That to the next I may reſign my Room.

Then Ens *is repreſented as Father of the Prædicaments his ten Sons, whereof the Eldeſt ſtood for* Subſtance *with his Canons, which* Ens, *thus ſpeaking, explains.*

GOod luck befriend thee, Son; for at thy birth
The Faiery Ladies danc't upon the hearth;
Thy drowſie Nurſe hath ſworn ſhe did them ſpie (lie;
Come tripping to the Room where thou didſt
And ſweetly ſinging round about thy Bed
Strew all their bleſſings on thy ſleeping Head.
She heard them give thee this, that thou ſhould'ſt
From eyes of mortals walk inviſible, (ſtill
Yet there is ſomething that doth force my fear,
For once it was my diſmal hap to hear
A *Sybil* old, bow-bent with crooked Age,
That far Events full wiſely could preſage,
And in times long and dark Proſpective Glaſs
Fore-ſaw what future days ſhould bring to paſs,
Your Son, ſaid ſhe, (nor can you it prevent)
Shall ſubject be to many an Accident.

O're

O're all his Brethren he ſhall Reign as King,
Yet every one ſhall make him underling,
And thoſe that cannot live from him aſunder,
Ungratefully ſhall ſtrive to keep him under,
In worth and excellence he ſhall out-go them,
Yet being above them, he ſhall be below them;
From others he ſhall ſtand in need of nothing,
Yet on his Brothers ſhall depend for Cloathing.
To find a Foe it ſhall not be his hap,
And peace ſhall lull him in her flow'ry lap;
Yet ſhall he live in ſtrife, and at his door
Devouring War ſhall never ceaſe to roar:
Yea it ſhall be his natural property
To harbour thoſe that are at enmity. (if not
What powr, what force, what mighty ſpell,
Your learned hands, can looſe this Gordian knot?

The next Quantity *and* Quality, *ſpake in Proſe, then* Relation *was call'd by his Name.*

RIvers ariſe; whether thou be the Son,
Of utmoſt *Tweed*, or *Ooſe*, or gulphie *Dun*,
Or *Trent*, who like ſome earth-born Giant ſpreads
His thirty Arms along the indented Meads,
Or ſullen *Mole* that runneth underneath,
Or *Severn* ſwift, guilty of Maidens death,
Or Rockie *Avon*, or of Sedgie *Lee*,
Or Coaly *Tine*, or ancient hallowed *Dee*,
Or *Humber* loud that keeps the *Scythians* Name,
Or *Medway* ſmooth, or Royal Towred *Thame*.

The reſt was Proſe.

On the new forcers of Conſcience under the Long PARLIAMENT.

BEcauſe you have thrown off your Prelate Lord,
And with ſtiff Vows renounc'd his Liturgie,
To ſeiſe the widdow'd whore Pluralitie
From them whoſe ſin ye envi'd, not abhor'd,
Dare ye for this adjure the Civil Sword
To force our Conſciences that Chriſt ſet free,
And ride us with a claſſic Hierarchy
Taught ye by meer *A. S.* and *Rotherford*?
Men whoſe Life, Learning, Faith and pure intent
Would have been held in high eſteem with *Paul*
Muſt now be nam'd and printed Hereticks
By ſhallow *Edwards* and Scotch what d' ye call:
But we do hope to find out all your tricks,
Your plots and packing worſe than thoſe of *Trent*,
That ſo the Parliament
May with their wholſom and preventive Shears
Clip your Phylacteries, though bank your Ears,
And ſuccour our juſt Fears
When they ſhall read this clearly in your charge,
New Presbyter is but *Old Prieſt* writ Large.

SONNETS.

I.

ONightingale, that on yon bloomy Spray
Warbl'ſt at eeve, when all the Woods are ſtill, (fill,
Thou with freſh hope the Lover's heart doſt
While the jolly hours lead on propitious *May*,
Thy liquid notes that cloſe the eye of Day,
Firſt heard before the ſhallow Cuccoo's bill
Portend ſucceſs in love; O if *Jove*'s will
Have linkt that amorous power to thy ſoft lay,
Now timely ſing, e're the rude Bird of Hate
Foretel my hopeleſs doom in ſome Grove ny:
As thou from year to year haſt ſung too late
For my relief; yet hadſt no reaſon why,
Whether the Muſe, or Love call thee his mate,
Both them I ſerve, and of their train am I.

II.

Donna leggiadra il cui bel nome honora
L'herboſa val di Rheno, e il nobil varco,
Bene è colui d'ogni valore ſcarco
Qual tuo ſpirto gentil non innamora,
Che dolcemente moſtra ſi di fuora
De ſui atti ſoavi giamai parco,
E i don', che ſon d'amor ſaette ed arco.
La onde l' alta tua virtu s'infiora.
Quando tu vaga parli, o lieta canti
Che mover poſſa duro alpeſtre legno,
Guardi ciaſcun a gli occhi, ed a gli orecchi
L'entrata, chi di te ſi truova indegno;
Gratia ſola di ſu gli vaglia, inanti
Che'l diſio amoroſo al cuor s'invecchi.

III.

Qual in colle aſpro, al imbrunir di ſera
L'avezza giovinetta paſtorella
Va bagnando l'herbetta ſtrana e bella
Che mal ſi ſpande a diſuſata ſpera
Four di ſua natia alma primavera,
Coſi amor meco inſu la lingua ſnello
Deſta il fior novo di ſtrania favella,
Mentre io di te, vezzoſamente altera,
Canto, dal mio buon popol non inteſo
E'l bel Tamigi cangio col bel Arno.

Amor

Amor lo volſe, ed io a l'altrui peſo
Seppi ch' Amor coſa mai volſe indarno.
Deh! foſſ' il mio cuor lento e'l duro ſeno
A chi pianta dal ciel ſi buon terreno.

Canzone.

Ridonſi donne e giovani amoroſi
M' accoſtandoſi attorno, e perche ſcrivi,
Perche tu ſcrivi in lingua ignota e ſtrana
Verſeggiando d'amor, e come t'oſi?
Dinne, ſe la tua ſpeme ſia mai vana,
E de penſieri lo miglior t' arrivi;
Coſi mi van burlando, altri rivi
Altri lidi t'aſpettan, & altre onde
Nelle cui verdi ſponde
Spuntati ad hor, ad hor a la tua chioma
L'immortal guiderdon d'eterne frondi
Perche alle ſpalle tue ſoverchia ſoma?
Canzon dirotti, e tu per me riſpondi
Dice mia Donna, e'l ſuo dir, e il mio cuore
Queſta e lingua di cui ſi vanta Amore.

IV.

Diodati, e te'l diro con maraviglia,
Quel ritroſo io ch'amor ſpreggiar ſolea
E de ſuoi lacci ſpeſſo mi ridea
Gia eaddi, ov'huom dabben talhor s'impiglia.
Ne treccie d'ore, ne guancia vermiglia
M' abbaglian ſi, ma ſotto nova idea
Pellegrina bellezza che'l cuor bea,
Portamenti alti honeſti, e nelle ciglia
Quel ſereno fulgor d' amabil nero,
Parole adorne di lingua piu d'una,
E'l cantar che di mezzo l'hemiſpero
Traviar ben puo la faticoſa Luna,
E degli occhi ſuoi auventa ſi gran fuoco
Che l'incerar gli orecchi mi fia poco.

V.

Per certo i bei voſtr'occhi, Donna mia
Eſſer non puo che non ſian lo mio ſole
Si mi percuoton forte, come ei ſuole
Per l'arene di Libia chi s'invia,
Mentre un caldo vapor (ne ſenti pria)
Da quel lato ſi ſpinge ove mi duole,
Che forſe amanti nelle lor parole
Chiaman ſoſpir; io non ſo che ſi ſia:
Parte rinchiuſa, e turbida ſi cela
Scoſſo mi il petto, e poi n'uſcendo poco
Quivi d'attorno o s'aggbiaccia, o s'ingiela;
Ma quanto a gli occhi giunge e trovar loco
Tutte le notti a me ſuol far piovoſe
Finche mia Alba rivien colma di roſe.

VI.

Giovane piano, e ſemplicetto amante
Poi che fuggir me ſteſſo indubbio ſono,
Madonna a voi del mio cuor l'humil dono
Farò divoto; io certo a prove tante
L'bebbi fedele, intrepido, coſtante,
De penſieri leggiadro, accorto, e buono;
Quando rugge il gran mondo, e ſcocca il tuono,
S'arma di ſe, d' intero diamante,
Tanto del forſe, e d' invidia ſicuro,
Di timori, e ſperanze al popol uſe
Quanto d'ingegno, e d'alto valor vago,
E di cetra ſonora, e delle muſe:
Sol troverete in tal parte men duro
Ove amor miſe l'inſanabil ago.

VII.

How ſoon hath time, the ſubtle thief of youth,
Stoln on his wing my three and twentieth year!
My haſting days flie on with full career,
But my late ſpring no bud or bloſſom ſhew'th.
Perhaps my ſemblance might deceive the truth,
That I to manhood am arriv'd ſo near,
And inward ripeneſs doth much leſs appear,
That ſome more timely-happy ſpirits indu'th.
Yet be it leſs or more, or ſoon or ſlow,
It ſhall be ſtill in ſtricteſt meaſure eev'n,
To that ſame lot, however mean or high,
Toward which Time leads me, and the will of Heav'n;
All is, if I have grace to uſe it ſo,
As ever in my great task-Maſter's eye.

VIII.

Captain or Colonel, or Knight in Arms,
Whoſe chance on theſe defenceleſs doors may ſeaſe,
If deed of honour did thee ever pleaſe,
Guard them, and him within protect from harms,
He can requite thee, for he knows the charms
That call Fame on ſuch gentle acts as theſe,
And he can ſpread thy Name o're Lands and Seas, (warms.
What ever clime the Sun's bright circle
Lift not thy ſpear againſt the Muſes Bowre,
The great *Emathian* Conqueror bid ſpare
The houſe of *Pindarus*, when Temple and Towre
Went to the ground: And the repeated air
Of ſad *Electra*'s Poet had the power
To ſave th' *Athenian* Walls from ruine bare.

IX.

Lady that in the prime of earlieſt youth,
Wiſely hath ſhun'd the broad way and the green,
And with thoſe few art eminently ſeen,
That labour up the Hill of Heav'nly Truth,
The better part with *Mary* and with *Ruth*,
Choſen thou haſt, and they that overween,
And at thy growing vertues fret their ſpleen,
No anger find in thee, but pity and ruth.

Thy

Thy care is fixt and zealouſly attends (light,
To fill thy odorous Lamp with deeds of
And Hope that reaps not ſhame. Therefore be ſure
Thou, when the Bridegroom with his feaſtful friends
Paſſes to bliſs at the mid hour of night,
Haſt gain'd thy entrance, Virgin wiſe and pure.

X.

Daughter to that good Earl, once Preſident
Of *England's* Council, and her Treaſury,
Who liv'd in both, unſtain'd with gold or fee.
And left them both, more in himſelf content,
Till the ſad breaking of that Parliament
Broke him, as that diſhoneſt victory
At *Chæronea*, fatal to Liberty,
Kill'd with report that Old man eloquent,
Though later born, than to have known the days
Wherein your Father flouriſht, yet by you,
Madam, me thinks I ſee him living yet;
So well your words his noble vertues praiſe,
That all both judge you to relate them true,
And to poſſeſs them, Honour'd *Margaret*.

XI.

A Book was writ of late call'd *Tetrachordon*;
And wov'n cloſe, both matter, form and ſtile;
The Subject new: it walk'd the Town a while,
Numb'ring good intellects; now ſeldom por'd on.
Cries the ſtall-reader, bleſs us! what a word on
A title page is this! and ſome in file
Stand ſpelling falſe, while one might walk to Mile-
End Green. Why is harder Sirs than Gordon,
Colkitto, or Macdonnel, or Galaſp?
Thoſe rugged Names to our like mouths grow ſleek
That would have made *Quintilian* ſtare and gaſp.
Thy age, like ours, O Soul of Sir *John Cheek*,
Hated not Learning worſe than Toad or Aſp;
When thou taught'ſt *Cambridge*, and King *Edward* Greek.

XII. *On the ſame.*

I did but prompt the Age to quit their clogs
By the known rules of ancient Liberty,
When ſtrait a barbarous noiſe environs me
Of Owls and Cuckoes, Aſſes, Apes and Dogs.
As when thoſe Hinds that were transform'd to Frogs
Rail'd at *Latona's* twin-born Progenie
Which after held the Sun and Moon in fee.
But this is got by caſting Pearl to Hogs;
That bawle for freedom in their ſenceleſs mood,
And ſtill revolt when truth would ſet them free.
Licence they mean when they cry Liberty;
For who loves that, muſt firſt be wiſe and good;
But from that mark how far they roave we ſee
For all this waſt of wealth, and loſs of blood.

To Mr. H. Lawes *on his Aires.*

XIII.

Harry whoſe tuneful and well meaſur'd Song
Firſt taught our Engliſh Muſick how to ſpan
Words with juſt note and accent, not to ſcan
With *Midas* Ears, committing ſhort and long;
Thy worth and skill exempts thee from the throng,
With praiſe enough for Envy to look wan;
To after age thou ſhalt be writ the man,
That with ſmooth air could'ſt humour beſt our tongue.
Thou honour'ſt Verſe, and Verſe muſt ſend her wing
To honour thee, the Prieſt of *Phœbus* Quire
That tun'ſt their happieſt lines in Hymn, or Story,
Dante ſhall give Fame leave to ſet thee higher
Than his *Caſella*, whom he woo'd to ſing
Met in the milder ſhades of Purgatory.

XIV.

When Faith and Love which parted from thee (never,
Had ripen'd thy juſt Soul to dwell with God,
Meekly thou didſt reſign this earthly load
Of Death, call'd Life; which us from Life doth ſever.
Thy Works and Alms and all thy good Endeavour
Staid not behind, nor in the Grave were trod;
But as Faith pointed with her Golden rod,
Follow'd thee up to joy and bliſs for ever.
Love led them on, and Faith who knew them beſt
Thy hand-maids, clad them o're with purple beams
And azure wings, that up they flew ſo dreſt,
And ſpeak the truth of thee on glorious Theams
Before the Judge, who thenceforth bid thee reſt
And drink thy fill of pure immortal ſtreams.

On the late Maſſacher in Piemont.

XV.

Avenge, O Lord, thy ſlaughter'd Saints, whoſe (bones
Lie ſcatter'd on the Alpine mountains cold,
Ev'n them who kept thy truth ſo pure of old
When all our Fathers worſhip't Stocks and Stones,

Forget not: in thy book record their groans
Who were thy Sheep and in their ancient Fold
Slain by the bloody *Piemonteſe* that roll'd
Mother with Infant down the Rocks. Their moans
The Vales redoubl'd to the Hills, and they
To Heav'n. Their martyr'd blood and aſhes ſow
O're all th' *Italian* Fields where ſtill doth ſway
The triple Tyrant: that from theſe may grow
A hunder'd-fold, who having learnt thy way
Early may fly the *Babylonian* wo.

XVI.

When I conſider how my light is ſpent,
E're half my days, in this dark world and wide,
And that one Talent which is death to hide,
Lodg'd with me uſeleſs, though my Soul more bent
To ſerve therewith my Maker, and preſent
My true account, leaſt he returning chide,
Doth God exact day-labour, light deny'd,
I fondly ask; But patience to prevent
That murmur, ſoon replies, God doth not need
Either man's work or his own gifts, who beſt
Bear his mild yoak, they ſerve him beſt, his State
Is Kingly. Thouſands at his bidding ſpeed
And poſt o're Land and Ocean without reſt:
They alſo ſerve who only ſtand and wait.

XVII.

Lawrence of vertuous Father vertuous Son,
Now that the Fields are dank, and ways are mire,
Where ſhall we ſometimes meet, and by the fire
Help waſt a ſullen day; what may be won
From the hard Seaſon gaining: time will run
On ſmoother, till *Favonius* re-inſpire
The frozen earth; and cloath in freſh attire
The Lillie and Roſe, that neither ſow'd nor ſpun.
What neat repaſt ſhall feaſt us, light and choice,
Of Attick taſt, with Wine, whence we may riſe
To hear the Lute well toucht, or artful voice
Warble immortal Notes and *Tuskan* Air?
He who of thoſe delights can judge, and ſpare
To interpoſe them oft, is not unwiſe.

XVIII.

Cyriack, whoſe Grandſire on the Royal Bench
Of Brittiſh *Themis*, with no mean applauſe
Pronounc't and in his Volumes taught our Laws,
Which others at their Barr ſo often wrench;
To day deep thoughts reſolve with me to drench
In mirth, that after no repenting draws;
Let *Euclid* reſt and *Archimedes* pauſe,
And what the *Swede* intend, and what the *French*.
To meaſure life, learn thou betimes, and know
Toward ſolid good what leads the neareſt way;
For other things mild Heav'n a time ordains,
And diſapproves that care, though wiſe in ſhow,
That with ſuperfluous burden loads the day,
And when God ſends a cheerful hour, refrains.

XIX.

Methought I ſaw my late eſpouſed Saint
Brought to me like *Alceſtis* from the grave,
Whom *Jove*'s great Son to her glad Husband gave,
Reſcu'd from death by force though pale and faint.
Mine as whom waſht from ſpot of child-bed taint,
Purification in the old Law did ſave,
And ſuch, as yet once more I truſt to have
Full ſight of her in Heaven without reſtraint,
Came veſted all in white, pure as her mind:
Her face was vail'd, yet to my fancied ſight,
Love, Sweetneſs, Goodneſs, in her Perſon ſhin'd
So clear, as in no face with more delight.
But O as to embrace me ſhe enclin'd
I wak'd, ſhe fled, and day brought back my night.

The Fifth Ode of Horace, *Lib.* I.

Quis multa gracilis te puer in Roſa, *Rendred almoſt word for word without Rhyme, according to the Latin Meaſure, as near as the Language will permit.*

WHat ſlender Youth bedew'd with liquid odours
Courts thee on Roſes in ſome pleaſant Cave,
Pyrrha for whom bind'ſt thou
In wreaths thy golden Hair,
Plain in thy neatneſs; O how oft ſhall he
On Faith and changed Gods complain: and Seas
Rough with black winds and ſtorms
Unwonted ſhall admire:
Who now enjoys thee credulous, all Gold,
Who always vacant always amiable
Hopes thee; of flattering gales
Unmindful. Hapleſs they
To whom thou untry'd ſeem'ſt fair. Me in my vow'd
Picture the ſacred wall declares t' have hung
My dank and dropping weeds
To the ſtern God of Sea.

AD PYRRHAM. Ode *V.*

Horatius ex Pyrrhæ illecebris tanquam è naufragio enataverat, cujus amore irretitos, affirmat eſſe miſeros.

QVis multa gracilis te puer in roſa
Perfuſus liquidis urget odoribus,
Grato, Pyrrha, *ſub antro?*
Cui flavam religas comam
Simplex munditie? heu quoties fidem
Mutatoſque deos flebis, & aſpera
Nigris æquora ventis
Emirabitur inſolens,
Qui nunc te fruitur credulus aurea:
Qui ſemper vacuam, ſemper amabilem
Sperat, neſcius auræ
Fallacis. Miſeri quibus
Intentata nites. Me tabula ſacer
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris Deo.

PSAL. I. *Done into Verſe,* 1653.

BLeſs'd is the man who hath not walk'd aſtray
In counſel of the wicked, and i'th' way
Of ſinners hath not ſtood, and in the ſeat
Of ſcorners hath not ſate. But in the great
Jehovahs Law is ever his delight,
And in his Law he ſtudies day and night.
He ſhall be as a tree which planted grows
By watry ſtreams, and in his ſeaſon knows
To yield his fruit, and his leaf ſhall not fall,
And what he takes in hand ſhall proſper all.
Not ſo the wicked, but as chaff which fann'd
The wind drives, ſo the wicked ſhall not ſtand
In judgement, or abide their tryal then,
Nor ſinners in th' aſſembly of juſt men.
For the Lord knows th'upright way of the juſt,
And the way of bad men to ruine muſt.

PSAL. II. *Done Aug.* 8. 1653. *Terzetti.*

WHy do the Gentiles tumult, and the Nations
Muſe a vain thing, the Kings of th'earth upſtand
With power, and Princes in their Congregations
Lay deep their plots together through each Land,
Againſt the Lord and his Meſſiah dear?
Let us break off, ſay they, by ſtrength of hand
Their bonds, and caſt from us, no more to wear,
Their twiſted cords: he who in Heaven doth dwell
Shall laugh, the Lord ſhall ſcoff them, then ſevere
Speak to them in his wrath, and in his fell
And fierce ire trouble them; but I, ſaith hee
Anointed have my King (though ye rebell)
On Sion my holy hill. A firm decree
I will declare; the Lord to me hath ſaid
Thou art my Son, I have begotten thee
This day; ask of me, and the grant is made;
As thy poſſeſſion I on thee beſtow
Th'Heathen, and as thy conqueſt to be ſway'd
Earth's utmoſt bounds: them ſhalt thou bring full low
With Iron Scepter bruis'd, and them diſperſe
Like to a potters veſſel ſhiver'd ſo.
And now be wiſe at length ye Kings averſe,
Be taught ye Judges of the earth; with fear
Jehovah ſerve, and let your joy converſe
With trembling; kiſs the Son leaſt he appear
In anger and ye periſh in the way,
If once his wrath take fire like fuel ſere.
Happy all thoſe who have in him their ſtay.

PSAL. 3. Aug. 9. 1653.

When he fled from Abſalom.

LOrd how many are my foes!
How many thoſe
That in arms againſt me riſe!
Many are they

That

That of my life diſtruſtfully thus ſay,
No help for him in God there lies.
But thou Lord art my ſhield my glory,
Thee through my ſtory
Th' exalter of my head I count;
Aloud I cry'd
Unto Jehovah, he full ſoon reply'd
And heard me from his holy mount.
I lay and ſlept, I wak'd again,
For my ſuſtain
Was the Lord. Of many millions
The populous rout
I fear not, though incamping round about
They pitch againſt me their Pavillions.
Riſe, Lord, ſave me my God, for thou
Haſt ſmote e're now
On the cheek-bone all my foes,
Of men abhor'd (the Lord;
Haſt broke the teeth. This help was from
Thy bleſſing on thy people flows.

P S A L. IV. *Aug.* 10. 1653.

ANſwer me when I call,
God of my righteouſneſs,
In ſtraights and in diſtreſs
Thou didſt me diſinthrall
And ſet at large; now ſpare,
Now pity me, and hear my earneſt pray'r.
Great ones how long will ye
My glory have in ſcorn,
How long be thus forborn
Still to love vanity,
To love, to ſeek, to prize (lies?
Things falſe and vain, and nothing elſe but
Yet know the Lord hath choſe,
Choſe to himſelf apart,
The good and meek of heart
(For whom to chuſe he knows)
Jehovah from on high
Will hear my voice what time to him I crie.
Be aw'd, and do not ſin,
Speak to your hearts alone,
Upon your beds, each one,
And be at peace within.
Offer the offerings juſt
Of righteouſneſs, and in Jehovah truſt.
Many there be that ſay
Who yet will ſhew us good?
Talking like this world's brood;
But, Lord, thus let me pray,
On us lift up the light
Lift up the favour of thy count'nance bright.
Into my heart more joy
And gladneſs thou haſt put,
Than when a year of glut
Their ſtores doth over-cloy,
And from their plenteous grounds (bounds.
With vaſt increaſe their corn and wine a-
In peace at once will I
Both lay me down and ſleep,
For thou alone doſt keep
Me ſafe, where e're I lie;
As in a rocky Cell
Thou Lord alone in ſafety mak'ſt me dwell.

P S A L. V. *Aug.* 12. 1653.

JEhovah to my words give ear,
My meditation weigh,
The voyce of my complaining hear
My King and God; for unto thee I pray.
Jehovah thou my early voyce
Shalt in the morning hear,
I'th' morning I to thee with choice
Will rank my Prayers, and watch till thou ap-
For thou art not a God that takes (pear.
In wickedneſs delight,
Evil with thee no biding makes,
Fools or mad men ſtand not within thy ſight.
All workers of iniquity
Thou hat'ſt; and them unbleſt
Thou wilt deſtroy that ſpeak a ly;
The bloody and guileful man God doth deteſt.
But I will in thy mercies dear
Thy numerous mercies go
Into thy Houſe; I in thy fear
Will towards thy Holy Temple worſhip low;
Lord lead me in thy righteouſneſs,
Lead me becauſe of thoſe
That do obſerve If I tranſgreſs,
Set thy ways right before, where my ſtep goes.
For in his faltring mouth unſtable
No word is firm or ſooth
Their inſide, troubles miſerable; (ſmooth;
An open grave their throat, their tongue they
God, find them guilty, let them fall
By their own counſels quell'd;
Puſh them in their rebellions all
Still on; for againſt thee they have rebell'd;
Then all who truſt in thee ſhall bring
Their joy, while thou from blame
Defend'ſt them, they ſhall ever ſing
And ſhall triumph in thee, who love thy name.
For thou Jehovah wilt be found
To bleſs the juſt man ſtill,
As with a ſhield thou wilt ſurround
Him with thy laſting favour and good will.

P S A L. VI. *Aug.* 13. 1653.

LOrd in thine anger do not reprehend me,
Nor in thy hot diſpleaſure me correct;
Pity me, Lord, for I am much deject,
Am very weak and faint; heal and amend me,
For all my bones, that even with anguiſh ake,
Are troubled, yea my Soul is troubled ſore,
And thou, O Lord, how long? turn Lord, reſtore
My ſoul, O ſave me for thy goodneſs ſake:
For

For in death no remembrance is of thee;
Who in the grave can celebrate thy praiſe?
Wearied I am with ſighing out my days,
Nightly my Couch I make a kind of Sea;
My Bed I water with my tears; mine Eye
Through grief conſumes, is waxen old and dark
I'th' mid'ſt of all mine enemies that mark.
Depart all ye that work iniquitie.
Depart from me, for the voice of my weeping
The Lord hath heard, the Lord hath heard my pray'r,
My ſupplication with acceptance fair,
The Lord will own, and have me in his keeping.
Mine enemies ſhall all be blank and daſh't
With much confuſion; then grow red with ſhame,
They ſhall return in haſt the way they came,
And in a moment ſhall be quite abaſh't.

PSAL. VII. Aug. 14. 1653.

Upon the words of Chuſh *the* Benjamite *againſt him.*

LOrd my God to thee I flie,
Save me and ſecure me under
Thy protection while I cry,
Leſt as a Lion (and no wonder)
He haſte to tear my Soul aſunder,
Tearing and no reſcue nigh.

Lord my God if I have thought
Or done this, if wickedneſs
Be in my hands, if I have wrought
Ill to him that meant me peace,
Or to him have render'd leſs,
And not free'd my foe for naught;

Let th' enemy purſue my Soul
And overtake it, let him tread
My life down to the earth, and roul
In the duſt my Glory dead,
In the duſt and there out ſpread
Lodge it with diſhonour foul.

Riſe Jehovah in thine ire,
Rouze thy ſelf amidſt the rage
Of my foes that urge like fire;
And wake for me, their fury aſſwage;
Judgment here thou didſt ingage
And command which I deſire.

So th' aſſemblies of each Nation
Will ſurround thee, ſeeking right,
Thence to thy glorious habitation
Return on high, and in their ſight.
Jehovah judgeth moſt upright
All people from the worlds foundation.

Judge me Lord, be judge in this
According to my righteouſneſs
And the innocence which is
Upon me: cauſe at length to ceaſe
Of evil men the wickedneſs
And their power that do amiſs.

But the juſt eſtabliſh faſt,
Since thou art the juſt God that tries
Hearts and Reins. On God is caſt
My defence, and in him lies
In him who both juſt and wiſe
Saves th' upright of Heart at laſt.

God is a juſt judge and ſevere,
And God is every day offended;
If th' unjuſt will not forbear,
His Sword he whets, his Bow hath bended
Already, and for him intended
The tools of death, that waits him near.

(His arrows purpoſely made he
For them that perſecute.) Behold
He travels big with vanitie,
Trouble he hath conceav'd of old
As in a womb, and from that mould
Hath at length brought forth a Lie.

He dig'd a pit, and delv'd it deep,
And fell into the pit he made,
His miſchief that due courſe doth keep,
Turns on his head, and his ill trade
Of violence will undelay'd
Fall on his crown with ruine ſteep.

Then will I Jehovah's praiſe
According to his juſtice raiſe,
And ſing the Name and Deity
Of Jehovah the moſt high.

PSAL. VIII. *Aug.* 14. 1653.

O Jehovah our Lord! how wondrous great
And glorious is thy name through all the Earth?
So as above the Heavens thy praiſe to ſet
Out of the tender mouths of lateſt bearth,

Out of the mouths of Babes and Sucklings thou
Haſt founded ſtrength becauſe of all thy foes,
To ſtint th' enemy, and ſlack th'avengers brow,
That bends his rage thy providence to oppoſe.

When I behold thy Heavens, thy Fingers art,
The Moon and Stars which thou ſo bright haſt ſet,
In the pure firmament, then ſaith my heart,
O what is man that thou remembreſt yet,
And think'ſt upon him; or of man begot,
That him thou viſit'ſt, and of him art found;

Scarce to be leſs than Gods, thou mad'ſt his lot,
With honour and with ſtate thou haſt him crown'd.

O're the works of thy hand thou mad'ſt him Lord,
Thou haſt put all under his Lordly feet,
All Flocks, and Herds, by thy commanding word,
All beaſts that in the field or forreſt meet.

Fowl of the Heavens, and Fiſh that through the wet
Sea paths in ſhoals do ſlide. And know no dearth.
O Jehovah our Lord how wondrous great
And glorious is thy name through all the Earth.

April. 1648. J. M.

Nine of the Pſalms done into Metre, wherein all but what is in a different Character, are the very words of the Text, tranſlated from the Original.

PSAL. LXXX.

1 THou Shepherd that doſt Iſrael *keep*
Give ear *in time of need*,
Who leadeſt like a flock of ſheep
Thy loved Joſeph's ſeed,
That ſitt'ſt between the Cherubs *bright*
Between their wings out-ſpread
Shine forth, *and from thy cloud give light*,
And on our foes thy dread.
2 In Ephraims view and Benjamins,
And in Manaſſe's ſight, * *Gnorera.*
Awake * thy ſtrength, come, and *be ſeen*
To ſave us *by thy might.*
3 Turn us again, *thy grace divine*
To us O God *vouchſafe*;
Cauſe thou thy face on us to ſhine,
And then we ſhall be ſafe.
4 Lord God of Hoſts, how long wilt thou,
How long wilt thou declare * *Gnaſhanta.*
Thy * ſmoaking wrath, *and angry brow*
Againſt thy Peoples prayer.
5 Thou feed'ſt them with the bread of tears,
Their bread with tears they eat, * *Shaliſh.*
And mak'ſt them * largely drink the tears
Wherewith their cheeks are wet.
6 A ſtrife thou mak'ſt us *and a prey*
To every neighbour foe,
Among themſelves they * laugh, they * play,
And * flouts at us they throw. * *Jilgnagu.*
7 Return us, *and thy grace divine*,
O God of Hoſts *vouchſafe*,
Cauſe thou thy face on us to ſhine,
And then we ſhall be ſafe.
8 A Vine from Ægypt thou haſt brought,
Thy free love made it thine,
And drov'ſt out Nations *proud and haut*,
To plant this *lovely* Vine.
9 Thou did'ſt prepare for it a place,
And root it deep and faſt,
That it *began to grow apace*,
And fill'd the Land *at laſt.*
10 With her *green* ſhade that cover'd *all*,
The Hills were *over-ſpread*,
Her Bows as *high as* Cedars tall
Advanc'd their lofty head.
11 Her branches *on the weſtern ſide*
Down to the Sea ſhe ſent,
And *upward* to that River *wide*
Her other branches *went.*
12 Why haſt thou laid her Hedges low,
And brok'n down her Fence,
That all may pluck her, as they go,
With rudeſt violence ?
13 The *tusked* Boar out of the Wood
Up turns it by the roots,
Wild beaſts there brouze, and make their food
Her Grapes and tender Shoots.
14 Return now, God of Hoſts, look down
From Heav'n, thy Seat divine,
Behold *us*, *but without a frown*,
And viſit this *thy* Vine.
15 Viſit this Vine, which thy right hand
Hath ſet, and planted *long*,
And the young branch, that for thy ſelf
Thou haſt made firm and ſtrong.
16 But now it is conſum'd with fire,
And cut *with Axes* down,
They periſh at thy dreadful ire,
At thy rebuke and frown.
17 Upon the man of thy right hand
Let thy *good* hand be *laid*,
Upon the Son of Man, whom thou
Strong for thy ſelf haſt made.
18 So ſhall we not go back from thee
To ways of ſin and ſhame,
Quick'n us thou, then *gladly* wee
Shall call upon thy Name.
19 Return us, *and thy grace divine*
Lord God of Hoſts *voutſafe*,
Cauſe thou thy face on us to ſhine,
And then we ſhall be ſafe.

PSAL. LXXXI.

1 TO God our ſtrength ſing loud, *and clear*,
Sing loud to God *our King*,
To Jacob's God, *that all may hear*
Loud acclamations ring.
2 Prepare a Hymn, prepare a Song,
The Timbrel hither bring,
The *cheerful* Pſaltry bring along,
And harp *with* pleaſant *ſtring*,
3 Blow, *as is wont*, in the new Moon
With Trumpets *lofty ſound*,

Th' ap-

Th'appointed time, the day whereon
Our ſolemn Feaſt *comes round.*
4 This was a Statute *giv'n of old*
For Iſrael *to obſerve,*
A Law of Jacob's God, *to hold,*
From whence they might not ſwerve.
5 This he a Teſtimony ordain'd
In Joſeph, *not to change,*
When as he paſs'd through Ægypt Land;
The Tongue I heard was ſtrange.
6 From burden, *and from ſlaviſh toyle*
I ſet his ſhoulder free:
His hands from pots, *and mirie ſoyle,*
Deliver'd were *by me.*
7 When trouble did thee ſore aſſail,
On me then didſt thou call,
And I to free thee *did not fail.*
And led thee out of thrall.
I anſwer'd thee in * Thunder deep * *Be Sether*
With clouds encompaſs'd round; *ragnam.*
I try'd thee at the water *ſteep*
Of Meriba *renown'd.*
8 Hear, O my People, *heark'n well,*
I teſtifie to thee,
Thou ancient ſtock of Iſrael,
If thou wilt liſt to mee,
9 Throughout the Land of thy abode
No alien God ſhall be,
Nor ſhalt thou to a foreign God
In Honour bend thy knee.
10 I am the Lord thy God which brought
Thee out of Ægypt Land,
Ask large enough, and I, *beſought,*
Will grant thy full demand.
11 And yet my people would not *hear,*
Nor hearken to my voice;
And Iſrael, *whom I lov'd ſo dear,*
Miſlik'd me for his choice.
12 Then did I leave them to their will,
And to their wandring mind;
Their own conceits they follow'd ſtill,
Their own deviſes blind.
13 O that my People would *be wiſe,*
To ſerve me *all their days,*
And O that Iſrael would *adviſe*
To walk my *righteous* ways.
14 Then would I ſoon bring down their foes,
That now ſo proudly riſe,
And turn my hand againſt *all thoſe*
That are their enemies.
15 Who hate the Lord ſhould *then be fain*
To bow to him and bend,
But *they, his People, ſhould remain,*
Their time ſhould have no end.
16 And we would feed them *from the ſhock*
With Flow'r of fineſt wheat,
And ſatisfie them from the rock
With Honey *for their meat.*

PSAL. LXXXII.

* *Bagnadath-el.*

1 GOd in the * great * aſſembly ſtands
Of Kings and lordly States,
† Among the Gods † on both his hands
He judges and debates. † *Bekerev.*
2 How long will ye * pervert the right
With * judgment falſe and wrong, * *Tiſhphetu*
Favouring the wicked *by your might,* *gnavel.*
Who thence grow bold and ſtrong.
3 *Regard the * weak and fatherleſs * *Shipthu-*
* Diſpatch the * poor man's cauſe, *dal.*
And † raiſe the man in deep diſtreſs
By † juſt and equal Laws. † *Hatzdiku.*
4 Defend the poor and deſolate,
And reſcue from the hands
Of wicked men the low eſtate
Of him *that help demands.*
5 They know not, nor will underſtand,
In darkneſs they walk on,
The earths foundations all are * mov'd,
And * out of order gon. * *Jimmotu.*
6 I ſaid that ye were Gods, yea all
The Sons of God moſt high,
7 But ye ſhall die like men, and fall
As other Princes *die.*
8 Riſe God, * judge thou the earth *in might,*
This *wicked* earth * redreſs, * *Shipta.*
For thou art he who ſhalt by right
The Nations all poſſeſs.

PSAL. LXXXIII.

1 BE not thou ſilent *now at length,*
O God hold not thy peace,
Sit thou not ſtill O God of *ſtrength,*
We cry, and do not ceaſe.
2 For lo thy *furious* foes *now* * ſwell,
And * ſtorm outrageouſly, * *Jehemajun.*
And they that hate thee *proud and fell*
Exalt their heads full hie. † *Jagnarimu.*
3 Againſt thy People they † contrive
† Their plots and Counſels deep, † *Sod.*
* Them to inſnare they chiefly ſtrive,
* *Jithjagnatsu gnal.*
* Whom thou doſt hide and keep.
4 Come let us cut them off, ſay they, * *Tſephuneca*
Till they no Nation be,
That Iſrael's name for ever may
Be loſt in memory.
5 For they conſult † with all their might,
And all as one in mind † *Levjachdan.*
Themſelves againſt thee they unite,
And in firm union bind.
6 The tents of Edom, and the brood
Of *ſcornful* Iſhmael,
Moab, with them of Hagars blood,
That in the Deſart dwell,

7 Gebal

7 Gebal and Ammon *there conſpire*,
And *hateful* Amalec,
The Philiſtians, and they of Tyre,
Whoſe bounds the Sea doth check.
8 With them *great* Aſhur alſo bands
And doth confirm the knot,
All theſe have lent their armed hands
To aid the Sons of Lot.
9 Do to them as to Midian *bold*,
That waſted all the coaſt,
To Siſera, and as *is told*
Thou didſt to Jabins *hoaſt*,
When at the brook of Kiſhon *old*
They were repulſt and ſlain,
10 At Endor quite cut off, and rowl'd
As dung upon the Plain.
11 As Zeb and Oreb evil ſped,
So let their Princes ſpeed,
As Zeba, and Zalmunna *bled*
So let their Princes *bleed*.
12 *For they amidſt their pride* have ſaid,
By right now ſhall we ſeize
Gods Houſes, and *will now invade*
† Their ſtately Palaces. † *Neoth Elohim bears both.*
13 My God, oh make them as a wheel,
No quiet let them find,
Giddy and *reſtleſs* let *them reel*
Like ſtubble from the wind.
14 As *when* an *aged* wood takes fire
Which on a ſudden ſtraies,
The *greedy* flame runs hier and hier
Till all the Mountains blaze,
15 So with thy whirl-wind them purſue,
And with thy tempeſt chaſe;
16 * And till they * yield thee honour due;
Lord fill with ſhame their face. * *They ſeek*
17 Aſham'd, and troubl'd let them be, *thy Name*
Troubl'd, and ſham'd for ever, Heb.
Ever confounded, and ſo die
With ſhame, *and ſcape it never.*
18 Then ſhall they know that thou whoſe name
Jehovah is alone,
Art the moſt high, *and thou the ſame*
O're all the earth *art one.*

PSAL. LXXXIV.

1 HOw lovely are thy dwellings fair!
O Lord of Hoaſts, how dear
The *pleaſant* Tabernacles are!
Where thou do'ſt dwell ſo near.
2 My Soul doth long and almoſt die
Thy Courts O Lord to ſee,
My heart and fleſh aloud do cry,
O living God, for thee.
3 There ev'n the Sparrow *freed from wrong*
Hath found a houſe of *reſt*,
The Swallow there, to lay her young
Hath built her *brooding* neſt,
Ev'n by thy Altars Lord of Hoſts
They find their ſafe abode,
And home they fly from round the Coaſts
Toward thee, My King, my God.
4 Happy, who in thy houſe reſide,
Where thee they ever praiſe,
5 Happy, whoſe ſtrength in thee doth bide,
And in their hearts thy ways.
6 They paſs through Baca's *thirſtie* Vale,
That dry and barren ground,
As through a fruitful watry Dale
Where Springs and Show'rs abound.
7 They journey on from ſtrength to ſtrength
With joy and gladſom cheer,
Till all before *our* God *at length*
In Sion do appear.
8 Lord God of Hoaſts hear *now* my prayer
O Jacob's God give ear,
9 Thou God our ſhield look on the face
Of thy anointed *dear.*
10 For one day in thy Courts *to be*
Is better, *and more bleſt*,
Than *in the joyes of Vanity*,
A thouſand days *at beſt.*
I in the Temple of my God
Had rather keep a door,
Than dwell in Tents, *and rich abode*,
With Sin *for evermore.*
11 For God the Lord both Sun and Shield
Gives grace and glory *bright*,
No good from them ſhall be with-held
Whoſe ways are juſt and right.
12 Lord *God* of Hoaſts *that raign'ſt on high*,
That man is *truly* bleſt,
Who *only* on thee doth relie,
And in thee only reſt.

PSAL. LXXXV.

1 THy Land to favour graciouſly
Thou haſt not Lord been ſlack,
Thou haſt from *hard* Captivity
Returned Jacob back.
2 Th' iniquity thou didſt forgive
That wrought thy People woe,
And all their Sin, *that did thee grieve*,
Haſt hid *where none ſhall know.*
3 Thine anger all thou hadſt remov'd,
And *calmly* didſt return
From thy † fierce wrath which we had prov'd,
Far worſe than fire to burn. † *Heb. The burning heat of thy wrath.*
4 God of our ſaving health and peace,
Turn us, and us reſtore,
Thine indignation cauſe to ceaſe
Toward us, *and chide no more.*
5 Wilt thou be angry without end,
For ever angry thus,
Wilt thou thy frowning ire extend
From Age to Age on us?

6 Wilt

6 Wilt thou not * turn, and *hear our voice,*
And us again * revive, * *Heb. Turn to*
That so the People may rejoyce *quicken us.*
By thee preserv'd alive.
7 Cause us to see thy goodness, Lord,
To us thy mercy shew,
Thy saving health to us afford,
And life in us renew.
8 *And now* what God the Lord will speak,
I will *go strait and* hear,
For to his People he speaks peace,
And to his Saints *full dear,*
To his dear Saints he will speak peace,
But let them never more
Return to folly, *but surcease*
To trespass as before.
9 Surely to such as do him fear
Salvation is at hand,
And glory shall *e're long appear*
To dwell within our Land.
10 Mercy and Truth *that long were miss'd*
Now *joyfully* are met,
Sweet Peace and Righteousness have kiss'd,
And hand in hand are set.
11 Truth from the Earth, *like to a Flow'r,*
Shall bud and blossom *then,*
And justice from her Heavenly bow'r
look down *on mortal men.*
12 The Lord will also then bestow
Whatever thing is good,
Our Land shall forth in plenty throw
Her fruits *to be our food.*
13 Before him Righteousness shall go
His Royal Harbinger,
Then * will he come, and not be slow
His footsteps cannot err.

*Heb. *He will set his steps to the way.*

PSAL. LXXXVI.

1 THy *gracious* ear, O Lord, encline,
O hear me *I thee pray,*
For I am poor, and almost pine
With need, *and sad decay.*
2 Preserve my Soul, for † I have trod † Heb. *I*
Thy wayes, and love the just, *am good, lo-*
Save thou thy Servant, O my God, *ving a doer*
Who *still* in thee doth trust. *of good and*
3 Pity me, Lord, for daily thee *holy things.*
I call; 4. O make rejoyce
Thy Servant's Soul; for Lord to thee
I lift my Soul *and voice,*
5 For thou art good, thou Lord art prone
To pardon, thou to all
Art full of mercy, thou *alone*
To them that on thee call.
6 Unto my supplication, Lord,
give ear, and to the cry
Of my *incessant* prayers afford
Thy hearing graciously.
7 I in the day of my distress
Will call on thee *for aid;*
For thou wilt *grant* me *free access,*
And answer, *what I pray'd.*
8 Like thee among the Gods is none,
O Lord, nor any works
Of all that other Gods have done
Like to thy *glorious* works.
9 The Nations all whom thou hast made
Shall come, *and all shall frame*
To bow them low before thee, Lord,
And glorifie thy name.
10 For great thou art, and wonders great
By thy strong hand are done,
Thou *in thy everlasting Seat*
Remainest God alone.
11 Teach me, O Lord, thy way *most right,*
I in thy truth will bide,
To fear thy name my heart unite,
So shall it never slide.
12 Thee will I praise, O Lord my God,
Thee honour and adore
With my whole heart, and blaze abroad
Thy name for evermore.
13 For great thy mercy is toward me,
And thou hast free'd my Soul,
Eev'n from the lowest Hell set free
From deepest darkness foul.
14 O God the proud against me rise,
And violent men are met
To seek my life, and in their eyes
No fear of thee have set.
15 But thou, Lord, art the God most mild,
Readiest thy grace to shew,
Slow to be angry, and *art still'd*
Most merciful, most true.
16 O turn to me *thy face at length,*
And me have mercy on,
Unto thy servant give thy strength,
And save thy hand-maids Son.
17 Some sign of good to me afford,
And let my foes *then* see,
And be asham'd, because thou Lord
Do'st help and comfort me.

PSAL. LXXXVII.

1 AMong the holy Mountains *high*
Is his foundation fast,
There Seated in his Sanctuary,
His Temple there is plac't.
2 Sions *fair* Gates the Lord loves more
Than all the dwellings *fair*
Of Jacob's *Land, though there be store,*
And all within his care.
3 City of God, most glorious things
Of thee *abroad* are spoke;
4 I mention Egypt, *where proud Kings*
Did our forefathers yoke,
I mention Babel to my friends,
Philistia *full of scorn,*

And Tyre with Ethiops *utmost ends*,
Lo this man there was born:
5 But *twice that praise shall in our ear*
Be said of Sion *last*,
This and this man was born in her,
High God shall fix her fast.
6 The Lord shall write it in a Scrowle
That ne're shall be out-worn,
When he the Nations doth enrowle,
That this man there was born.
7 Both they who sing, and they who dance
With sacred Songs are there,
In thee *fresh brooks, and soft streams glance*,
And all my fountains *clear*.

PSAL. LXXXVIII.

1 LOrd God that dost me save and keep,
All day to thee I cry;
And all night long, before thee *weep*,
Before thee *prostrate lie*.
2 Into thy presence let my prayer
With sighs devout ascend,
And to my cryes, that *ceaseless are*,
Thine ear with favour bend.
3 For cloy'd with woes and trouble store
Surcharg'd my Soul doth lie,
My life *at deaths unbearful door*
Unto the grave draws nigh.
4 Reck'n'd I am with them that pass
Down to the *dismal* pit,
I am a * man, but weak alas,
And for that name unfit.
* Heb. *A man without manly strength*,
5 From life discharg'd and parted quite
Among the dead to *sleep*,
And like the slain *in bloody fight*
That in the Grave lie *deep*.
Whom thou remembereſt no more,
Dost never more regard,
Them from thy hand deliver'd o're
Deaths hideous house hath barr'd.
6 Thou in the loweſt Pit *profound*
Hast set me *all forlorn*,
Where thickest darkness *hovers round*,
In horrid deeps *to mourn*.
7 Thy wrath, *from which no shelter saves*,
Full sore doth press on me;
* Thou break'st upon me all thy waves,
* And all thy waves break me.
* *The* Hebr. *bears both.*
8 Thou dost my friends from me estrange,
And mak'st me odious,
Me to them odious, *for they change*,
And I here pent up thus.
9 Through sorrow, and affliction great,
Mine eye grows dim and dead,
Lord, all the day I thee intreat,
My hands to thee I spread.
10 Wilt thou do wonders on the dead,
Shall the deceas'd arise
And praise thee *from their loathsom bed*
With pale and hollow eyes?
11 Shall they thy loving kindness tell
On whom the Grave hath hold,
Or they who in perdition *dwell*
Thy faithfulness *unfold*?
12 In darkness can thy mighty *hand*
Or wondrous acts be known,
Thy justice in the *gloomy* land
Of *dark* oblivion?
13 But I to thee, O Lord, do cry,
E're yet my life be spent,
And *up to thee* my prayer *doth hie*
Each morn, and thee prevent.
14 Why wilt thou, Lord, my Soul forsake,
And hide thy face from me,
15 That am already bruis'd, and † shake
With terror sent from thee?
Bruis'd, and afflicted, and *so low*
As ready to expire,
While I thy terrors undergo
Astonish'd with thine ire.
16 Thy fierce wrath over me doth flow,
Thy threatnings cut me through.
17 All day they round about me go,
Like waves they me persue.
18 Lover and friend thou hast remov'd,
And sever'd from me far.
They *fly me now* whom I have lov'd,
And as in darkness are.

† Heb. *Pts* Confusiones.

Joannis

Joannis Miltoni

LONDINENSIS

POEMATA.

Quorum pleraque intra Annum Ætatis Vigesimum Conscripsit.

Joannis Miltoni

LONDINENSIS

POEMATA.

Quorum plurapue inita Annum Ætatis
Vigesimum Conscripsit.

HÆc quæ ſequuntur de Authore teſtimonia, tametſi ipſe intelligebat non tam de ſe quam ſupra ſe eſſe dicta, eo quodpræ claro ingenio viri, nec non amici ita fere ſolent laudare, ut omnia ſuis potius virtutibus, quam veritati congruentia nimis cupidè affingant, noluit tamen horum egregiam in ſe voluntatem non eſſe notam; Cum alii præſertim ut id faceret magnopere ſuaderent. Dum enim nimiæ laudis invidiam totis ab ſe viribus amolitur, ſibique quod plus æquo eſt non attributum eſſe mavult, judicium interim hominum cordatorum atque illuſtrium quin ſummo ſibi honori ducat, negare non poteſt.

Joannes Baptiſta Manſus, Marchio Villenſis Neapolitanus, ad Joannem Miltonium Anglum.

UT mens, forma, decor, facies, mos, ſi pietas ſic,
Non Anglus, verùm hercle Angelus ipſe fores.

Ad Joannem Miltonem Anglum triplici poeſeos laurea coronandum, Græca nimirum, Latina, atque Hetruſca, Epigramma Joannis Salſilli Romani.

CEde Meles, cedat depreſſa Mincius urna;
Sebetus Taſſum deſinat uſque loqui;
At Thameſis victor cunctis ferat altior undas,
Nam per te, Milto, par tribus unus erit.

Ad Joannem Miltonum.

GRæcia Mæonidem, jactet ſibi Roma Maronem,
Anglia Miltonum jactat utrique parem.
Selvaggi.

Al Signior Gio. Miltoni Nobile Ingleſe.

ODE.

ERgimi all' Etra o Clio
Perche di ſtelle intrecciero corona
Non pieu del Biondo Dio
La Fronde eterna in Pindo, e in Elicona,
Dienſi a merto maggior, maggiori i fregi,
A' celeſte virtu celeſti pregi.

Non puo del tempo edace
Rimaner preda, eterno alto valore
Non puo l'oblio rapace
Furar dalle memorie eccelſo onore,
Su l'arco di mia cetra un dardo forte
Virtu m'addatti, e feriro la morte.

Del Ocean profondo
Cinta dagli ampi gorghi Anglia riſiede
Separata dal mondo,
Pero che il ſuo valor l'umano eccede:
Queſta feconda ſa produrre Eroi,
Ch' hanno a ragion del ſovruman tra noi.

Alla virtu sbandita
Danno ne i petti lor fido ricetto,
Quella gli e ſol gradita,
Perche in lei ſan trovar gioia, e diletto;
Ridillo tu, Giovanni, e moſtra in tanto
Con tua vera virtu, vero il mio Canto.

Lungi dal Patrio lido
Spinſe Zeuſi l'induſtre ardente brama;
Ch' udio d' Helena il grido
Con aurea tromba rimbombar la fama,
E per poterla effigiare al paro
Dalle piu belle Idee traſſe il priu raro.

Coſi l' Ape Ingegnoſa
Trae con induſtria il ſuo liquor pregiato
Dal giglio e dalla roſa,
E quanti vaghi fiori ornano il prato;
Formano un dolce ſuon diverſe Chorde,
Fan varie voci melodia concorde.

Di bella gloria amante
Milton dal Ciel natio per varie parti
Le peregrine piante
Volgeſti a ricercar ſcienze, ed arti;
Del Gallo regnator vedeſti i Regni,
E dell' Italia ancor gl' Eroi piu degni.

Fabro quaſi divino
Sol virtu rintracciando il tuo penſiero
Vide in ogni confino
Chi di nobil valor calca il ſentiero;
L' ottimo dal miglior dopo ſcegliea
Per fabbricar d'ogni virtu l' Idea.

Quanti nacquero in Flora
O in lei del parlar Toſco appreſer l'arte,
La cui memoria onora
Il mondo fatta eterna in dotte carte,

Voleſti ricercar per tuo teſoro,
E parlaſti con lor nell' opre loro.

Nell' altera Babelle
Per te il parlar confuſe Giove in vano,
Che per varie favelle
Di ſe ſteſſa trofeo cadde ſu'l piano:
Ch' Ode ogn' alt' Angliа il ſuo più degno Idioma
Spagna, Francia, Toſcana, e Grecia e Roma.

I più profondi arcani
Ch' occulta la natura e in cielo e in terra
Ch' a Ingegni ſovrumani
Troppo avara tal' hor gli chiude, e ſerra,
Chiaramente conoſci, e giungi al fine
Della moral virtude al gran confine.

Non batta il Tempo l'ale,
Fermiſi immoto, e in un ſermin ſi gl' anni,
Che di virtu immmortale
Scorron di troppo ingiuriosi a i danni;
Che s'opre degne di Poema e ſtoria
Furon gia, l' hai preſenti alla memoria.

Dammi tua dolce Cetra
Se vuoi ch'io dica del tuo dolce canto,
Ch' inalzandoti all' Etra
Di farti huomo celeſte ottiene il vanto,
Il Tamigi il dira che gl' e conceſſo
Per te ſuo cigno pareggiar Permeſſo.

Io che in riva del Arno
Tento ſpiegar tuo merto alto, e preclaro
So che fatico indarno.
E ad ammirar, non a lodarlo imparo;
Freno dunque la lingua, e aſcolto il core
Che ti prende a lodar con lo ſtupore.

Del ſig. Antonio Francini gentilhuomo Florentino

JOANNI

JOANNI MILTONI LONDINENSI.

Juveni Patria, virtutibus eximio.

VIro qui multa peregrinatione, ſtudio cuncta orbis terrarum loca perſpexit, ut novus Ulyſſes omnia ubique ab omnibus apprehenderet.

Polyglotto, in cujus ore linguæ jam deperditæ ſic reviviſcunt, ut idiomata omnia ſint in ejus laudibus infacunda; Et jure ea percallet, ut admirationes & plauſus populorum ab propria ſapientia excitatos, intelligat.

Illi, cujus animi dotes corporiſque, ſenſus ad admirationem commovent, & per ipſam motum cuique auferunt; cujus opera ad plauſus hortantur, ſed venuſtate vocem laudatoribus adimunt.

Cui in Memoria totus Orbis: In Intellectu Sapientia: In voluntate ardor gloriæ: In ore Eloquentia: Harmonicos cæleſtium Sphærarum ſonitus Aſtronomiæ Duce audienti; Characteres mirabilium naturæ per quos Dei magnitudo deſcribitur magiſtra Philoſophia legenti; Antiquitatum latebras, vetuſtatis excidia, eruditionis ambages comite aſſidua autorum Lectione.

Exquirenti, reſtauranti, percurrenti.
At cur nitor in arduum?

Illi in cujus virtutibus evulgandis ora Famæ non ſufficiant, nec hominum ſtupor in laudandis ſatis eſt. Reverentiæ & amoris ergo hoc ejus meritis debitum admirationis tributum offert Carolus Datus Patricius Florentinus.

Tanto homini ſervus, tantæ virtutis amator.

Elegiarum

ELEGIARUM

Liber Primus.

Elegia prima ad *Carolum Diodatum.*

TAndem, chare, tuæ mihi pervenere tabellæ,
Pertulit & voces nuncia charta tuas;
Pertulit occiduâ Devæ Ceſtrenſis ab orâ
Vergivium prono quà petit amne ſalum.
Multùm crede juvat terras aluiſſe remotas
Pectus amans noſtri, tamque fidele caput,
Quòdque mihi lepidum tellus longinqua ſodalem
Debet, at unde brevi reddere juſſa velit.
Me tenet urbs refluâ quam Thameſis alluit undâ,
Meque nec invitum patria dulcis habet.
Jam nec arundiferum mihi cura reviſere Camum,
Nec dudum vetiti me laris angit amor.
Nuda nec arva placent, umbraſque negantia molles,
Quàm male Phœbicolis convenit ille locus!
Nec duri libet uſque minas perferre magiſtri
Cæteraque ingenio non ſubeunda meo.
Si ſit hoc exilium patrios adiiſſe penates
Et vacuum curis otia grata ſequi,
Non ego vel profugi nomen, ſortemve recuſo,
Lætus & exilii conditione fruor.
O utinam vates nunquam graviora tuliſſet
Ille Tomitano fiebilis exul agro;
Non tunc Ionio quicquam ceſſiſſet Homero
Neve foret victo laus tibi prima Maro.
Tempora nam licet hic placidis dare libera Muſis,
Et totum rapiunt me mea vita libri.
Excipit hinc feſſum ſinuoſi pompa theatri,
Et vocat ad plauſus garrula ſcena ſuos.
Seu catus auditur ſenior, ſeu prodigus hæres,
Seu procus, aut poſitâ caſſide miles adeſt,
Sive decennali fœcundus lite patronus
Detonat inculto barbara verba foro,
Sæpe vafer gnato ſuccurrit ſervus amanti,
Et naſum rigidi fallit ubique patris;
Sæpe novos illic virgo mirata calores
Quid ſit amor neſcit, dum quoque neſcit, amat.
Sive cruentatum furioſa Tragœdia ſceptrum
Quaſſat, & effuſis crinibus ora rotat,
Et dolet, & ſpecto, juvat & ſpectaſſe dolendo,
Interdum & lacrymis dulcis amaror ineſt:
Seu puer infelix indelibata reliquit
Gaudia, & abrupto flendus amore cadit,
Seu ferus è tenebris iterat Styga criminis ultor
Conſcia funereo pectora torre movens,
Seu mœret Pelopeia domus, ſeu nobilis Ili,
Aut luit inceſtos aula Creontis avos.
Sed neque ſub tecto ſemper nec in urbe latemus,
Irrita nec nobis tempora veris eunt.
Nos quoque lucus habet vicinâ conſitus ulmo,
Atque ſuburbani nobilis umbra loci.
Sæpius hic blandas ſpirantia ſydera flammas
Virgineos videas præteriiſſe choros.
Ah quoties dignæ ſtupui miracula formæ
Quæ poſſit ſenium vel reparare Jovis!
Ah quoties vidi ſuperantia lumina gemmas,
Atque faces quotquot volvit uterque polus!
Collaque bis vivi Pelopis quæ brachia vincant,
Quæque fluit puro nectare tincta via,
Et decus eximium frontis, tremuloſque capillos,
Aurea quæ fallax retia tendit Amor.
Pellaceſque genas, ad quas hyacinthina ſordet
Purpura, & ipſe tui floris, Adoni, rubor.
Cedite laudatæ toties Heroides olim,
Et quæcunque vagum cepit amica Jovem.
Cedite Achæmeniæ turritâ fronte puellæ,
Et quot Suſa colunt, Memnoniamque Ninon.
Vos etiam Danaæ faſces ſubmittite Nymphæ,
Et vos Iliacæ, Romuleæque nurus.
Nec Pompeianas Tarpëia Muſa columnas
Jactet, & Auſoniis plena theatra ſtolis.
Gloria Virginibus debetur prima Britannis,
Extera ſat tibi ſit fœmina poſſe ſequi.
Tuque urbs Dardaniis Londinum ſtructa colonis
Turrigerum latè conſpicienda caput,
Tu nimium felix intra tua mœnia claudis
Quicquid formoſi pendulus orbis habet.
Non tibi tot cœlo ſcintillant aſtra ſereno
Endymioneæ turba miniſtra deæ,

Quo

Quot tibi conſpicuæ formáque auróque puellæ
Per medias radiant turba videnda vias,
Creditur huc geminis veniſſe invecta columbis
Alma pharetrigero milite cincta Venus:
Huic Cnidon, & riguas Simoentis flumine valles,
Huic Paphon, & roſeam poſt habitura Cypron.
At ego, dum pueri ſinit indulgentia cæci,
Mœnia quàm ſubitò linquere fauſta paro;
Et vitare pocul malefidæ infamia Circes
Atria, divini Molyos uſus ope.
Stat quoque juncoſas Cami remeare paludes,
Atque iterum raucæ murmur adire Scholæ.
Interea fidi parvum cape munus amici,
Paucaque in alternos verba coacta modos.

Elegia ſecunda, Anno Ætatis 17.

In obitum Præconis Academici Cantabrigienſis.

TE, qui conſpicuus baculo fulgente ſolebas
Palladium toties ore ciere gregem,
Ultima præconum præconem te quoque ſæva
Mors rapit, officio nec favet ipſa ſuo.
Candidiora licet fuerint tibi tempora plumis
Sub quibus accipimus delituiſſe Jovem,
O dignus tamen Hæmonio juveneſcere ſucco,
Dignus in Æſonios vivere poſſe dies,
Dignus quem Stygiis medicâ revocaret ab undis
Arte Coronides, ſepe rogante dea.
Tu ſi juſſus eras acies accire togatas,
Et celer à Phœbo nuntius ire tuo,
Talis in Iliacâ ſtabat Cyllenius aula
Alipes, æthereâ miſſus ab arce Patris.
Talis & Eurybates ante ora furentis Achillei
Rettulit Atridæ juſſa ſevera ducis.
Magna ſepulchrorum regina, ſatelles Averni
Sæva nimis Muſis, Palladi ſæva nimis,
Quin illos rapias qui pondus inutile terræ,
Turba quidem eſt telis iſta petenda tuis.
Veſtibus hunc igitur pullis Academia luge,
Et madeant lachrymis nigra feretra tuis.
Fundat & ipſa modos querebunda Elegëia triſtes,
Perſonet & totis nænia mœſta ſcholis.

Elegia tertia, Anno Ætatis 17.

In obitum Præſulis Wintonienſis.

MOeſtus eram, & tacitus nullo comitante ſedebam,
Hærebantque animo triſtia plura meo,
Protinus en ſubiit funeſtæ cladis Imago
Fecit in Angliaco quam Libitina ſolo;
Dum procerum ingreſſa eſt ſplendentes marmore turres
Dira ſepulchrali mors metuenda face;
Pulſavitque auro gravidos & jaſpide muros,
Nec metuit ſatrapum ſternere falce greges.
Tunc memini clarique ducis, fratriſque verendi
Intempeſtivis oſſa cremata rogis.
Et memini Heroum quos vidit ad æthera raptos,
Flevit & amiſſos Belgia tota duces.
At te præcipuè luxi digniſſime Præſul,
Wintoniæque olim gloria magna tuæ;
Delicui fletu, & triſti ſic ore querebar,
Mors fera Tartareo diva ſecunda Jovi,
Nonne ſatis quod ſylva tuas perſentiat iras,
Et quod in herboſos jus tibi detur agros,
Quodque afflata tuo marceſcant lilia tabo,
Et crocus, & pulchræ Cypridi ſacra roſa,
Nec finis ut ſemper fluvio contermina quercus
Miretur lapſus prætereuntis aquæ?
Et tibi ſuccumbit liquido quæ plurima cœlo
Evehitur pennis quamlibet augur avis,
Et quæ mille nigris errant animalia ſylvis,
Et quod alunt mutum Proteos antra pecus.
Invida, tanta tibi cum ſit conceſſa poteſtas;
Quid juvat humanâ tingere cæde manus?
Nobileque in pectus certas acuiſſe ſagittas,
Semideamque animam ſede fugâſſe ſuâ?
Talia dum lacrymans alto ſub pectore volvo,
Roſcidus occiduis Heſperus exit aquis,
Et Tarteſſiaco ſubmerſerat æquore currum
Phœbus, ab eôo littore menſus iter.
Nec mora, membra cavo poſui refovenda cubili,
Condiderant oculos noxque ſoporque meos.
Cum mihi viſus eram lato ſpatiarier agro,
Heu nequit ingenium viſa referre meum.
Illic puniceâ radiabant omnia luce,
Ut matutino cum juga ſole rubent.
Ac veluti cum pandit opes Thaumantia proles,
Veſtitu nituit multicolore ſolum.
Non dea tam variis ornavit floribus hortos
Alcinoi, Zephiro Chloris amata levi.
Flumina vernantes lambunt argentea Campos,
Ditior Heſperio flavet arena Tago.
Serpit odoriferas per opes levis aura Favoni,
Aura ſub innumeris humida nata roſis.
Talis in extremis terræ Gangetidis oris
Luciferi regis fingitur eſſe domus.
Ipſe racemiferis dum denſas vitibus umbras
Et pellucentes miror ubique locos,
Ecce mihi ſubito Præſul Wintonius aſtat,
Sydereum nitido fulſit in ore Jubar;
Veſtis ad auratos defluxit candida talos,
Infula divinum cinxerat alba caput.
Dumque ſenex tali incedit venerandus amictu,
Intremuit læto florea terra ſono.
Agmina gemmatis plaudunt cœleſtia pennis,
Pura triumphali perſonat æthra tubâ.
Quiſque novum amplexu comitem cantuque ſalutat,
Hoſque aliquis placido miſit ab ore ſonos;

Nate veni, & patrii felix cape gaudia regni,
Semper ab hinc duro, nate, labore vaca.
Dixit, & aligeræ tetigerunt nablia turmæ,
At mihi cum tenebris aurea pulsa quies.
Flebam turbatos Cephaleiâ pellice somnos,
Talia contingant somnia sæpe mihi.

Elegia quarta. Anno Ætatis 18.

Ad Thomam Junium Præceptorem suum, apud Mercatores Anglicos Hamburgæ agentes, Pastoris munere fungentem.

CUrre per immensum subitò mea littera pontum,
I, pete Teutonicos læve per æquor agros:
Segnes rumpe moras, & nil, precor, obstet eunti,
Et festinantis nil remoretur iter.
Ipse ego Sicanio frænantem carcere ventos
Æolon, & virides sollicitabo Deos;
Cæruleamque suis comitatam Dorida Nymphis,
Ut tibi dent placidam per sua regna viam.
At tu, si poteris, celeres tibi sume jugales,
Vecta quibus Colchis fugit ab ore Viri.
Aut queis Triptolemus Scythicas devenit in oras
Gratus Eleusinâ missus ab urbe puer.
Atque ubi germanas flavere videbis arenas
Ditis ad Hamburgæ mœnia flecte gradum,
Dicitur occiso quæ ducere nomen ab Hamâ,
Cimbrica quem fertur clava dedisse neci.
Vivit ibi antiquæ clarus pietatis honore
Præsul Christicolas pascere doctus oves;
Ille quidem est animæ plusquam pars altera nostræ,
Dimidio vitæ vivere cogor ego.
Hei mihi quot pelagi, quot montes interjecti
Me faciunt aliâ parte carere mei!
Charior ille mihi quam tu doctissime Graium
Cliniadi, pronepos qui Telamonis erat.
Quàmque Stagirites generoso magnus alumno,
Quem peperit Lybico Chaonis alma Jovi.
Qualis Amyntorides, qualis Philyrëius Heros
Myrmidonum regi, talis & ille mihi.
Primus ego Aonios illo præeunte recessus
Lustrabam, & bifidi sacra vireta jugi,
Pierioque hausi latices, Clioque favente,
Castalio sparsi læta ter ora mero.
Flammeus at signum ter vidit arietis Æthon,
Induxitque auro lanea terga novo,
Bisque novo terram sparsisti Chlori senilem,
Gramine, bisque tuas abstulit Auster opes:
Necdum ejus licuit mihi lumina pascere vultu,
Aut linguæ dulces aure bibisse sonos.
Vade igitur, cursuque Eurum præverte sonorum,
Quàm sit opus monitis res docet, ipsa vides.
Invenies dulci cum conjuge forte sedentem,
Mulcentem gremio pignora chara suo,
Forsitan aut veterum prælarga volumina patrum
Versantem, aut veri biblia sacra Dei.
Cælestive animas saturantem rore tenellas,
Grande salutiferæ religionis opus.
Utque solet, multam, sit dicere cura salutem,
Dicere quam decuit, si modo adesset, herum.
Hæc quoque paulum oculos in humum defixa modestos,
Verba verecundo sis memor ore loqui:
Hæc tibi, si teneris vacat inter prælia Musis
Mittit ab Angliaco littore fida manus.
Accipe sinceram, quamvis sit sera, salutem;
Fiat & hoc ipso gratior illa tibi.
Sera quidem, sed vera fuit, quam casta recepit
Icaris à lento Penelopeia viro.
Ast ego quid volui manifestum tollere crimen,
Ipse quod ex omni parte levare nequit.
Arguitur tardus meritò, noxamque fatetur,
Et pudet officium deseruisse suum.
Tu modò da veniam fassò, veniamque roganti,
Crimina diminui, quæ patuere, solent.
Non ferus in pavidos rictus diducit hiantes,
Vulnifico pronos nec rapit ungue Leo.
Sæpe sarissiferi crudelia pectora Thracis
Supplicis ad mœstas delicuere preces.
Extensæque manus avertunt fulminis ictus,
Placat & iratos hostia parva Deos.
Jamque diu scripsisse tibi fuit impetus illi,
Neve moras ultra ducere passus Amor.
Nam vaga Fama refert, heu nuntia vera malorum!
In tibi finitimis bella tumere locis,
Teque tuamque urbem truculento milite cingi,
Et jam Saxonicos arma parasse duces.
Te circum latè campos populatur Enyo,
Et sata carne virum jam cruor arva rigat.
Germanisque suum concessit Thracia Martem,
Illuc Odrysios Mars pater egit equos.
Perpetuóque comans jam defloresçit oliva,
Fugit & æriſonam Diva perosa tubam,
Fugit Io terris, & jam non ultima virgo
Creditur ad superas justa volasse domos.
Te tamen interea belli circumsonat horror,
Vivis & ignoto solus inopsque solo;
Et, tibi quam patrii non exhibuere penates
Sede peregrinâ quæris egenus opem.
Patria dura parens, & saxis sævior albis
Spumea quæ pulsat littoris unda tui:
Siccine te decet innocuos exponere fœtus;
Siccine in externam ferrea cogis humum?
Et sinis ut terris quærant alimenta remotis
Quos tibi prospiciens miserat ipse Deus,
Et qui læta ferunt de cœlo nuntia, quique
Quæ via post cineres ducat ad astra, docent?
Digna quidem Stygiis que vivas clausa tenebris,
Æternâque animæ digna perire fame!
Haud aliter vates terræ Thesbitidis olim
Pressit inassueto devia tesqua pede,
Desertasque Arabum salebras, dum regis Achabi
Effugit atque tuas, Sidoni dira, manus.

Talis

Talis & horriſono laceratus membra flagello,
Paulus ab Æmathiâ pellitur urbe Cilix.
Piſcoſæque ipſum Gergeſſæ civis Jeſum
Finibus ingratus juſſit abire ſuis.
At tu ſume animos, nec ſpes cadat anxia curis,
Nec tua concutiat decolor oſſa metus.
Sis etenim quamvis fulgentibus obſitus armis,
Intententque tibi millia tela necem,
At nullis vel inerme latus violabitur armis,
Deque tuo cuſpis nulla cruore bibet.
Namque eris ipſe Dei radiante ſub ægide tutus,
Ille tibi cuſtos, & pugil ille tibi;
Ille Sionææ qui tot ſub mœnibus arcis
Aſſyrios fudit nocte ſilente viros;
Inque fugam vertit quos in Samaritidas oras
Miſit ab antiquis priſca Damaſcus agris,
Terruit & denſas pavido cum rege cohortes,
Aere dum vacuo buccina clara ſonat,
Cornea Pulvereum dum verberat ungula campum,
Currus arenoſam dum quatit actus humum,
Auditurque hinnitus equorum ad bella ruentûm,
Et ſtrepitus ferri, murmuraque alta virûm.
Et tu (quod ſupereſt miſeri) ſperare memento,
Et tua magnanimo pectore vince mala.
Nec dubites quandoque frui melioribus annis,
Atque iterum patrios poſſe videre lares.

Elegia quinta, Anno Ætatis 20.

In adventum Veris.

IN ſe perpetuo Tempus revolubile gyro
Jam revocat Zephyros Vere tepente novos.
Induiturque brevem Tellus reparata juventam,
Jamque ſoluta gelu dulce vireſcit humus.
Fallor? an & nobis redeunt in carmina vires,
Ingeniumque mihi munere Veris adeſt?
Munere Veris adeſt, iterumque vigeſcit ab illo
(Quis putet) atque aliquod jam ſibi poſcit opus.
Caſtalis ante oculos, bifidumque cacumen oberrat,
Et mihi Pyrenen ſomnia nocte ferunt.
Concitaque arcano fervent mihi pectora motu,
Et furor, & ſonitus me ſacer intùs agit.
Delius ipſe venit, video Peneïde lauro
Implicitos crines, Delius ipſe venit.
Jam mihi mens liquidi raptatur in ardua cœli,
Perque vagas nubes corpore liber eo.
Perque umbras, perque antra feror penetralia vatum,
Et mihi fana patent interiora Deûm.
Intuiturque animus toto quid agatur Olympo,
Nec fugiunt oculos Tartara cæca meos.
Quid tam grande ſonat diſtento ſpiritus ore?
Quid parit hæc rabies, quid ſacer iſte furor?
Ver mihi, quod dedit ingenium, cantabitur illo;
Profuerint iſto reddita dona modo.
Jam Philomela tuos foliis adoperta novellis
Inſtituis modulos, dum ſilet omne nemus!
Urbe ego, tu ſylvâ ſimul incipiamus utrique,
Et ſimul adventum Veris uterque canat.
Veris Io rediere vices, celebremus honores
Veris, & hoc ſubeat Muſa perennis opus.
Jam ſol Æthiopas fugiens Tithoniaque arva,
Flectit ad arctôas aurea lora plagas.
Eſt breve noctis iter, brevis eſt mora noctis opacæ
Horrida cum tenebris exulat illa ſuis.
Jamque Lycaonius plauſtrum cœleſte Bootes
Non longâ ſequitur feſſus ut ante viâ,
Nunc etiam ſolitas circum Jovis atria toto
Excubias agitant ſydera rara polo.
Nam dolus, & cædes, & vis cum nocte receſſit,
Neve Giganteum Dii timuere ſcelus.
Forte aliquis ſcopuli recubans in vertice paſtor,
Roſcida cum primo ſole rubeſcit humus,
Hac, ait, hac certè caruiſti nocte puellâ
Phœbe tuâ, celeres quæ retineret equos.
Læta ſuas repetit ſylvas, pharetramque reſumit
Cynthia, Luciferas ut vidit alta rotas,
Et tenues ponens radios gaudere videtur
Officium fieri tam breve fratris ope.
Deſere, Phœbus ait, thalamos Aurora ſeniles,
Quid juvat effœto procubuiſſe toro?
Te manet Æolides viridi venator in herba,
Surge, tuos ignes altus Hymettus habet.
Flava verecundo dea crimen in ore fatetur,
Et matutinos ocyus urget equos.
Exuit inviſam Tellus rediviva ſenectam,
Et cupit amplexus Phœbe ſubire tuos;
Et cupit, & digna eſt, quid enim formoſius illâ?
Pandit ut omniferos luxurioſa ſinus,
Atque Arabum ſpirat meſſes, & ab ore venuſto
Mitia cum Paphiis fundit amoma roſis.
Ecce coronatur ſacro frons ardua luco,
Cingit ut Idæam pinea turris Opim;
Et vario madidos intexit flore capillos
Floribus & viſa eſt poſſe placere ſuis.
Floribus effuſos ut erat redimita capillos,
Tenario placuit diva Sicana Deo.
Aſpice Phœbe tibi faciles hortantur amores,
Mellitaſque movent flamina verna preces.
Cinnameâ Zephyrus leve plaudit odorifer alâ,
Blanditiaſque tibi ferre videntur aves.
Nec ſine dote tuos temeraria quærit amores
Terra, nec optatos poſcit egena toros,
Alma ſalutiferum medicos tibi gramen in uſus
Præbet, & hinc ticulos adjuvat ipſa tuos.
Quòd ſi te pretium, ſi te fulgentia tangunt
Munera, (muneribus ſæpe coemptus Amor)
Illa tibi oſtentat quaſcunque ſub æquore vaſto,
Et ſuperinjectis montibus abdit opes.
Ah quoties cum tu clivoſo feſſus Olympo
In veſpertinas præcipitaris aquas,
Cur te, inquit, curſu languentem Phœbe diurno
Heſperiis recipit Cærula mater aquis?
Quid tibi cum Tethy? Quid cum Tarteſſide lympha,
Dia quid immundo perluis ora ſolo?

Frigora

Frigora Phœbe meâ melius captabis in umbrâ,
Huc ades, ardentes imbue rore comas.
Mollior egelidâ veniet tibi ſomnus in herbâ,
Huc ades, & gremio lumina pone meo.
Quá jue jaces circum mulcebit lene ſuſurrans.
Aura per humentes corpora fuſa roſas.
Nec me (crede mihi) terrent Semeleïa fata,
Nec Phaetonteo fumidus axis equo;
Cum tu Phœbe tuo ſapientius uteris igni,
Huc ades & gremio lumina pone meo.
Sic Tellus laſciva ſuos ſuſpirat amores;
Matris in exemplum cætera turba ruunt.
Nunc etenim toto currit vagus orbe Cupido,
Languenteſque fovet ſolis ab igne faces.
Inſonuere novis lethalia cornua nervis,
Triſte micant ferro tela coruſca novo.
Jamque vel invictam tentat ſuperaſſe Dianam,
Quæque ſedet ſacro Veſta pudica foco.
Ipſa ſeneſcentem reparat Venus annua formam,
Atque iterum tepido creditur orta mari.
Marmoreas juvenes clamant Hymenæe per urbes,
Litus io Hymen, & cava ſaxa ſonant.
Cultior ille venit tunicâque decentior aptâ,
Puniceum redolet veſtis odora crocum.
Egrediturque frequens ad amœni gaudia veris
Virgineos auro cincta puella ſinus.
Votum eſt cuique ſuum, votum eſt tamen omnibus unum,
Ut ſibi quem cupiat, det Cytherea virum.
Nunc quoq; ſeptenâ modulatur arundine paſtor,
Et ſua quæ jungat carmina Phyllis habet.
Natvia nocturno placat ſua ſydera cantu,
Delphinaſque leves ad vada ſumma vocat.
Jupiter ipſe alto cum conjuge ludit Olympo,
Convocat & famulos ad ſua feſta Deos.
Nunc etiam Satyri cum ſera crepuſcula ſurgunt,
Pervolitant celeri florea rura choro,
Sylvanuſque ſuâ Cypariſſi fronde revinctus,
Semicaperque deus, ſemideuſque caper.
Quæque ſub arboribus Dryades latuere vetuſtis
Per juga, per ſolos expatiantur agros.
Per ſata luxuriat fruticetaque Mænalius Pan,
Vix Cybele mater, vix ſibi tuta Ceres,
Atque aliquam cupidus prædatur Oreada Faunus,
Conſulit in trepidos dum ſibi Nympha pedes,
Jamque latet, latitanſque cupit male tecta videri,
Et fugit, & fugiens pervelit ipſa capi.
Dii quoque non dubitant cœlo præponere ſylvas,
Et ſua quiſque ſibi numina lucus habet.
Et ſua quiſque diu ſibi numina lucus habeto,
Nec vos arborea dii precor ite domo.
Te referant miſeris, te Jupiter aurea terris
Sæcla, quid ad nimbos aſpera tela redis?
Tu ſaltem lentè rapidos age Phœbe jugales
Quà potes, & ſenſim tempora veris eant.
Brúmaque productas tardè ferat hiſpida noctes,
Ingruat & noſtro ſerior umbra polo.

Elegia ſexta.

Ad Carolum Diodatum ruri commorantem.

Qui cum Idibus Decemb. ſcripſiſſet, & ſua carmina excuſari poſtulaſſet ſi ſolito minus eſſent bona, quod inter lautitias quibus erat ab amiſis exceptus, haud ſatis felicem operam Muſis dare ſe poſſe affirmabat, hunc habuit reſponſum.

MItto tibi ſanam non pleno ventre ſalutem,
Qua tu diſtento fortè carere potes.
At tua quid noſtram prolectat Muſa camœnam,
Nec ſinit optatas poſſe ſequi tenebras?
Carmine ſcire velis quàm te redamemque colamque,
Crede mihi vix hoc carmine ſcire queas.
Nam neque noſter amor modulis includitur arctis,
Nec venit ad claudos integer ipſe pedes.
Quàm bene ſolennes epulas, hilaremque Decembrim
Feſtaque cœlifugam quæ coluere Deum,
Deliciaſque refers, hyberni gaudia ruris,
Hauſtaque per lepidos Gallica muſta focos.
Quid queritis refugam vino dapibuſque poeſin?
Carmen amat Bacchum, Carmina Bacchus amat.
Nec puduit Phœbum vitides geſtaſſe corymbos,
Atque hederam lauro præpoſuiſſe ſuæ.
Sæpius Aoniis clamavit collibus Euoë
Miſta Thyoneo turba novena choro.
Naſo Corallæis mala carmina miſit ab agris:
Non illic epulæ non ſata vitis erat.
Quid niſi vina, roſaſque racemiferumque Lyæum
Cantavit brevibus Tëia Muſa modis,
Pindaricoſque inflat numeros Teumeſſius Evan,
Et redolet ſumptum pagina quæque merum!
Dum gravis everſo currus crepat axe ſupinus,
Et volat Eleo pulvere fuſcus eques.
Quadrimoque madens Lyricen Romanus Iaccho
Dulce canit Glyceran, flavicomamque Chloen.
Jam quoque lauta tibi generoſo menſa paratu,
Mentis alit vires, ingeniumque fovet.
Maſſica fœcundam deſpumant pocula venam,
Fundis & ex ipſo condita metra cado.
Addimus his artes, fuſumque per intima Phœbum
Corda, favent uni Bacchus, Apollo, Ceres.
Scilicet haud mirum tam dulcia carmina per te
Numine compoſito tres peperiſſe Deos.
Nunc quoque Threſſa tibi cælato barbitos auro
Inſonat argutâ molliter icta manu;
Auditurque chelys ſuſpenſa tapetia circum,
Virgineos tremulâ quæ regat arte pedes.

Illa

Illa tuas ſaltem teneant ſpectacula Muſas,
Et revocent, quantum crapula pellit iners.
Crede mihi dum pſallit ebur, comitataque plectrum
Implet odoratos feſta chorea tholos,
Percipies tacitum per pectora ſerpere Phœbum,
Quale repentinus permeat oſſa calor,
Perque puellares oculos digitumque ſonantem
Irruet in totos lapſa Thalia ſinus.
Namque Elegía levis multorum cura deorum eſt,
Et vocat ad numeros quemlibet illa ſuos;
Liber adeſt elegis, Eratoque, Cereſque, Venuſque,
Et cum purpureâ matre tenellus Amor.
Talibus inde licent convivia larga poetis,
Sæpius & veteri commaduiſſe mero.
At qui bella refert, & adulto ſub Jove cœlum,
Heroaſque pios, ſemideoſque duces,
Et nunc ſancta canit ſuperum conſulta deorum,
Nunc latrata fero regna profunda cane,
Ille quidem parcè Samii pro more magiſtri
Vivat, & innocuos præbeat herba cibos;
Stet prope fagineo pellucida lympha catillo,
Sobriaque è puro pocula fonte bibat.
Additur huic ſceleriſque vacans, & caſta juventus,
Et rigidi mores, & ſine labe manus.
Qualis veſte nitens ſacrâ & luſtralibus undis
Surgis ad infenſos augur iture Deos.
Hoc ritu vixiſſe ferunt poſt rapta ſagacem
Lumina Tireſian, Ogygiumque Linon,
Et lare devoto profugum Calchanta, ſenemque
Orpheon edomitis ſola per antra feris;
Sic dapis exiguus, ſic rivi potor Homerus
Dulichium vexit per freta longa virum,
Et per Monſtrificam Perſeiæ Phœbados aulam,
Et vada fœmineis inſidioſa ſonis,
Perque tuas rex ime domos, ubi ſanguine nigro
Dicitur umbrarum detinuiſſe greges.
Diis etenim ſacer eſt vates, divûmque ſacerdos,
Spirat & occultum pectus, & ora Jovem.
At tu ſiquid agam, ſcitabere (ſi modò ſaltem
Eſſe putas tanti noſcere ſiquid agam)
Paciferum canimus cœleſti ſemine regem,
Fauſtaque ſacratis ſæcula pacta libris,
Vagitumque Dei, & ſtabulantem paupere tecto
Qui ſuprema ſuo cum patre regna colit.
Stelliparumque polum, modulanteſque æthere turmas,
Et ſubitò eliſos ad ſua fana Deos.
Dona quidem dedimus Chriſti natalibus illa
Illa ſub auroram lux mihi prima tulit.
Te quoque preſſa manent patriis meditata cicutis,
Tu mihi, cui recitem, judicis inſtar eris.

Elegia ſeptima, Anno Ætatis undevigeſimo.

NOndum blanda tuas leges Amathuſia nôram,
Et Paphio vacuum pectus ab igne fuit.
Sæpe cupidineas, puerilia tela, ſagittas,
Atque tuum ſprevi maxime, numen, Amor.
Tu puer imbelles dixi transfige columbas,
Conveniunt tenero mollia bella duci.
Aut de paſſeribus tumidos age, parve, triumphos,
Hæc ſunt militiæ digna trophæa tuæ:
In genus humanum quid inania dirigis arma?
Non valet in fortes iſta pharetra viros.
Non tulit hoc Cyprius, (neque enim Deus ullus ad iras
Promptior) & duplici jam ſerus igne calet.
Ver erat, & ſummæ radians per culmina villæ
Attulerat primam lux tibi Maie diem:
At mihi adhuc refugam quærebant lumina noctem
Nec matutinum ſuſtinuere jubar.
Aſtat Amor lecto, pictis Amor impiger alis,
Prodidit aſtantem mota pharetra Deum:
Prodidit & facies, & dulce minantis ocelli,
Et quicquid puero, dignum & Amore fuit.
Talis in æterno juvenis Sigeius Olympo
Miſcet amatori pocula plena Jovi;
Aut qui formoſas pellexit ad oſcula Nymphas
Thiodamantæus Naiade raptus Hylas;
Addideratque iras, ſed & has decuiſſe putares,
Addideratque truces, nec ſine felle minas.
Et miſer exemplo ſapuiſſes tutiùs, inquit,
Nunc mea quid poſſit dextera teſtis eris.
Inter & expertos vires numerabere noſtras,
Et faciam vero per tua damna fidem.
Ipſe ego ſi neſcis ſtrato Pythone ſuperbum
Edomui Phœbum, ceſſit & ille mihi;
Et quoties meminet Peneidos, ipſe fatetur
Certiùs & graviùs tela nocere mea.
Me nequit adductum curvare peritiùs arcum,
Qui poſt terga ſolet vincere Parthus eques.
Cydoniuſque mihi cedit venator, & ille
Inſcius uxori qui necis author erat.
Eſt etiam nobis ingens quoque victus Orion,
Herculeæque manus, Herculeuſque comes.
Jupiter ipſe licet ſua fulmina torqueat in me,
Hærebunt lateri ſpicula noſtra Jovis.
Cætera quæ dubitas meliùs mea tela docebunt,
Et tua non leviter corda petenda mihi.
Nec te ſtulte tuæ poterunt defendere Muſæ,
Nec tibi Phœbæus porriget anguis opem.
Dixit, & aurato quatiens mucrone ſagittam,
Evolat in tepidos Cypridos ille ſinus.
At mihi riſuro tonuit ferus ore minaci,
Et mihi de puero non metus ullus erat,
Et modò quà noſtri ſpatiantur in urbe Quirites
Et modò villarum proxima rura placent.

Turba frequens, faciéque ſimillima turba dearum
Splendida per medias itque reditque vias.
Auctaque luce dies gemino fulgore coruſcat,
Fallor? an & radios hinc quoque Phœbus habet.
Hæc ego non fugi ſpectacula grata ſeverus,
Impetus & quò me fert juvenilis, agor.
Lumina luminibus malè providus obvia miſi,
Neve oculos potui continuiſſe meos.
Unam forte aliis ſupereminuiſſe notabam,
Principium noſtri lux erat illa mali.
Sic Venus optaret mortalibus ipſa videri,
Sic regina Deûm conſpicienda fuit.
Hanc memor objecit nobis malus ille Cupido,
Solus & hos nobis texuit antè dolos.
Nec procul ipſe vafer latuit, multæque ſagittæ,
Et facis à tergo grandè pependit onus.
Nec mora, nunc ciliis hæſit, nunc virginis ori,
Inſilit hinc labiis, inſidet inde genis:
Et quaſcunque agilis partes jaculator oberrat,
Hei mihi, mille locis pectus inerme ferit.
Protinus inſoliti ſubierunt corda furores,
Uror amans intùs, flammaque totus eram.
Interea miſero quæ jam mihi ſola placebat,
Ablata eſt oculis non reditura meis.
Aſt egò progredior tacitè querebundus, & excors,
Et dubius volui ſæpe referre pedem.
Findor, & hæc remanet, ſequitur pars altera votum,
Raptaque tàm ſubitò gaudia flere juvat.
Sic dolet amiſſum proles Junonia cœlum,
Inter Lemniacos præcipitata focos.
Talis & abreptum ſolem reſpexit, ad Orcum
Vectus ab attonitis Amphiaraus equis.
Quid faciam infelix, & luctu victus, amores
Nec licet inceptos ponere, neve ſequi.
O utinam ſpectare ſemel mihi detur amatos
Vultus, & coràm triſtia verba loqui!
Forſitan & duro non eſt adamante creata,
Forte nec ad noſtras ſurdeat illa preces.
Crede mihi nullus ſic infeliciter arſit,
Ponar in exemplo primus & unus ego.
Parce precor teneri cum ſis deus ales amoris,
Pugnent officio nec tua facta tuo.
Jam tuus O certè eſt mihi formidabilis arcus,
Nate deâ, jaculis nec minus igne potens:
Et tua fumabunt noſtris altaria donis,
Solus & in ſuperis tu mihi ſummus eris.
Deme meos tandem, verùm nec deme furores,
Neſcio cur, miſer eſt ſuaviter omnis amans:
Tu modo da facilis, poſthæc mea ſiqua futura eſt,
Cuſpis amaturos figat ut una duos.

HÆc ego mente olim lævâ, ſtudioque ſupino
Nequitiæ poſui vana trophæa meæ.
Scilicet abreptum ſic me malus impulit error,
Indociliſque ætas prava magiſtra fuit.
Donec Socraticos umbroſa Academia rivos
Præbuit, admiſſum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora noſtra gelu.
Unde ſuis frigus metuit puer ipſe Sagittis,
Et Diomedéam vim timet ipſa Venus.

In Proditionem Bombardicam.

CUm ſimul in regem nuper ſatrapaſque Britannos
Auſus es infandum perfide Fauxe nefas,
Fallor? an & mitis voluiſti ex parte videri,
Et penſare malâ cum pietate ſcelus;
Scilicet hos alti miſſurus ad atria cœli,
Sulphureo curru flammivoliſque rotis.
Qualiter ille feris caput inviolabile Parcis
Liquit lôrdanios turbine raptus agros.

In eandem.

SIccine tentaſti cælo donâſſe Jacobum
Quæ ſeptemgemino Belua monte latet?
Ni meliora tuum poterit dare munera numen,
Parce precor donis inſidioſa tuis.
Ille quidem ſine te conſortia ſerus adivit
Aſtra, nec inferni pulveris uſus ope.
Sic potiùs fœdos in cœlum pelle cucullos,
Et quot habet brutos Roma profana Deos,
Namque hac aut aliâ niſi quemque adjuveris arte,
Crede mihi cœli vix bene ſcandet iter.

In eandem.

PUrgatorem animæ deriſit Iacobus ignem,
Et ſine quo ſuperûm non adeunda domus.
Frenduit hoc trinâ monſtrum Latiale coronâ
Movit & horrificum corona dena minax.
Et nec inultus ait temnes mea ſacra Britanne,
Supplicium ſpretâ relligione dabis.
Et ſi ſtelligeras unquam penetraveris arces,
Non niſi per flammas triſte patebit iter.
O quàm funeſto ceciniſti proxima vero,
Verbaque ponderibus vix caritura ſuis!
Nam prope Tartareo ſublime rotatus ab igni
Ibat ad æthereas umbra peruſta plagas.

In eandem.

QUem modò Roma ſuis devoverat impia diris,
Et Styge damnarât Tænarioque ſinu,
Hunc vice mutatâ jam tollere geſtit ad aſtra,
Et cupit ad ſuperos evehere uſque Deos.

In

In inventorem Bombardæ.

JApetionidem laudavit cæca vetuſtas,
Qui tulit ætheream ſolis ab axe facem;
At mihi major erit, qui lurida creditur arma,
Et trifidum fulmen ſurripuiſſe Jovi.

Ad Leonoram Romæ canentem.

ANgelus unicuique ſuus (ſic credite gentes)
Obtigit æthereis ales ab ordinibus.
Quid mirum? Leonora tibi ſi gloria major,
Nam tua præſentem vox ſonat ipſa Deum.
Aut Deus, aut vacui certè mens tertia cœli
Per tua ſecretò guttura ſerpit agens;
Serpit agens, faciliſque docet mortalia corda
Senſim immortali aſſueſcere poſſe ſono.
Quòd ſi cuncta quidem Deus eſt, per cunctaque fuſus,
In te unâ loquitur, cætera mutus habet.

Ad eandem.

ALtera Torquatum cepit Leonora Poëtam,
Cujus ab inſano ceſſit amore furens.
Ah miſer ille tuo quantò feliciùs ævo
Perditus, & propter te Leonora foret!
Et te Pieriâ ſenſiſſet voce canentem
Aurea materneæ fila movere lyræ,
Quamvis Dircæo torſiſſet lumina Pentheo
Sævior, aut totus deſipuiſſet iners,
Tu tamen errantes cæcâ vertigine ſenſus
Voce eadem poteras compoſuiſſe tuâ;
Et poteras ægro ſpirans ſub corde quietem
Flexanimo cantu reſtituiſſe ſibi.

Ad eandem.

CRedula quid liquidam Sirena Neapoli jactas,
Claraque Parthenopes fana Acheloiados,
Littoreamque tuâ defunctam Naiada ripâ
Corpora Chalcidico ſacra dediſſe rogo?
Illa quidem vivitque, & amœnâ Tibridis undâ
Mutavit rauci murmura Pauſilipi.
Illic Romulidûm ſtudiis ornata ſecundis,
Atque homines cantu detinet atque Deos.

Apologus de Ruſtico & Hero.

RUſticus ex Malo ſapidiſſima poma quotannis
Legit, & urbano lecta dedit Domino:
Hinc incredibili fructûs dulcedine captus
Malum ipſam in proprias tranſtulit areolas.
Hactenus illa ferax, ſed longo debilis ævo,
Mota ſolo aſſueto, protinùs aret iners.
Quod tandem ut patuit Domino, ſpe luſus inani,
Damnavit celeres in ſua damna manus.
Atque ait, heu quantò ſatius fuit illa Coloni
(Parva licet) grato dona tuliſſe animo!
Poſſem Ego avaritiam frœnare, gulamque voracem:
Nunc periere mihi & fœtus & ipſa parens.

Elegiarum Finis.

SYLVA-

SYLVARUM LIBER.

Anno Ætatis 16.

In Obitum Procancellarii medici.

PArere fati discite legibus,
Manusque Parcæ jam date supplices,
Qui pendulum telluris orbem
Iâpeti colitis nepotes.
Vos si relicto mors vaga Tænaro
Semel vocârit flebilis, heu moræ
Tentantur incassùm dolique;
Per tenebras Stygis ire certum est.
Si destinatam pellere dextera
Mortem valeret, non ferus Hercules
Nessi venenatus cruore
Æmathiâ jacuisset Oetâ.
Nec fraude turpi Palladis invidæ
Vidisset occisum Ilion Hectora, aut
Quem larva Pelidis peremit
Ense Locro, Jove lacrymante.
Si triste fatum verba Hecatëia
Fugare possint, Telegoni parens
Vixisset infamis, potentique
Ægiali soror usa virgâ.
Numenque trinum fallere si queant
Artes medentûm, ignotaque gramina,
Non gnarus herbarum Machaon
Eurypyli cecidisset hastâ.
Læsisset & nec te Philyreie
Sagitta echidnæ perlita Sanguine,
Nec tela te fulmenque avitum:
Cæse puer genitricis alvo.
Tuque O alumno major Apolline,
Gentis togatæ cui regimen datum,
Frondosa quem nunc Cirrha luget,
Et mediis Helicon in undis,
Jam præfuisses Palladio gregi
Lætus, superstes, nec sine gloria,
Nec puppe lustrasses Charontis
Horribiles barathri recessus.
At fila rupit Persephone tua
Irata, cum te viderit artibus
Succoque pollenti tot atris
Faucibus eripuisse mortis.
Colende Præses, membra precor tua
Molli quiescant cespite, & ex tuo
Crescant rosæ, calthæque busto,
Purpureoque hyacinthus ore.
Sit mite de te Judicium Æaci,
Subrideatque Ætnæa Proserpina,
Interque felices perennis
Elysio spatiere campo.

In quintum Novembris, Anno Ætatis 17.

JAm pius extremâ veniens Iâcobus ab arcto
Teucrigenas populos, latéque patentia regna
Albionum tenuit, jamque inviolabile fœdus
Sceptra Caledoniis conjunxerat Anglica Scotis:
Pacificusque novo felix divesque sedebat
In solio, occultique doli securus & hostis:
Cum ferus ignifluo regnans Acheronte tyrannus,
Eumenidum pater, æthereo vagus exul Olympo,
Forte per immensum terrarum erraverat orbem,
Dinumerans sceleris socios, vernasque fideles,
Participes regni post funera mœsta futuros;
Hic tempestates medio ciet aëre diras,
Illic unanimes odium struit inter amicos,
Armat & invictas in mutua viscere gentes;
Regnaque olivifera vertit florentia pace,
Et quoscunque videt puræ virtutis amantes,
Hos cupit adjicere imperio, fraudumque magister
Tentat inaccessum sceleri corrumpere pectus,
Insidiasque locat tacitas, cassesque latentes
Tendit, ut incautos rapiat, seu Caspia Tigris
Insequitur trepidam deserta per avia prædam
Nocte sub illuni, & somno nictantibus astris.
Talibus infestat Populos Summanus & urbes
Cinctus cæruleæ fumanti turbine Flammæ.
Jamque fluentisonis albentia rupibus arva
Apparent, & terra Deo dilecta marino,
Cui nomen dederat quondam Neptunia proles
Amphitryoniaden qui non dubitavit atrocem
Æquore tranato furiali poscere bello,
Ante expugnatæ crudelia sæcula Troiæ.

At

At ſimul hanc opibuſque & feſtâ pace beatam
Aſpicit, & pingues donis Cerealibus agros,
Quodque magis doluit, venerantem numina veri
Sancta Dei populum, tandem ſuſpiria rupit
Tartareos ignes & luridum olentia ſulphur.
Qualia Trinacria trux ab Jove clauſus in Ætna
Efflat tabifico monſtroſus ab ore Typhœus.
Igneſcunt oculi, ſtridetque adamantinus ordo
Dentis, ut armorum fragor, ictaque cuſpide cuſpis.
Atque pererrato ſolum hoc lacrymabile mundo
Inveni, dixit, gens hæc mihi ſola rebellis,
Contemtrixque jugi, noſtraque potentior arte.
Illa tamen, mea ſi quicquam tantamina poſſunt:
Non feret hoc Impune diu, non ibit inulta,
Hactenus; & piceis liquido natat aëre pennis;
Quà volat, adverſi præcurſant agmine venti,
Denſantur nubes, & crebra tonitrua fulgent.
Jamque pruinoſas velox ſuperaverat alpes,
Et tenet Auſoniæ fines, à parte ſiniſtra
Nimbifer Appenninus erat, priſcique Sabini,
Dextra veneficiis infamis Hetruria, nec non
Te furtivâ Tibris Thetidi videt oſcula dantem;
Hinc Mavortigenæ conſiſtit in arce Quirini.
Reddiderant dubiam jam ſera crepuſcula lucem,
Cum circumgreditur totam Tricoronifer urbem,
Panificoſque Deos portat, ſcapuliſque virorum
Evehitur, præeunt ſubmiſſo poplite reges,
Et mendicantum ſeries longiſſima fratrum;
Cereaque in manibus geſtant funalia cæci
Cimmeriis nati in tenebris, vitamque trahentes.
Templa dein multis ſubeunt lucentia tædis
(Veſper erat ſacer iſte Petro) fremituſque canentum
Sæpe tholos implet vacuos, & inane locorum.
Qualiter exululat Bromius, Bromiique caterva,
Orgia cantantes in Echionio Aracyntho,
Dum tremit attonitus vitreis Aſopus in undis,
Et procul ipſe cavâ reſponſat rupe Cithæron.
His igitur tandem ſolenni more peractis,
Nox ſenis amplexus Eribi taciturna reliquit,
Præcipiteſque impellit equos ſtimulante flagello,
Captum oculis Typhlonta, Melanchætemq; ferocem,
Atque Acherontæo prognatam patre Siopen
Torpidam, & hirſutis horrentem Phrica capillis.
Interea regum domitor, Phlegetontius hæres.
Ingreditur thalamos (neque enim ſecretus adulter
Producit ſteriles molli ſine pellice noctes)
At vix compoſitos ſomnus claudebat ocellos,
Cum niger umbrarum dominus, rectorque ſilentum,
Prædatorque hominum falsâ ſub imagine tectus
Aſtitit, aſſumptis micuerunt tempora canis,
Barba ſinus promiſſa tegit, cineracea longo
Syrmate verrit humum veſtis, pendetque cucullus
Vertice de raſo, & ne quicquam deſit ad artes,
Cannabeo lumbos conſtrinxit fune ſalaces.
Tarda feneſtratis figens veſtigia calceis.
Talis uti fama eſt, vaſtâ Franciſcus eremo
Terra vagabatur ſolus per luſtra ferarum,
Sylveſtrique tulit genti pia verba ſalutis
Impius, atque lupos domuit, Lybicoſque leones.
Subdolus at tali Serpens velatus amictu
Solvit in has fallax ora execrantia voces;
Dormis nate? Etiamne tuos ſopor opprimit artus?
Immemor O fidei, pecorumque oblite tuorum!
Dum cathedram venerande tuam, diademaq; triplex
Ridet Hyperboreo gens barbara nata ſub axe,
Dumque pharetrati ſpernunt tua jura Britanni:
Surge, age, ſurge piger, Latius quem Cæſar adorat.
Cui reſerata patet convexi janua cœli,
Turgentes animos, & faſtus frange procaces,
Sacrilegique ſciant, tua quid maledictio poſſit,
Et quid Apoſtolicæ poſſit cuſtodia clavis;
Et memor Heſperiæ disjectam ulciſcere claſſem,
Merſaque Iberorum lato vexilla profundo,
Sanctorumque cruci tot corpora fixa probroſæ,
Thermodoontea nuper regnante puella.
At tu ſi tenero mavis torpeſcere lecto
Creſcenteſque negas hoſti contundere vires,
Tyrrhenum implebit numeroſo milite pontum,
Signaque Aventino ponet fulgentia colle:
Relliquias veterum franget, flammiſque cremabit,
Sacraque calcabit pedibus tua colla profanis,
Cujus gaudebant ſoleis dare baſia reges.
Nec tamen hunc bellis & aperto Marte laceſſes,
Irritus ille labor, tu callidus utere fraude,
Quælibet hæreticis diſponere retia fas eſt;
Jamque ad conſilium extremis rex magnus ab oris
Patricios vocat, & procerum de ſtirpe creatos,
Grandævoſque patres trabeâ, caniſque verendos;
Hos tu membratim poteris conſpergere in auras,
Atque dare in cineres, nitrati pulveris igne
Ædibus injecto, quà convenere, ſub imis.
Protinus ipſe igitur quoſcunque habet Anglia fidos
Propoſiti, factique mone, quiſquámne tuorum
Audebit ſummi non juſſa faceſſere Papæ.
Perculſoſque metu ſubito, caſumque ſtupentes
Invadat vel Gallus atrox, vel ſævus Iberus.
Sæcula ſic illic tandem Mariana redibunt,
Tuque in belligeros iterum dominaberis Anglos.
Et nequid timeas, divos divaſque ſecundas
Accipe, quotque tuis celebrantur numina faſtis.
Dixit & adſcitos ponens malefidus amictus
Fugit ad infandam, regnum illætabile, Lethen.
Jam roſea Eoas pandens Tithonia portas
Veſtit inauratas redeunti lumine terras;
Mæſtaque adhuc nigri deplorans funera nati
Irrigat ambroſiis montana cacumina guttis;
Cum ſomnos pepulit ſtellatæ janitor aulæ
Nocturnos viſus, & ſomnia grata revolvens.
Eſt locus æternâ ſeptus caligine noctis
Vaſta ruinoſi quondam fundamina tecti,
Nunc torvi ſpelunca Phoni, Prodotæque bilinguis
Effera quos uno peperit Diſcordia partu.
Hic inter cæmenta jacent præruptaque ſaxa,
Oſſa inhumata virum, & trajecta cadavera ferro;
Hic dolus intortis ſemper ſedet ater ocellis,
Jurgiaque, & ſtimulis armata Calumnia fauces.
Et Furor, atque viæ moriendi mille videntur
Et timor, exanguiſque locum circumvolat Horror,
Perpetuoque leves per muta ſilentia Manes,
Exululat tellus & ſanguine conſcia ſtagnat.
Ipſi etiam pavidi latitant penetralibus antri
Et Phonos, & Prodotes, nulloq; ſequente per antrum
Antrum horrens, ſcopuloſum, atrum feralibus umbris
Diffugiunt fontes, & retrò lumina vortunt,

Hos pugiles Romæ per ſæcula longa fideles
Evocat antiſtes Babylonius, atque ita fatur.
Finibus occiduis circumfuſum incolit æquor
Gens exoſa mihi, prudens natura negavit
Indignam penitus noſtro conjungere mundo:
Illuc, ſic jubeo, celeri contendite greſſu,
Tartareoque leves diffientur pulvere in auras
Et rex & pariter ſatrapæ, ſcelerata propago
Et quotquot fidei caluere cupidine veræ
Conſilii ſocios adhibete, operiſque miniſtros.
Finierat, rigidi cupidâ paruere gemelli.
Interea longo flectens curvamine cœlos
Deſpicit æthereâ dominus qui fulgurat arce,
Vanaque perverſæ ridet conamina turbæ,
Atque ſui cauſâm populi volet ipſe tueri.
Eſſe ferunt ſpatium, quà diſtat ab Aſide terra
Fertilis Europe, & ſpectat Mareotidas undas;
Hic turris poſita eſt Titanidos ardua Famæ
Ærea, lata, ſonans, rutilis vicinior aſtris
Quàm ſuperimpoſitum vel Athos vel Pelion Oſſæ
Mille fores adituſque patent, totidemque feneſtræ,
Amplaque per tenues tranſlucent atria muros;
Excitat hic varios plebs agglomerata ſuſurros;
Qualiter inſtrepitant circum mulctralia bombis
Agmina muſcarum, aut texto per ovilia junco,
Dum Canis æſtivum cœli petit ardua culmen
Ipſa quidem ſummâ ſedet ultrix matris in arce,
Auribus innumeris cinctum caput eminet olli,
Queis ſonitum exiguum trahit, atque leviſſima captat
Murmura, ab extremis patuli confinibus orbis.
Nec tot Ariſtoride ſervator inique juvencæ
Iſidos, immiti volvebas lumina vultu,
Lumina non unquam tacito nutantia ſomno,
Lumina ſubjectas late ſpectantia terras.
Iſtis illa ſolet loca luce carentia ſæpe
Perluſtrare, etiam radianti impervia ſoli.
Milleniſque loquax auditaque viſaque linguis
Cuilibet effundit temeraria, veraque mendax
Nunc minuit, modo confictis ſermonibus auget.
Sed tamen a noſtro meruiſti carmine laudes
Fama, bonum quo non aliud veracius ullum,
Nobis digna cani, nec te memoraſſe pigebit
Carmine tam longo, ſervati ſcilicit Angli
Officiis vaga diva tuis, tibi reddimus æqua.
Te Deus æternos motu qui temperat ignes,
Fulmine præmiſſo alloquitur, terrâque tremente:
Fama ſiles? an te latet impia Papiſtarum
Conjurata cohors in meque meoſque Britannos,
Et nova ſceptrigero cædes meditata Jacobo:
Nec plura, illa ſtatim ſenſit mandata Tonantis,
Et ſatis ante fugax ſtridentes induit alas,
Induit & variis exilia corpora plumis;
Dextra tubam geſtat Temeſæo ex ære ſonoram.
Nec mora jam pennis cedentes remigat auras,
Atque parum eſt curſu celeres prævertere nubes,
Jam ventos, jam ſolis equos poſt terga reliquit:
Et primo Angliacas ſolito de more per urbes
Ambiguas voces, incertaque murmura ſpargit,
Mox arguta dolos, & deteſtabile vulgat
Proditionis opus, nec non facta horrida dictu,
Authoreſque addit ſceleris, nec garrula cæcis
Inſidiis loca ſtructa ſilet; ſtupuere relatis,
Et pariter juvenes, pariter tremuere puellæ,
Effætique ſenes pariter, tantæque ruinæ
Senſus ad ætatem ſubito penetraverat omnem.
Attamen interea populi miſereſcit ab alto
Æthereus pater, & crudelibus obſtitit auſis
Papicolûm; capti pœnas rapantur ad acres;
At pia thura Deo, & grati ſolvuntur honores;
Compita læta focis genialibus omnia fumant;
Turba choros juvenilis agit: Quintoq; Novembris
Nulla Dies toto occurrit celebratior anno.

Anno ætatis 17. *In obitum. Præſulis Elienſis.*

Adhuc madentes rore ſqualebant genæ,
Et ſicca nondum lumina;
Adhuc liquentis imbre turgebant ſalis,
Quem nuper effudi pius,
Dum mœſta charo juſta perſolvi rogo
Wintonienſis Præſulis.
Cum centilinguis Fama (proh ſemper mali
Cladiſque vera nuntia.)
Spargit per urbes divitis Britanniæ,
Populoſque Neptuno ſatos,
Ceſſiſſe morti, & ferreis ſororibus
Te generis humani decus,
Qui rex ſacrorum illâ fuiſti inſulâ
Quæ nomen Anguillæ tenet.
Tunc inquietum pectus irâ protinus
Ebulliebat fervidâ,
Tumulis potentem ſæpe devovens deam:
Nec vota Naſo in Ibida
Concepit alto diriora pectore,
Graiuſque vates parcius
Turpem Lycambis execratus eſt dolum
Sponſâmque Neobolen ſuam.
At ecce diras ipſe dum fundo graves,
Et imprecor neci necem,
Audiſſe tales videor attonitus ſonos
Leni, ſub aurâ, flamine:
Cæcos furores pone, pone vitream
Bilemque & irritas minas,
Quid temerè violas non nocenda numina,
Subitoque ad iras percita?
Non eſt, ut arbitraris eluſus miſer,
Mors atra Noctis filia,
Erebóve patre Creta, ſive Erinnye,
Vaſtove nata ſub Chao:
Aſt illa cœlo miſſa ſtellato, Dei
Meſſes ubique colligit;
Animaſque mole carneâ reconditas
In lucem & auras evocat:
Ut cum fugaces excitant Horæ diem
Themidos Joviſque filiæ;
Et ſempiterni ducit ad vultus patris;
At juſta raptat impios
Sub regna furvi luctuoſa Tartari,
Sedeſque ſubterraneas
Hanc ut vocantem lætus audivi, cito
Fœdum reliqui carcerem,
Volatileſque fauſtus inter milites
Ad aſtra ſublimis feror:

Vates

Vates ut olim raptus ad cœlum ſenex
Auriga currus ignei,
Non me Bootis terruere lucidi
Sarraca tarda frigore, aut
Formidoloſi Scorpionis brachia,
Non enſis Orion tuus.
Prætervolavi fulgidi ſolis globum,
Longéque ſub pedibus deam
Vidi triformem, dum coercebat ſuos
Frænis dracones aureis.
Erraticorum ſyderum per ordines,
Per lacteas vehor plagas,
Velocitatem ſæpe miratus novam,
Donec nitentes ad fores
Ventum eſt Olympi, & regiam Chryſtallinam, &
Stratum ſmaragdis Atrium.
Sed hic tacebo, nam quis effari queat
Oriundus humano patre
Amœnitates illius loci? mihi
Sat eſt in æternum frui.

Naturam non pati ſenium.

HEu quàm perpetuis erroribus acta fatiſcit
Avia mens hominum, tenebriſq; immerſa profundis
Oedipodioniam volvit ſub pectore noctem!
Quæ veſana ſuis metiri facta deorum
Audet, & inciſas leges adamante perenni
Aſſimilare ſuis, nulloque ſolubile ſæclo
Conſilium fati perituris alligat horis.
Ergóne marceſcet ſulcantibus obſita rugis
Naturæ facies, & rerum publica mater
Omniparum contracta uterum ſterileſcet ab ævo?
Et ſe faſſa ſenem malè certis paſſibus ibit
Sidereum tremebunda caput? num tetra vetuſtas
Annorumque æterna fames, ſqualorque ſituſque
Sidera vexabunt? an & inſatiabile Tempus
Eſuriet Cœlum, rapietque in viſcera patrem?
Heu, potuitne ſuas imprudens Jupiter arces
Hoc contra munîſſe nefas, & temporis iſto
Exemiſſe malo, gyroſque dediſſe perennes?
Ergo erit ut, quandoque ſono dilapſa tremendo
Convexi tabulata ruant, atque obvius ictu
Stridat uterque polus, ſuperàque ut Olympius aulâ
Decidat, horribiliſque retectâ Gorgone Pallas.
Qualis in Ægeam proles Junonia Lemnon
Deturbata ſacro cecidit de limine cœli.
Tu quoque Phœbe tui caſus imitabere nati
Præcipiti curru, ſubitáque ferere ruinâ
Pronus, & extinctâ fumabit lampade Nereus,
Et dabit attonito feralia ſibila ponto.
Tunc etiam aërei divulſis ſedibus Hæmi
Diſſultabit apex, imoque alliſa barathro
Terrebunt Stygium dejecta Ceraunia Ditem
In ſuperos quibus uſus erat, fraternaque bella.
At pater omnipotens fundatis fortius aſtris
Conſuluit rerum ſummæ, certoque peregit
Pondere fatorum lances, atque ordine ſummo
Singula perpetuum juſſit ſervare tenorem.
Volvitur hinc lapſu mundi rota prima diurno;
Raptat & ambit os ſociâ vertigine cœlos.
Tardior haud ſolito Saturnus, & acer ut olim
Fulmineum rutilat criſtatâ caſſide Mavors
Floridus æternùm Phœbus juvenile coruſcat,
Nec fovet effœtas loca per declivia terras
Devexo temone Deus; ſed ſemper amicâ
Luce potens eadem currit per ſigna rotarum,
Surgit odoratis pariter formoſus ab Indis
Æthereum pecus albenti qui cogit Olympo
Mane vocans, & ſerus agens in paſcua cœli,
Temporis & gemino diſpertit regna colore.
Fulget, obitque vices alterno Delia cornu,
Cæruleumque ignem paribus complectitur ulnis.
Nec variant elementa fidem, ſolitóque fragore
Lurida perculſas jaculantur fulmina rupes.
Nec per inane furit leviori murmure Corus,
Stringit & armiferos æquali horrore Gelonos
Trux Aquilo, ſpiratque hyemem, nimboſque volutat.
Utque ſolet, Siculi diverberat ima Pelori
Rex maris, & raucâ circumſtrepit æquora conchâ
Oceani Tubicen, nec vaſtâ mole minorem
Ægeona ferunt dorſo Balearica cete.
Sed neque Terra tibi ſæcli vigor ille vetuſti
Priſcus abeſt, ſervatque ſuum Narciſſus odorem,
Et puer ille ſuum tenet & puer ille decorem
Phœbe tuuſque & Cypri tuus, nec ditior olim
Terra datum ſceleri celavit montibus aurum
Conſcia, vel ſub aquis gemmas. Sic deniq; in ævum
Ibit cunctarum ſeries juſtiſſima rerum,
Donec flamma orbem populabitur ultima, latè
Circumplexa polos, & vaſti culmina cœli;
Ingentique rogo flagrabit machina mundi.

De Idea Platonica quemadmodum Ariſtoteles intellexit.

DIcite ſacrorum præſides nemorum deæ,
Tuque O noveni perbeata numinis
Memoria mater, quæque in immenſo procul
Antro recumbis otioſa Æternitas,
Monumenta ſervans, & ratas leges Jovis,
Cœlique faſtos atque ephemeridas Deûm,
Quis ille primus cujus ex imagine
Natura ſolers finxit humanum genus,
Æternus, incorruptus, æquævus polo,
Unuſque & univerſus, exemplar Dei?
Haud ille Palladis gemellus innubæ
Interna proles inſidet menti Jovis;
Sed quamlibet natura ſit communior,
Tamen ſeorsùs extat ad morem unius,
Et, mira, certo ſtringitur ſpatio loci;
Seu ſempiternus ille ſyderum comes
Cœli pererrat ordines decemplicis,
Citimúmve terris incolit Lunæ globum:
Sive inter animas corpus adituras ſedens
Obliviоſas torpet ad Lethes aquas:
Sive in remotâ forte terrarum plaga
Incedit ingens hominis archetypus gigas,
Et iis tremendus erigit celſum caput

Atlante

Atlante major portitore ſyderum.
Non cui profundum cæcitas lumen dedit
Dircæus augur vidit hunc alto ſinu;
Non hunc ſilenti nocte Plëiones nepos
Vatum ſagaci præpes oſtendit choro;
Non hunc ſacerdos novit Aſſyrius, licet
Longos vetuſti commemoret atavos Nini,
Priſcumque Belon, inclytumque Oſiridem,
Non ille trino glorioſus nomine
Ter magnus Hermes (ut ſit arcani ſciens)
Talem reliquit Iſidis cultoribus.
At tu perenne ruris Academi decus
(Hæc monſtra ſi tu primus induxit ſcholis)
Jam jam poetas urbis exules tuæ
Revocabis, ipſe fabulator maximus,
Aut inſtitutor ipſe migrabis foras.

Ad Patrem.

NUnc mea Pierios cupiam per pectora fontes
Irriguas torquere vias, totumque per ora
Volvere laxatum gemino de vertice rivum;
Ut tenues oblita ſonos audacibus alis
Surgat in Officium venerandi Muſa parentis.
Hoc utcunque tibi gratum pater optime carmen
Exiguum meditatur opus, nec novimus ipſi
Aptiùs à nobis quæ poſſint munera donis
Reſpondere tuis, quamvis nec maxima poſſint
Reſpondere tuis, nedum par gratia donis
Eſſe queat, vacuis quæ redditur arida verbis.
Sed tamen hæc noſtros oſtendit pagina cenſus,
Et quod habemus opum chartâ numeravimus iſtâ,
Quæ mihi ſunt nullæ, niſi quas dedit aurea Clio,
Quas mihi ſemoto ſomni peperere ſub antro,
Et nemoris laureta ſacri Parnaſſides umbræ.
Nec tu vatis opus divinum deſpice carmen,
Quo nihil æthereos ortus, & ſemina cœli,
Nil magis humanam commendat origine mentem,
Sancta Promethéæ retinens veſtigia flammæ.
Carmen amant ſuperi, tremebundaq; Tartara carmen
Ima ciere valet, divoſque ligare profundos,
Et triplici duros Manes adamante coercet.
Carmine ſepoſiti retegunt arcana futuri
Phœbades, & tremulæ pallantes ora Sibyllæ;
Carmina ſacrificus ſollennes pangit ad aras
Aurea ſeu ſternit motantem cornua taurum;
Seu cùm fata ſagax fumantibus abdita fibris
Conſulit, & tepidis Parcam ſcrutatur in extis.
Nos etiam patrium tunc cum repetemus Olympum,
Æternæque moræ ſtabunt immobilis ævi,
Ibimus auratis per cœli templa coronis,
Dulcia ſuaviloquo ſociantes carmina plectro,
Aſtra quibus, geminique poli convexa ſonabunt.
Spiritus & rapidos qui circinat igneus orbes,
Nunc quoque ſydereis intercinit ipſe choreis
Immortale melos, & inenarrabile carmen;
Torrida dum rutilus compeſcit ſibila ſerpens,
Demiſſoque ferox gladio manſueſcit Orion;
Stellarum nec ſentit onus Mauruſius Atlas.
Carmina regales epulas ornare ſolebant,
Cum nondum luxus, vaſtæq; immenſa vorago
Nota Gulæ, & modico ſpumabat cœna Lyæo.
Tum de more ſedens feſta ad convivia vates
Æſculeâ intonſos redimitus ab arbore crines,
Heroumque actus, imitandaque geſta canebat,
Et chaos, & poſiti latè fundamina mundi,
Reptanteſque Deos, & alentes numina glandes,
Et nondum Ætneo quæſitum fulmen ab antro.
Denique quid vocis modulamen inane juvabit,
Verborum ſenſuſque vacans, numeriq; loquacis?
Silveſtres decet iſte choros, non Orphea cantus,
Qui tenuit fluvios & quercubus addidit aures
Carmine, non citharâ, ſimulachraque functa canendo
Compulit in lacrymas; habet has à carmine laudes.
Nec tu perge precor ſacras contemnere Muſas,
Nec vanas inopeſque puta, quarum ipſe peritus
Munere, mille ſonos numeros componis ad aptos,
Millibus & vocem modulis variare canoram
Doctus, Arionii meritò ſis nominis hæres.
Nunc tibi quid mirum, ſi me genuiſſe poëtam
Contigerit, charo ſi tam propè ſanguine juncti
Cognatas artes, ſtudiumque affine ſequamur:
Ipſe volens Phœbus ſe diſpertire duobus,
Altera dona mihi, dedit altera dona parenti,
Dividuumq; Deum genitorq; puerque tenemus.
Tu tamen ut ſimules teneras odiſſe camœnas,
Non odiſſe reor, neque enim, pater, ire jubebas
Quà via lata patet, quà pronior area lucri,
Certaque condendi fulget ſpes aurea nummi:
Nec rapis ad leges, malè cuſtoditaque gentis
Jura, nec inſulſis damnas clamoribus aures.
Sed magis excultam cupiens diteſcere mentem,
Me procul urbano ſtrepitu, ſeceſſibus altis
Abductum Aoniæ jucunda per otia ripæ
Phœbæo lateri comitem ſinis ire beatum.
Officium chari taceo commune parentis,
Me poſcunt majora, tuo pater optime ſumptu
Cùm mihi Romuleæ patuit facundia linguæ,
Et Latii veneres, & quæ Jovis ora decebant,
Grandia magniloquis elata vocabula Graiis,
Addere ſuaſiſti quos jactat Gallia flores,
Et quam degeneri novus Italus ore loquelam
Fundit, Barbaricos teſtatus voce tumultus,
Quæque Palæſtinus loquitur myſteria vates.
Denique quicquid habet cœlum, ſubjectaq; cœlo
Terra parens, terræque & cœlo interfluus aer,
Quicquid & unda tegit, pontique agitabile marmor,
Per te noſſe licet, per te, ſi noſſe libebit.
Dimotáque venit ſpectanda ſcientia nube,
Nudaque conſpicuos inclinat ad oſcula vultus,
Ni fugiſſe velim, ni ſit libaſſe moleſtum.
I nunc, confer opes quiſquis maleſanus avitas
Auſtriaci gazas, Perúanaque regna præoptas.

Quæ

Quæ potuit majora pater tribuiſſe, vel ipſe
Jupiter, excepto, donâſſet ut omnia, cœlo?
Non potiora dedit, quamvis & tuta fuiſſent,
Publica qui juveni commiſit lumina nato
Atque Hyperionios currus, & fræna diei,
Et circum undantem radiatâ luce tiaram.
Ergo ego jam doctæ pars quamlibet ima catervæ
Victrices hederas inter, lauroſque ſedebo,
Jamque nec obſcurus populo miſcebor inerti,
Vitabuntque oculos veſtigia noſtra profanos.
Eſte procul vigiles curæ, procul eſte querelæ,
Invidiæque acies tranſverſo tortilis hirquo,
Sæva nec anguiferos extende calumnia rictus;
In me triſte nihil fœdiſſima turba poteſtis,
Nec veſtri ſum juris ego; ſecuraque tutus
Pectora, vipereo gradiar ſublimis ab ictu.
At tibi, chare pater, poſtquam non æqua merenti
Poſſe referre datur, nec dona rependere factis,
Sit memorâſſe ſatis, repetitaque munera grato
Percenſere animo, fidæque reponere menti.
Et vos, O noſtri, juvenilia carmina, luſus,
Si modo perpetuos ſperare audebitis annos,
Et domini ſupereſſe rogo, lucemque tueri,
Nec ſpiſſo rapient oblivia nigra ſub Orco,
Forſitan has laudes, decantatumque parentis
Nomen, ad exemplum, ſero ſervabitis ævo.

PSAL. CXIV.

Ἐξηλθ ὅτε παῖδες, ὅτ' ἀγλαὰ φῦλ' Ιακώβ
Ἀκήδηον λίπε δῆμον, ἀπεχθέα, βαρβαρόφωνον,
Δὴ πότ' μῦθον ἔην ὅσιον γένος ἦμος Ἰοῦδα.
Ἐν δὲ θεὸς λαοῖσι μέγα κρείων βασίλευεν.
Εἶδε γὰρ ἐντροπάδην φύγαδ' ἐρρῶσε θάλασσα
Κύματ' ἐλυμαίνη ῥοδίῳ, ὀδ' ἀρ' ἐσυφελίχθη
Ἰορδάνης ποτὶ ἀργυροειδέα πηγήν.
Ἐκ δ' ὄρεα σκαρθμοῖσιν ἀπειρέσια κλονέοντο,
Ὡς κριοὶ σφριγόωντες ἐϋτραφερῷ ἐν ἀλωῇ.
Βαιτήεσσι δ' ἅμα πᾶσαι ἀνασκίρτησαν ἐείπναι,
Οἷα παρὰ σύεσσιγι φίλῃ ὑπὸ μητέι ἄρνες.
Τίπτε σύγ' αἰνὰ θάλασσα πέλωρ φύγαδ' ἐρρώησας;
Κύματ' ἐλυμαίνη ῥοδίῳ; τὶ δ' ἄρ ἐσυφελίχθης
Ἰορδάνη ποτὶ ἀργυροειδέα πηγήν;
Τίπ' ὄρεα σκαρμοῖσιν ἀπειρέσια κλονέεσθε
Ὡς κριοὶ σφριγόωντες ἐϋτραφερῷ ἐν ἀλωῇ;
Βαιτήεσσι τὶ δ' ἄρ ὑμμὲς ἀνασκιρτήσατ' ἐείπναι,
Οἷα παρὰ σύεσσιγι φίλῃ ὑπὸ μητέι ἄρνες,
Σέθεο γαῖα τρέσσα θεὸν μεγάλ' ἐκπαπέοντα
Ταῖα θεὸν τρέσσ' ὕπατον σέβας Ἰακώβοιο
Ὅς τε κὴ ἐκ σπιλάδων ποταμὸς χέε μορμύροντας,
Κρήνητ' ἀέναον πέτρης ἀπὸ δακρυόεσσης.

Philoſophus ad regem quendam qui eum ignotum & inſontem inter reos forte captum inſcius damnaverat τὴν ἐπὶ θανάτῳ πορευόμενον *hæc ſubito miſit.*

Ὦ ἄνα εἰ ὀλέσας με † ἔννομον, οὐδέ τιν' ἀνδρῶν
Δεινὸν ὅλως ἀρέσαντα, σοφώτατον ἴδε χάρηνον
Ῥηϊδίως ἀφέλοιο, τὸ δ' ὕστερον αὖθι νοήσεις,
Μαψιδίως δ' ἀρ ἔπειτα τεὸν πρὸς θυμόν ὀδυρῇ,
Τοιόν δ' ἐκ πόλιος πρεσβύμον ἄλκαρ ὀλέσας.

In Effigiei Ejus Sculptorem.

Ἀμαθῆ γεγεάφθαι χειρὶ τλῶδε μὴ εἰκόνα
Φαίης τάχ' ἄν, πρὸς εἶδος αὐτουργὸς βλέπων
Τὸν δ' ἐκλυπωτὸν ἐκ ὀπηγόντες φίλοι
Τελᾶτε φαύλε δυσμίμητα ζωγράφου.

Ad Salſillum Poetam Romanum ægrotantem.

SCAZONTES.

O Muſa greſſum quæ volens trahis claudum,
Vulcanioque tarda gaudes inceſſu,
Nec ſentis illud in loco minus gratum,
Quàm cùm decentes fiava Dëiope ſuras
Alternat aureum ante Junonis lectum,
Adeſdum & hæc s'is verba pauca Salſillo
Refer, camœna noſtra cui tantùm eſt cordi,
Quamque ille magnis prætulit immeritò divis.
Hæc ergo alumnus ille Londini Milto,
Diebus hiſce qui ſuum linquens nidum
Polique tractum, (peſſimus ubi ventorum,
Inſanientis impotenſque pulmonis
Pernix anhela ſub Jove exercet flabra)
Venit feraces Itali ſoli ad glebas,
Viſum ſuperbâ cognitas urbes famâ
Viroſque doctæque indolem juventutis,
Tibi optat idem hic fauſta multa Salſille,
Habitumque feſſo corpori penitùs ſanum;
Cui nunc profunda bilis infeſtat renes,
Præcordiiſque fixa damnoſum ſpirat.
Nec id pepercit impia quòd tu Romano
Tam cultus ore Lesbium condis melos.
O dulce divûm munus, O ſalus Hebes
Germana! Tuque Phœbe morborum terror
Pythone cæſo, ſive tu magis Pæan
Libenter audis, hic tuus ſacerdos eſt.
Querceta Fauni, voſque rore vinoſo
Colles benigni, mitis Evandri ſedes,
Siquid ſalubre vallibus frondet veſtris,
Levamen ægro ferte certatim vati.
Sic ille charis redditus rurſum Muſis
Vicina dulci prata mulcebit cantu.
Ipſe inter atros emirabitur lucos
Numa, ubi beatum degit otium æternum,

Suam reclivis ſemper Ægeriam ſpectans.
Tumiduſque & ipſe Tibris hinc delinitus
Spei favebit annuæ colonorum:
Nec in ſepulchris ibit obſeſſum reges
Nimiùm ſiniſtro laxus irruens loro:
Sed fræna melius temperabit undarum,
Aduſque curvi falſa regna Portumni.

Manſus.

Joannes Baptiſta Manſus Marchio Villenſis, vir ingenii laude, tum literarum ſtudio, nec non & bellica virtute apud Italos clarus in primis eſt. Ad quem Torquati Taſſi dialogus extat de Amicitia ſcriptus; erat enim Taſſi amiciſſimus; ab quo etiam inter Campaniæ principes celebratur, in illo poemate cui titulus Geruſalemme conquiſtata, *lib. 20.*

Fra cavalier magnanimi, è corteſi
Riſplende il Manſo——

Is authorem Neapoli commorantem ſummâ benevolentia proſecutus eſt, multaque ei detulit humanitatis officia. Ad hunc itaque hoſpes ille antequam ab ea urbe diſcederet, ut ne ingratum ſe oſtenderet, hoc carmen miſit.

HÆc quoque Manſe tuæ meditantur carmina laudi
Pierides, tibi Manſe choro notiſſime Phœbi,
Quandoquidem ille alium haud æquo eſt dignatus honore,
Poſt galli cineres, & Mecænatis Hetruſci.
Tu quoque ſi noſtræ tantum valet aura Camœnæ,
Victrices hederas inter, lauroſque ſedebis.
Te pridem magno felix concordia Taſſo
Junxit, & æternis inſcripſit nomina chartis.
Mox tibi dulciloquum non inſcia Muſa Marinum
Tradidit, ille tuum dici ſe gaudet alumnum,
Dum canit Aſſyrios divûm prolixus amores;
Mollis & Auſonias ſtupefecit carmine nymphas.
Ille itidem moriens tibi ſoli debita vates
Oſſa tibi ſoli, ſupremaque vota reliquit.
Nec manes pietas tua chara fefellit amici,
Vidimus arridentem operoſo ex ære poetam.
Nec ſatis hoc viſum eſt in utrumque, & nec pia ceſſant
Officia in tumulo, cupis integros rapere Orco,
Quà potes, atque avidas Parcarum eludere leges:
Amborum genus, & varia ſub ſorte peractam
Deſcribis vitam, moreſque, & dona Mivervæ;
Æmulus illius Mycalen qui natus ad altam
Rettulit Æolii vitam facundus Homeri.
Ergo ego te Cliûs & magni nomine Phœbi
Manſe pater, jubeo longum ſalvere per ævum
Miſſus Hyperboreo juvenis peregrinus ab axe,
Nec tu longinquam bonus aſpernabare muſam,
Quæ nuper gelidâ vix enutrita ſub Arcto
Imprudens Italas auſa eſt volitare per urbes.
Nos etiam in noſtro modulantes flumine cygnos
Credimus obſcuras noctis ſenſiſſe per umbras,
Quà Thameſis late puris argenteus urnis
Oceani glaucos perfundit gurgite crines.
Quin & in has quondam pervenit Tityrus oras.
Sed neque nos genus incultum, nec inutile Phœbo,
Quà plaga ſepteno mundi ſulcata Trione
Brumalem patitur longâ ſub nocte Boôten.
Nos etiam colimus Phœbum, nos munera Phœbo
Flaventes ſpicas, & lutea mala caniſtris,
Halantemque crocum (perhibet niſi vana vetuſtas)
Miſimus, & lectas Druidum de gente choreas.
(Gens Druides antiqua ſacris operata deorum
Heroum laudes imitandaque geſta canebant)
Hinc quoties feſto cingunt altaria cantu
Delo in herbosâ Graiæ de more puellæ
Carminibus lætis memorant Corinëida Loxo,
Fatidicamque Upin, cum flavicomâ Hecaërge
Nuda Caledonio variatas pectora fuco.
Fortunate ſenex, ergo quacunque per orbem
Torquati decus, & nomen celebrabitur ingens,
Claraque perpetui ſuccreſcet fama Marini,
Tu quoque in ora frequens venies plauſumque virorum,
Et parili carpes iter immortale volatu.
Dicetur tum ſponte tuos habitaſſe penates
Cynthius, & famulas veniſſe ad limina Muſas:
At non ſponte domum tamen idem, & regis adivit
Rura Pheretiadæ cœlo fugitivus Apollo;
Ille licet magnum Alciden ſuſceperat hoſpes;
Tantùm ubi clamoſos placuit vitare bubulcos,
Nobile manſueti ceſſit Chironis in antrum,
Irriguos inter ſaltus frondoſaque tecta
Peneium prope rivum: ibi ſæpe ſub ilice nigrâ
Ad citharæ ſtrepitum blandâ prece victus amici
Exilii duros lenibat voce labores.
Tum neque ripa ſuo, barathro nex fixa ſublimo,
Saxa ſtetere loco, mutat Trachinia rupes,
Nec ſentit ſolitas, immania pondera, ſilvas,
Emotæque ſuis properant de collibus orni,
Mulcenturque novo maculoſi carmine lynces.
Diis dilecte ſenex, te Jupiter æquus oportet
Naſcentem, & miti luſtrarit lumine Phœbus,
Atlantiſque nepos; neque enim niſi charus ab ortu
Diis ſuperis poterit magno faviſſe poetæ.
Hinc longæva tibi lento ſub flore ſenectus
Vernat, & Æſonios lucratur vivida fuſos,
Nondum deciduos ſervans tibi frontis honores,
Ingeniumque vigens, & adultum mentis acumen.
O mihi ſi mea ſors talem concedat amicum
Phœbæos decoraſſe viros qui tam bene nôrit,
Si quando indigenas revocabo in carmina reges,
Arturumque

Arturumqe etiam ſub terris bella moventem ;
Aut dicam invictæ ſociali fœdere menſæ,
Magnanimos Heroas, & (O modo ſpiritus ad ſit)
Frangam Saxonicas Britonum ſub Marte phalanges.
Tandem ubi non tacitæ permenſus tempora vitæ,
Annorumque ſatur cineri ſua jura relinquam,
Ille mihi lecto madidis aſtaret ocellis,
Aſtanti ſat erit ſi dicam ſim tibi curæ ;
Ille meos artus liventi morte ſolutos
Curaret parva componi molliter urna.
Forſitan & noſtros ducat de marmore vultus,
Nectens aut Phaphia myrti aut Parnaſſide lauri
Fronde comas, at ego ſecura pace quieſcam.
Tum quoque, ſi qua fides, ſi præmia certa bonorum,
Ipſe ego cælicolûm ſemotus in æthera divûm,
Quò labar & mens pura vehunt, atque ignea virtus
Secreti hæc aliqua mundi de parte videbo
(Quantum fata ſinunt) & tota mente ſerenùm
Ridens purpureo ſuffundar lumine vultus
Et ſimul æthereo plaudam mihi lætus Olympo.

EPITAPHIUM

EPITAPHIUM DAMONIS.

ARGUMENTUM.

THyrsis & Damon ejusdem viciniæ Pastores, eadem studia sequuti à pueritiâ amici erant, ut qui plurimum. Thyrsis animi causâ profectus peregrè de obitu Damonis nuncium accepit. Domum postea reversus, & rem ita esse comperto, se, suamque solitudinem hoc carmine deplorat. Damonis autem sub personâ hîc intelligitur Carolus Deodatus ex urbe Hetruriæ Luca Paterno genere oriundus, cætera Anglus; ingenio doctrinâ, clarissimisque cæteris virtutibus, dum viveret, juvenis egregius.

EPITAPHI-

EPITAPHIUM DAMONIS.

Himerides nymphæ (nam vos & Daphnin & Hylan,
Et plorata diu meminiſtis fata Bionis)
Dicite Sicelicum Thameſina per oppida carmen:
Quas miſer effudit voces, quæ murmura Thyrſis,
Et quibus aſſiduis exercuit antra querelis,
Fluminaque, fonteſque vagos, nemorumque receſſus,
Dum ſibi præreptum queritur Damona, neque, altam
Luctibus exemit noctem loca ſola pererrans.
Et jam bis viridi ſurgebat culmus ariſta,
Et totidem flavas numerabant horrea meſſes,
Ex quo ſumma dies tulerat Damona ſub umbras,
Nec dum aderat Thyrſis; paſtorem ſcilicet illum
Dulcis amor Muſæ Thuſca retinebat in urbe.
At ubi mens expleta domum, pecoriſque relicti
Cura vocat, ſimul aſſueta ſedítque ſub ulmo,
Tum verò amiſſum tum denique ſentit amicum,
Cœpit & immenſum ſic exonerare dolorem.
Ite domum impaſti, domino jam non vacat, agni.
Hei mihi! quæ terris, quæ dicam numina cœlo,
Poſtquam te immiti rapuerunt funere Damon;
Siccine nos linquis, tua ſic ſine nomine virtus
Ibit, & obſcuris numero ſociabitur umbris?
At non ille, animas virgâ qui dividit aurea,
Iſta velit, dignumque tui te ducat in agmen,
Ignavumque procul pecus arceat omne ſilentum.
Ite domum impaſti, domino jam non vacat, agni.
Quicquid erit, certè niſi me lupus antè videbit,
Indeplorato non comminuere ſepulchro,
Conſtabitque tuus tibi honos, longumque vigebit
Inter paſtores: Illi tibi vota ſecundo
Solvère poſt Daphnin, poſt Daphnin dicere laudes
Gaudebunt, dum rura Pales, dum Faunus amabit:
Si quid id eſt, priſcamque fidem coluiſſe, piúmque,
Palladiáſque artes, ſociúmque habuiſſe canorum.
Ite domum impaſti, domino jam non vacat, agni.
Hæc tibi certa manent, tibi erunt hæc præmia Damon,
At mihi quid tandem fiet modò? quis mihi fidus
Hærebit lateri comes, ut tu ſæpe ſolebas
Frigoribus duris, & per loca fœta pruinis,
Aut rapido ſub ſole, ſiti morientibus herbis?
Sive opus in magnos fuit eminùs ire leones
Aut avidos terrere lupos præſepibus altis;
Quis fando ſopire diem, cantuque ſolebit?
Ite domum impaſti, domino jam non vacat, agni.
Pectora cui credam? quis me lenire docebit
Mordaces curas, quis longam fallere noctem
Dulcibus alloquiis, grato cùm ſibilat igni
Molle pyrum, & nucibus ſtrepitat focus, at malus auſter
Miſcet cuncta foris, & deſuper intonat ulmo.
Ite domum impaſti, domino jam non vacat, agni.
Aut æſtate, dies medio dum vertitur axe,
Cum Pan æſculea ſomnum capit abditus umbra,
Et repetunt ſub aquis ſibi nota ſedilia nymphæ.
Paſtoréſque latent, ſtertit ſub ſepe colonus,
Quis mihi blanditiáſque tuas, quis tum mihi riſus,
Cecropioſque ſales referet, cultoſque lepóres?
Ite domum impaſti, domino jam non vacat, agni.
At jam ſolus agros, jam paſcua ſolus oberro,
Sicubi ramoſæ denſantur vallibus umbræ,
Hic ſerum expecto, ſupra caput imber & Eurus
Triſte ſonant, fractæque agitata crepuſcula ſilvæ.
Ite domum impaſti, domino jam non vacat, agni.
Heu quam culta mihi priùs arva procacibus herbis
Involvuntur, & ipſa ſitu ſeges alta fatiſcit!
Innuba neglecto marceſcit & uva racemo,
Nec myrteta juvant; ovium quoque tædet, at illæ
Mœrent, inque ſuum convertunt ora magiſtrum.
Ite domum impaſti, domino jam non vacat, agni.
Tityrus ad corylos vocat, Alpheſibœus ad ornos,
Ad ſalices Aegon, ad flumina pulcher Amyntas,
Hîc gelidi fontes, hîc illita gramina muſco,
Hîc Zephiri, hîc placidas interſtrepit arbutus undas;
Iſta canunt ſurdo, frutices ego nactus abibam.
Ite domum impaſti, domino jam non vacat, agni.
Mopſus ad hæc, nam me redeuntem forte notarat

(Et callebat avium linguas, & ſydera Mopſus)
Thyrſi quid hoc? dixit, quæ te coquit impro-
ba bilis?
Aut te perdit amor, aut te malè faſcinat aſtrum,
Saturni grave ſæpe fuit paſtoribus aſtrum,
Intimaque obliquo figit præcordia plumbo
Ite domum impaſti, domino jam non vacat,
agni.
Mirantur nymphæ, & quid te Thyrſi futurum eſt?
Quid tibi vis? aiunt, non hæc ſolet eſſe juventæ
Nubila frons, oculique truces, vultuſque ſeveri,
Illa choros, luſuſque leves, & ſemper amorem
Jure petit, bis ille miſer qui ſerus amavit.
Ite domum impaſti, domino jam non vacat, agni.
Venit Hyas, Dryopéque, & filia Baucidis Aegle
Docta modos, citharæque ſciens, ſed perdita faſtu,
Venit Idumanii Chloris vicina fluenti;
Nil me blanditiæ, nil me ſolantia verba,
Nil me, ſi quid adeſt, movet, aut ſpes ulla futuri,
Ite domum impaſti, domino jam non vacat, agni.
Hei mihi quam ſimiles ludunt per prata juvenci,
Omnes unanimi ſecum ſibi lege ſodales,
Nec magis hunc alio quiſquam ſecernit amicum
De grege, ſic denſi veniunt ad pabula thoes,
Inque vicem hirſuti paribus junguntur onagri;
Lex eadem pelagi, deſerto in littore Proteus
Agmina Phocarum numerat, viliſque volucrum
Paſſer habet ſemper quicum ſit, & omnia circum
Farra libens volitet, ſerò ſua tecta reviſens,
Quem ſi ſors letho objecit, ſeu milvus adunco
Fata tulit roſtro, ſeu ſtravit arundine foſſor,
Protinus ille alium ſocio petit inde volatu.
Nos durum genus, & diris exercita fatis
Gens homines aliena animis, & pectore diſcors,
Vix ſibi quiſq; parem de millibus invenit unum,
Aut ſi ſors dederit tandem non aſpera votis,
Illum inopina dies quâ non ſperaveris horâ
Surripit, æternum linquens in ſæcula damnum:
Ite domum impaſti, domino jam non vacat, agni.
Heu quis me ignotas traxit vagus error in oras
Ire per aëreas rupes, Alpemque nivoſam!
Ecquid erat tanti Romam vidiſſe ſepultam?
Quamvis illa foret, qualem dum viſeret olim,
Tityrus ipſe ſuas & oves & rura reliquit;
Ut te tam dulci poſſem caruiſſe ſodale,
Poſſem tot maria alta, tot interponere montes,
Tot ſylvas, tot ſaxa tibi, fluvioſque ſonantes.
Ah certè extremùm licuiſſet tangere dextram,
Et bene compoſitos placidè morientis ocellos,
Et dixiſſe vale, noſtri memor ibis ad aſtra.
Ite domum impaſti, domino jam non vacat, agni.
Quamquam etiam veſtri nunquam meminiſſe
pigebit
Paſtores Thuſci, Muſis operata juventus,
Hic Charis, atque Lepos; & Thuſcus tu quo-
que Damon.
Antiquâ genus unde petis Lucumonis ab urbe.
O ego quantus eram, gelidi cum ſtratus ad Arni
Murmura, populeumque nemus, quà mollior
herba,
Carpere nunc violas, nunc ſummas carpere myr-
tos,
Et potui Lycidæ certantem audire Menalcam.
Ipſe etiam tentare auſus ſum, nec puto multùm
Diſplicui, nam ſunt & apud me munera veſtra
Fiſcellæ; calathique & cerea vincla cicutæ,
Quin & noſtra ſuas docuerunt nomina fagos
Et Datis, & Franchus, erunt & vocibus ambo
Et ſtudies noti, Lydorum ſanguinis ambo.
Ite domum impaſti, domino jam non vacat,
agni.
Hæc mihi tum læto dicta dat roſcida lux,
Dum ſolus teneros claudebam cratibus hœdos.
Ah quoties dixi, cùm te cinis ater habebat,
Nunc canit, aut lepori nunc tendit retia Damon,
Vimina nunc texit, varios ſibi quod ſit in uſus.
Et quæ tum facili ſperabam mente futura
Arripui voto levis, & præſentia finxi,
Heus bone numquid agis? niſi te quid forte re-
tardat,
Imus? & argutâ paulùm recubamus in umbra,
Aut ad aquas Colni, aut ubi jugera Caſſibelauni?
Tu mihi percurres medicos, tua gramina, ſuccos,
Helleborúmque, humiléſque crocos, foliumque
hyacinthi?
Quaſque habet iſta palus herbas, arteſque me-
dentûm,
Ah pereant herbæ, pereant arteſque medentûm
Gramina, poſtquam ipſi nil profecere magiſtro.
Ipſe etiam, nam neſcio quid mihi grande ſonabat
Fiſtula, ab undecima jam lux eſt altera nocte,
Et tum forte novis admoram labra cicutis,
Diſſiluere tamen ruptâ compage, nec ultra
Ferre graves potuere ſonos, dubito quoque ne ſim
Turgidulus, tamen & referam, vos cedite ſilvæ.
Ite domum impaſti, domino jam non vacat,
agni.
Ipſe ego Dardanias Rutupina per æquora puppes
Dicam, & Pandraſidos regnum vetus Inogeniæ,
Brennúmque Arviragúmque duces, priſcúmque
Belinu
Et tandem Armoricos Britonum ſub lege colo-
nos;
Tum gravidam Arturo fatali fraude Jogernen
Mendaces vultus, aſſumptaque Gorlöis arma,
Merlini dolus. O mihi tum ſi vita ſuperſit,
Tu procul annoſa pendebis fiſtula pinu
Multùm oblita mihi, aut patriis mutata camœnis
Brittonicum ſtrides, quid enim? omnia non
licet uni
Non ſperaſſe uni licet omnia, mi ſatis ampla
Merces, & mihi grande decus (ſim ignotus in
ævum
Tum licet, externo penituſque inglorius orbi)
Si me flava comas legat Uſa, & potor Alauni,
Vorticibuſque frequens Abra, & nemus omne
Treantæ,
Et Thameſis meus ante omnes, & fuſca metallis
Tamara, & extremis me diſcant Orcades undis.
Ite domum impaſti, domino jam non vacat,
agni.
Hæc tibi ſervabam lentâ ſub cortice lauri,
Hæc, & plura ſimul tum quæ mihi pocula, Man-
ſus,

Manſus Chalcidicæ non ultima gloria ripæ
Bina dedit, mirum artis opus, mirandus & ipſe,
Et circum gemino cælaverat argumento:
In medio rubri maris unda, & odoriferum ver
Littora longa Arabum, & ſudantes balſama ſilvæ,
Has inter Phœnix divina avis, unica terris
Cæruleâm fulgens diverſicoloribus alis
Auroram vitreis ſurgentem reſpicit undis.
Parte alia polus omnipatens, & magnus Olympus,
Quis putet? hic quoq; Amor, pictæq; in nube pharetræ,
Arma coruſca faces, & ſpicula tincta pyropo;
Nec tenues animas, pectúſque ignobile vulgi.
Hinc ferit, at circùm flammantia lumina torquens,
Semper in erectum ſpargit ſua tela per orbes
Impiger, & pronos nunquam collimat ad ictus,
Hinc mentes ardere ſacræ, formæque deorum.
Tu quoque in his, nec me fallit ſpes lubrica Damon,
Tu quoque in his certè es, nam quò tua dulcis abiret
Sanctáque ſimplicitas, nam quò tua candida virtus?
Nec te Lethæo fas quæſiviſſe ſub orco,
Nec tibi conveniunt lacrymæ, nec flebimus ultrà,
Ite procul lacrymæ, purum colit æthera Damon,
Æthera purus habet, pluvium pede reppulit arcum;
Heroúmque animas inter, divóſque perennes,
Æthereos haurit latices & gaudia potat
Ore ſacro. Quin tu cœli poſt jura recepta
Dexter ades, placidúſque fave quicunque vocaris,
Seu tu noſter eris Damon, ſive æquior audis,
Diodotus, quo te divino nomine cuncti
Cœlicolæ nôrint, ſylviſque vocabere Damon.
Quòd tibi purpureus pudor, & ſine labe juventus
Grata fuit, quód nulla tori libata voluptas,
En etiam tibi virginei ſervantur honores;
Ipſe caput nitidum cinctus rutilante corona,
Letáque frondentis geſtans umbracula palmæ
Æternum perages immortales hymenæos;
Cantus ubi, choreiſque furit lyra miſta beatis,
Feſta Sionæo bacchantur & Orgia Thyrſo.

Jan. 23. 1646.

Ad *Joannem Rouſium* Oxonienſis Academiæ Bibliothecarium.

De libro Poematum amiſſo, quem ille ſibi denuo mitti poſtulabat, ut cum aliis noſtris in Bibliotheca publica reponeret, Ode.

Strophe 1.

GEmelle cultu ſimplici gaudens liber,
Fronde licet geminâ,
Munditiéque nitens non operoſa,
Quam manus attulit
Juvenilis olim,
Sedula tamen haud nimii Poetæ,
Dum vagus Auſonias nunc per umbras
Nunc Britannica per vireta luſit
Inſons populi, barbitóque devius
Indulſit patrio, mox itidem pectine Daunio
Longinquum intonuit melos
Vicinis, & humum vix tetigit pede;

Antiſtrophe.

Quis te parve liber, quis te fratribus
Subduxit reliquis dolo?
Cum tu miſſus ab urbe,
Docto jugiter obſecrante amico,
Illuſtre tendebas iter
Thameſis ad incunabula
Cærulei patris,
Fontes ubi limpidi
Aonidum, thyaſuſque ſacer
Orbi notus per immenſos
Temporum lapſus redeunte cœlo,
Celeberque futurus in ævum,

Strophe 2.

Modò quis deus, aut editus deo
Priſtinam gentis miſeratus indolem
(Si ſatis noxas luimus priores
Mollique luxu degener otium)
Tollat nefandos civium tumultus,
Almaque revocet ſtudia ſanctus
Et relegatas ſine ſede Muſas
Jam penè totis finibus Angligenûm;
Immundaſque volucres
Unguibus imminentes
Figat Apollineâ pharetrâ,
Phinéamque abigat peſtem prcoul amne Pegaſéo.

Antiſtrophe.

Quin tu, libelle, nuntii licet malâ
Fide, vel oſcitantiâ
Semel erraveris agmine fratrum,
Seu quis te teneat ſpecus,
Seu qua te latebra, forſan unde vili
Callo terêris inſtitoris inſulſi,
Lætare felix, en iterum tibi
Spes nova fulget poſſe profundam
Fugere Lethen, vehique Superam
In Jovis aulam remige pennâ;

Strophe 3.

Nam te Roüſius ſui
Optat peculî, numeróque juſto
Sibi pollicitum queritur abeſſe,
Rogatque venias ille cujus inclyta
Sunt data virtûm monumenta curæ:
Téque adytis etiam ſacris
Voluit reponi quibus & ipſe præſidet
Æterno-

Æternorum operum custos fidelis,
Quæstorque gazæ nobilioris,
Quàm cui præfuit Iön
Clarus Erechtheides
Opulenta dei per templa parentis
Fulvosque tripodas, donaque Delphica
Ion Actæa genitus Creusâ.

Antistrophe.

Ergo tu visere lucos
Musarum ibis amœnos,
Diamque Phœbi rursus ibis in domum
Oxonia quam valle colit
Delo posthabitâ,
Bifidóque Parnassi jugo :
Ibis honestus,
Postquam egreglam tu quoque sortem
Nactus abis, dextri prece sollicitatus amici.
Illic legéris inter alta nomina
Authorum, Graiæ simul & Latinæ
Antiqua gentis lumina, & verum decus.

Epodos.

Vos tandem haud vacui mei labores,
Quicquid hoc sterile fudit ingenium,
Jam serò placidam sperare jubeo
Perfunctam invidiæ requiem, sedesque beatas
Quas bonus Hermes
Et tutela dabit solers Rousi,
Quo neque lingua procax vulgi penetrabit, atq; longè
Turba legentum prava facesset ;
At ultimi nepotes,
Et cordatior ætas
Judicia rebus æquiora forsitan
Adhibebit integro sinu.
Tum livore sepulto,
Si quid meremur sana posteritas feiet
Rousio favente.

Ode tribus constat Strophis, totidémque Antistrophis, una demum Epodo clausis, quas, tametsi omnes nec versuum numero, nec certis ubiq; locis exactè respondeant, ita tamen secuimus, commodè legendi potius, quàm ad antiquos concinendi modos rationem spectantes. Alioquin hoc genus rectiùs fortasse dici monostrophicum debuerat. Metra partim sunt κατὰ λέξιν partim ἀπολελυμένα. Phaleucia quæ sunt, Spondæum tertio loco bis admittunt, quod idem in secundo loco Catullus ad libitum fecit.

FINIS.

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK I.

PARADISE, פַּרְדֵּס, is a word of *Perſian* Extraction, whence the *Jews* borrowed it, and of them the *Grecians*: Though they who affect ſuch Gingles, derive Παράδεισος from Παρὰ Δύω, to water round about; becauſe it was a Place, according to the Deſcription of *Moſes*, watered by ſome of the moſt famous Rivers of the World. This adopted *Hebrew* word is found but in three places in the Old Teſtament, *Eccleſ.* 2. *v.*5. *Nehem.* 2. *v.*8. and *Cantic.* 8. *v.*13. where it is ſtyled a *Paradiſe of Pomegranates*; expreſſive every where of a Place of the greateſt Perfection, Pleaſure, Plenty and Delight imaginable. *Xenophon* tells us of divers *Paradiſes*, (like Fortunate Iſlands) encompaſſed by *Euphrates*; and *Phil. in Vit. Apoll.* mentions Many, in which not only the choiceſt Trees and Fruits, the moſt ſweet and beautiful Flowers, the moſt fragrant and laſting Greens, but Multitudes of living Creatures of the ſelecteſt ſorts were encloſed; whence *Aul. Gell. Eſt autem Paradiſus, omnis locus amœniſſimus, & voluptatis pleniſſimus, quem etiam vivaria dici à Latinis, l.* 2. *c.* 20. *Noct. Att.*

That *Paradiſe* was not Allegorical or Figurative, (according to *Origen*, St. *Ambroſe* and others) is not only confirmed by the general Conſent of the *Greek* and *Latin* Fathers; nor Fantaſtical, according to the *Jewiſh* Cabbala: But a part of *Aſia*, where *Babylon* was afterwards built, and known by the Name of *Meſopotamia*, as lying between the *Euphrates* and the *Tygris*; both the Deſcription of *Moſes*, the Nature of the Soil, and the Compariſon of many places of Scripture moſt evidently make out. Of the Fertility of the Country, *Curtius* gives this Teſtimony, *Reſudat toto ferè ſolo humor, qui ex utroque amne (Euphrate & Tigri) manat per aquarum venas, & ſolo Babyloñico fœlicitatem affert maximam.*

In this Garden of God, as it is called *Gen.* 13.10. abounding with all things, the choiceſt and moſt excellent the Earth ever bore, God ſeated our great Progenitors, in a Condition ſo ſuperlatively happy, that our bleſſed Saviour was pleaſed by it to Typifie the high and happy State of Everlaſting Life, *Luk.* 23. 43. *This day thou ſhalt be with me in Paradiſe.*

The Forfeiture of this Innocent and Bliſsful Seat, by the Diſobedience of our firſt Parents, and their deſerved Expulſion out of this *Paradiſe*, is the ſad Subject of this unparallell'd Poem.

V. 2. *The Fruit of that Forbidden Tree.* It imports not much to know, nor can it be determined, what kind this Interdicted Tree was of, the Prohibition having no regard to, or influence on, its Fruit, more than that it was made the Trial of Man's entire Obedience to his Maker. *Moſes Barcepha* endeavours to prove it a Fig-Tree, becauſe the Offenders had its Leaves ſo ready at hand to cover their Nakedneſs, *Gen.* 3. 7. But this implies no more, than that a Tree of that kind, ſtood in its dangerous Neighborhood. It ſeemeth on the contrary, not reaſonable to imagine, *Adam* ſhould preſume to cloath his Nakedneſs, the Conſequence of his Offence, with the Leaves of the ſame Tree, the Eating of

whoſe Fruit had been the cauſe of his Offending; eſpecially when according to *Gen.* 3. 3. the Prohibition was ſo ſtrict and ſevere, that it had been a Daring ſecond to his ſhameful Sin, but to have touch'd that ſacred Tree; ſacred (as our Author tells us) to Abſtinence, ſecluded and ſet apart from all Enjoyment.

The common Opinion, That this Tree ſo ſet apart, and ſecluded by God's Command, was an Apple-Tree, is weakly grounded on *Cantic.* 8. 5. תחתיך עוררתיך &c. *ſub arbore malo ſuſcitavi te. Ibi corrupta eſt mater tua, ibi violata eſt genetrix tua*, more expreſſive of the Original than our Tranſlation, *I raiſed thee up under an Apple-Tree, there thy Mother conceived thee, there ſhe conceived that bare thee:* But this excellent Song is wholly Allegorical, and not to be literally underſtood.

V. 2. *Whoſe mortal taſte; Mortalis*, Lat. deadly: The taſte of this Forbidden Fruit is called Deadly, not as ſuch in its own Nature, and therefore prohibited; but by the Prohibition, being made the Teſt of Man's Obedience, became pernicious to him by violating his Creator's Command, and brought forth Death and Hell.

V. 4. *With loſs of EDEN*; Of *Paradiſe*, which by God was planted Eaſtward in *Eden*, as to the place where *Moſes* wrote, *Gen.* 2. 8. though עדן, ſignifies Pleaſure and Delight, from whence perhaps the Greek Ἡδονὴ, and alſo *Adonis horti*, from ſome knowledge the Ancient Poets had of the Writings of *Moſes* and this Garden of *Eden*. And although St. *Hierom*, and after him *Cajetan* and others, and in ſome places the LXX (though not in this) tranſlate *Eden*, Pleaſure, as *Gen.* 2. 8. *Plantaverat autem Dominus Deus Paradiſum voluptatis*, yet undoubtedly *Eden* is here the proper Name of a Region, as will be more evident from *Gen.* 4. 16. *Ezech.* 27. 23. *Iſai.* 37. 12.

Divers have been the Opinions of Men, and Many, even of the Learned, abſurd enough, concerning the Site of this Terreſtrial *Paradiſe*: Some have fancied it in the Moon, others beyond an Unnavigable Ocean, others under the Equinox; ſome, near the North-Pole; others, above the middle Region of the Air: But the Learned Sir *Walt. Rawleigh* plainly proves, God planted this Delightful Garden in *Eden*, (Eaſtward in reſpect of *Judæa*) which was afterwards called *Meſopotamia*, where *Tygris* and *Euphrates* joyn their Streams, and taking ſeveral Courſes water *Chus* and *Havilah* according to *Moſes*, the Seat of *Chus* and his Sons being then in the Valley of *Shinar*, where *Nimrod* built *Babel*. A Climate of all others the moſt temperate, 35 Degrees from the Equinoxial, and 55 from the Pole; abounding with moſt Excellent Wines, Fruits, Oyl, and Grain of all ſorts, where, as the moſt perfect proof of Fertility, Palm-Trees grow in great numbers at this Day, without Care or Cultivation.

Ibid. *One greater Man*, the Man Chriſt Jeſus, much greater than the Protoplaſt *Adam*, as being both God and Man, the perfect Image of his Father, who fulfill'd all Righteouſneſs, and was made a Propitiation for us.

V. 6. *Sing, Heav'nly Muſe:* Inform me, Heavenly Muſe, who didſt inſtruct the Shepherd *Moſes*, who firſt taught the Sons of *Iſrael*, how the Heavens and Earth were made, and how this Beauteous Univerſe aroſe in ſuch bright various Forms out of Confuſion.

The Poets, Ancient and Modern, in the beginning of their moſt Conſiderable Works at leaſt, call ſome one, or all, the Muſes to their Aſſiſtance:

Μῆνιν ἄειδε θεὰ. ΙΛ. Α.
Ἔσπετε νῦν μοι μοῦσαι ὀλύμπια δώματ' ἔχουσαι. ΙΛ. Β.

Muſa, mihi cauſas memora Æn. 1. *Nunc age qui Reges Erato, &c. Tu vatem, tu, diva, mone, Æn.* 7. *Pandite nunc Helicona, deæ, cantuſque movete, Æn.* 10.

So one of our own: *Begin then, O my deareſt, ſacred Dame,*
Daughter of Phœbus *and of Memory,*
That doſt Ennoble, with Immortal Name,
The Warlike Worthies of Antiquity,
In thy great Volume of Eternity.
Begin, O Clio; *&c.* Spen. B. 3. C. 3.

As our Author has attempted a greater Undertaking than that of either of thoſe two Maſter-Poets, ſo he had need to Invoke this Heavenly Muſe, whom a little after he explains by God's Holy Spirit, to inſpire and aſſiſt him: And well he might, being to ſing, not only of the Beauteous Univerſe, and all Created Beings, but of the Creator Himſelf, and all thoſe Revelations and Diſpenſations He had been pleaſed to make to Faln Man through the Great Redeemer of the World, His Son. This Argument might need a Divine Inſtructreſs, preferable to any of their Invoked Aſſiſtants, though ſtyled Διὸς Θυγατες, the Daughters of *Jove*.

The

The Chriſtian Poet, the famous *Torquato Taſſo*, the Darling of diſcerning *Italy*, begins his *Exordium*,

O Muſa, tu che di caduchi allori,
Non circondi la fronte in Helicona
Ma sù nel Cielo infra i beati Chori,
Hai di ſtelle immortali aurea Corona,
Tu ſpira al petto mio Celeſti ardore, &c.

Theſe are the choiceſt Lines that adorn his Invocation; in which, though he calls to his Aſſiſtance the ſame Heavenly Spirit, yet we ſhall find him fall ſhort of our Poet, both as to the Sublimity of his Thoughts and Argument, as much as *Helicon* is inferiour to *Horeb*, and that he had but too juſt occaſion to ask Pardon (as he does in the end of this *Stanza*) for mixing and intangling Truth with vain Fiction.

Ibid. Muſe, Lat. *Muſa*, from Greek Μοῦσα, ἀπὸ τῆς μωῆσεως, *ab inquiſitione.*

V. 7. *Oreb, or of Sinai.* The Poets uſe to mention their *Parnaſſus*, the Famous Haunt of the Muſes; ours oppoſes to it his *Oreb*, *Nam neque Parnaſſi vobis juga, nam neque Pindi Ulla moram fecere*, Virg. Ecl. 10. *Horeb* and *Sinai* are not two diſtinct Mountains, but One variouſly ſo called, as *Deut.* 5. 2. *The Lord our God made a Covenant with us in Oreb*; and *Exod.* 19. 2, 3, 4. &c. the ſame Place, in which the Law (God's Covenant with the *Jews*) was given and promulged, is named *Sinai*. It is a Mountain of *Arabia Petræa*, parted at the top into two Hills, of which *Sinai* is much the higheſt. The *Jews* tell us, this later Appellation was given the Mountain, in Memory of the Buſh in which God appeared to *Moſes*, *Exod.* 3. 2. who calls Himſelf שכני סנה, *Inhabitantis rubum*, *Deut.* 33. 16. And the *Rabbins* confidently aſſure us, the very Fragments of Stones gathered on this Mountain, ſhew the Image of that Incombuſtible Buſh, whence it was named סיני before that called only *Horeb*.

Its Top or Summity is ſaid to be ſecret, either as hid among the Clouds, or rather from that thick Darkneſs which cover'd the Mount, when God ſpake there with his Servant *Moſes*, as in private, *Exod.* 19. 16. In Memory of which, it is by the *Arabians* named at this Day *Gibel-Mouſa*, the Mountain of *Moſes*.

V. 8. *That Shepherd, Moſes*, *Exod.* 3. 1. though he was alſo in *Homer*'s ſenſe Ποιμὴν λαῶν, God having led his People through the Wilderneſs by the Hands of *Moſes* and *Aaron*.

Ibid. *Who firſt taught*, That the Moſaical Philoſophy is moſt Ancient, is not only very certain, but that all the Heathen Poets, and their greateſt Philoſophers too, borrowed their Deſcription of the *Chaos*, and what they delivered of the firſt Formation of Matter from the Creation, as delineated by *Moſes*, whoſe Writings many of them ſaw, though they did not underſtand them. Hence *Mercur. Triſmegiſt.* in his *Pimand.* 3. gives us this Relation; *Erant Tenebræ infinitæ in Abyſſo & Aqua, & Spiritus tenuis intelligibilis, quæ divinâ virtute erant in ipſo Chao.* And *Plato* in *Timæo*, diſcourſing of the Fabrication of the World; *Quicquid erat non tranquillum & quietum, ſed immoderatè agitatum & quaſi fluctuans, id aſſumpſit, & ex inordinato ad ordinem adduxit, &c.* Theſe, and many ſuch, are the obſcure Comments on the תהו ובהו of *Moſes*, *Gen.* 1. 2. ſignifying Deſolation and Emptineſs, though we read it *without form and void*, and the LXX tranſlate it Ἀόρατος, inviſible.

Ibid. *The choſen Seed*, the *Iſraelites*, the Seed of *Abraham*, God's choſen People, *Exod.* 19. 5.

V. 10. *Roſe out of Chaos.* *Chaos* is a wide, dark, gaping Gulph, a vaſt unfathomable Deep, by which the Poets expreſs the Confuſion of uninformed Matter, out of which, at the Creator's Word, this Wonderful World aroſe.

Untus erat toto Naturæ vultus in Orbe
Quem dixere Chaos, rudis indigeſtaque Moles. Meta. Li. 1.
Et Chaos innumeros avidum confundere Mundos. Luc. Li. 6.
Antiquum repetent iterum Chaos omnia, &c. Luc. Li. 1.

Chaos is, by *Heſiod* in his Θεογονία, made the Anceſtor of the Gods, whoſe Progenitors he names *Chaos*, the *Earth* and *Love*; thereby intimating the Beginning of all things, as *Virg.* uſes the word, *Æque Chao denſos divum numerabat amores.* Geo. Li. 4.

This Original *Chaos* is by ſome fancied from χαίνω, to gape; by *Philo demundo* from χέω, as being a Mixture of fluid Matter. *Eugub.* in his *Coſmopœiâ*, take notices of the ſmall difference between ὕλη, (the word the *Greek* Philoſophers expreſs the Worlds firſt Matter by) and Ἴλη, Mud and Slime, where all things lay wrapt and ſwallowed up in the Womb of Water.

Faint

Ibid. *Sion-Hill*, a Mountain in *Jeruſalem*: On this Hill ſtood the Strong-hold of the *Jebuſites*, which King *David* took, 2 *Sam.* 5. 7. and made it the place of his Reſidence, and named it *The City of David*; which, when *Jeruſalem* was in its greateſt Glory, was called the Upper City.

V. 11. *Siloa* was a ſmall Brook, as appears by *Iſai.* 8. 6. ariſing on the Eaſt-ſide of the Temple in *Jeruſalem*; of which, the Tower our Saviour mentions *Luc.* 13. 4. probably took its Name.

V. 12. *Faſt by the Oracle of God*, cloſe by God's Temple, (as before) where he gave his Sacred Oracles; *Oracula*, Lat.

V. 13. *Invoke*, pray, call upon, from *invocare*, Lat. to call for help, *adventrous*, bold, daring, from Fr. *adventureux*, couragious.

V. 14. *To ſoar*, to get up, to take a high flight, from *ſorare*, It. to fly high.

V. 15. *To Aonian Mount*, is in *Bœotia*, (a Province of *Greece*) made famous by the Poets for a Meeting of the Muſes. The Country was firſt named *Aonia* from *Aon*, Son of *Neptune* and the Muſes, thence ſtyled *Aonides*. *Primus ego in Patriam mecum, (modò vita ſuperſit) Aonio rediens deducam vertice Muſas.* Geor. Li. 3.

V. 16. *Things unattempted yet*, ſo *Hora. Non uſitata nec tenui ferar penna*; but not on ſo ſublime a Subject as this, not undertaken as yet by any Poet: As in the beginning of the Ninth Book, he ſays of himſelf, he was not ſedulous by Nature to indite Wars, hitherto the only Argument, Heroic deem'd, —— *trita vatibus orbita.* So *Virg.* on a Subject much inferiour makes his Brags,

> *Sed me Parnaſſi deſerta per ardua, dulcis*
> *Raptat amor: Juvat ire jugis, qua nulla priorum*
> *Caſtaliam molli divertitur orbita clivo.* Geor. 3.

Ibid. *In Proſe or Rhime*, either in Proſe or Poetry, *Proſa*, Lat. for that free and eaſie way of writing and ſpeaking, unſhackled and unconfined in its Parts and Periods, uſed by Orators, Hiſtorians, and all Men in common Converſation, ſtyled *Soluta Oratio*, as oppoſite to Rhime, derived of the Greek Ῥυθμὸς, conſiſting of a more exact Meaſure and Quantity of Syllables, of which *Ariſtotle* ſays, Ῥυθμῷ ὁ χαίρομεν διὰ τὸ γνώριμοι καὶ πεπερασμένον ἀριθμὸν ἔχειν καὶ πάντ' ἤδη πεπερασμένος, in Probl. Κανονικὴ autem longitudines, & altitudines vocis emetitur, longior menſura vocis Ῥυθμὸς dicitur, altior μέλος, Aul. Gell. l. 15. c. 18. *Scribimus incluſi, numeros ille, hic pede liber*, Perſ. Sat. 1.

Poetry (of which Rhime is a Modern part) is tied up to certain Meaſures and Quantities, which, among the *Greek* and *Latin* Poets, (till the times of Monkiſh Ignorance) conſiſted in an Harmonious Modulation of Numbers, that implyed nothing leſs than the inconvenient gingle and chime at the ends of Verſes, which we falſly call Rhime; ſo deſervedly diſdained by our Author, for the ſhackles it puts upon Senſe; no Compariſon better ſuiting ſuch Poetaſters than that of Tagging of Points in a Garret.

V. 17. *O Spirit.* Divers are the Opinions concerning the meaning of *Gen.* 1. 2. *The Spirit of God moved upon the Waters. Jerom, Baſil, Theodoret, Athanaſius*, and many of the Fathers, underſtand it of the third Perſon of the Trinity: From hence the Heathen Philoſophers coined their quickning and intellectual Spirit, that diffuſed it ſelf through the Univerſe, as *Zoroaſter* and *Heraclitus*, which *Orpheus* calls Πνεῦμον, a fiery Breath: Hence the *Platoniſts* borrowed their *Animam Mundi*, and the *Pythagoreans* learnt this great Truth, *That God was all in all, in all Things and all Places*; admirably expreſt by the ſublime *Virgil*;

> —— *Deum namque ire per omnes*
> *Terraſque tractuſque Maris, Cœlumque profundum.* Geor. 4.
> *Principio Cœlum, & Terras, Campoſque liquentes,*
> *Lucentemque Globum Lunæ, Titaniaque Aſtra*
> *Spiritus intus alit, totamque infuſa per artus*
> *Mens agitat Molem, & Magno ſe corpore miſcet.* Æn. 6.

That this Spirit was not a Wind, which God made to move the Waters into a Separation, as *Tertull.* againſt *Hermogenes*; nor a quickning enlivening Power fraught with Fecundity, as St. *Chryſoſt.* Nor Angels (as *Cajetan* imagines) ſetting the *Primum Mobile* on work: But the Spirit of God, is manifeſt from other Texts of the Divine Writ: *His Spirit has garniſh'd the Heavens*, Job 26. 13. And Pſal. 104. 30. *If thou ſendeſt forth thy Spirit, they are created*, &c. And to this our Author's meaning is conformable here.

V. 21. *Dove-like ſat'ſt brooding. Spiritus Dei ferebatur ſuper aquas*, Gen. 1. 2. which *Baſil*, out of a *Syrian* Doctor, interprets by *incubabat* and *fovebat*, a Metaphor taken from Birds ſitting and hatching their young ones, which is here extreamly heightned by *Dove-*

like,

like, God's Holy Spirit having viſibly deſcended on his Son, the Bleſſed Jeſus, in that ſoft Similitude, the Emblem of Meekneſs and Innocence, *Matth.* 3. 16.

Ibid. *On the vaſt Abyſs*, Ἄβυσσος, Gr. Bottomleſs, the Immeaſurable Deep, a Bottomleſs Profundity, the vaſt Gulph and wide Womb of Nature, out of which the Created World aroſe, from the privitive ἀ and Βυθὸς, Bottom. Others fetch it from Βύω, to cover, and ſo it ſignifies a place overwhelmed with a mighty unfathomable Quantity of Water, the meaning of it in this place, and that of *Gen.* 1. 2.

V. 22. *Mad'ſt it pregnant*; Fruitful, productive of all things; *Prægnans*, Lat.

V. 23. *Illumin*; Illuminate, enlighten, clear my Underſtanding; *Illumino*, Lat.

V. 25. *Aſſert Eternal Providence*; Prove and make plain the wiſe, juſt and equal Adminiſtration of all things, by God's Eternal Providence: Aſſert, from *aſſero*, Lat. to affirm, to prove.

Ibid. *Providence*; *Providentia*, Lat. the Infinite Knowledge and Wiſdom of God Almighty, by which he foreſees all things, and orders and diſpoſes them, as ſeemeth beſt to his unaccountable Diſtributions.

Cicero acquaints us, the *Exordiums* and Beginnings of all great Works, ſhould be plain, eaſie and modeſt; *Principia verecunda, non elata intenſa verbis, &c. Orat.* which our Author has in his exactly obſerved. Now, if we caſt our Eyes on the ſtern *Achilles*, and conſider his fatal Anger, ſo pernicious to his Party: Or on the ſly and ſubtil *Ulyſſes*, who, with all his Cunning, after Ten Years Ramble, brought home no Body but himſelf, weary, weather-beaten and old: We muſt confeſs, both theſe to be very imperfect and unfiniſhed Heroes. *Virgil's Æneas* is a more Correct and Manly Piece, the Lines are not ſo groſs, and the Features more fine and exact, yet this muſt be allowed much inferiour to the Protoplaſt, who, as the firſt, and finiſh'd by the great Creator, muſt needs be the moſt accompliſh'd of his kind.

If we carry our Conſideration to the Fields of Battel, our Myriads of Immortal Spirits, will, in endleſs Strife, out-do all the Heroick Havock of their Rage, who fought at *Thebes* or *Troy*. But when we reflect how ſhamefully the one expoſes all his Deities, though the other in that reſpect much better obſerves the τὸ πρέπον, it muſt be acknowledged, a much harder Task to form a right *Idea* of that Eternal Being, which made the Univerſe; and to obſerve with all due Veneration, and Awful Reſpect, the great *Decorum* requiſite in ſpeaking of the True God; and to offend in nothing againſt the Revelations he has been pleaſed to make of himſelf; and yet to manage all this under the Heats and Heights of Towring Fancy; than either *Homer* or *Virgil* undertook, a Task, by none, but himſelf, attempted, (as he may juſtly boaſt) and impoſſible to be, by any Undertaker, better performed.

V. 27. *Say firſt*; Tell me firſt, O Thou Supreme Spirit, from whoſe vaſt View, nor higheſt Heaven, nor the dark deep Vaults of Hell, can any thing conceal.

Ἔσπετε νῦν μοι μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.
Ὑμεῖς γὰρ θεαὶ ἔστε, πάρεστέ τε, ἴστέ τε πάντα. ΙΛ. Β.

V. 28. *The deep Tract of Hell*; The low dark Region and Place of Everlaſting Puniſhment, which many imagine to be in the Center of the Earth; *Tractus*, Lat. for Coaſt or Country.

V. 29. *Moved our grand Parents*; Perſwaded our great Anceſtors, our Progenitors, the firſt of Human Kind, *Adam* and *Eve*. *Grand*, Fr. Great, *Parens*, Lat. Father.

V. 32. *For one reſtraint*; For the Fruit of one Tree forbidden. *Lords of the World beſides*; Words highly aggravating the Crime of our firſt Parents, who having all the World at will, could not undergo one reſtraint, laid, by their Mighty Maker, on their Senſual Appetite, as a tryal of their Homage and Obedience to him, who had made 'em Lords of the World, and all the Creatures in it; for this prohibited Tree had, probably, nothing in it more alluring, to ſight or ſavour, than many others, left free and open to enjoyment, *Gen.* 2. 16, and 17.

V. 33. *Who firſt ſeduc'd them*; Who firſt miſlead them to the baſe Rebellion; another Imitation of *Homer*:

Τίς τ' ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι
Λητῦς καὶ Διὸς υἱός. ΙΛ. Α.

Seduco, Lat. to lead aſtray, to deceive. *Revolte*, Fr. Rebellion.

V. 34. *Th' Infernal Serpent*; The Devil, who entred into the Serpent, and actuating his Organs, deceiv'd our Mother *Eve*, therefore call'd the *Old Serpent*, *Revel.* 12. 9. *Moſes*, in the Relation of Satan's Attempt, takes no notice of the Arch Fiend, but barely reports

the Matter of Fact, the Serpent entertaining and tempting *Eve*, who diſcovered not the ſly Seducer, *Gen.* 3. 1. He relates, but does not interpret. So *Gen.* 18. 3. the Angels entertained by *Abraham*, are call'd Men, becauſe ſuch in outward appearance.

Moſes Barcephas, Chap. 27. *de Parad.* affirms, it was not ſo much out of choice, as meer neceſſity, that Satan entred into the Serpent; God permitting him to make uſe of no other Animal, that *Eve* might be the more amazed and ſtartled, at ſo ſtrange and bold an attempt, from ſuch a baſe and creeping Worm, and with the greater horrour deteſt and tremble at the Temptation, urged by ſo vile a Creature, againſt the expreſs Command of her Creator.

This Old Serpent impoſed long after upon the *Grecians* and *Romans* in the ſame ſhape; the later of which, ſending to *Epidaurus* for *Eſculapius* (a *Grecian* God) to ſtop the Plague that had almoſt deſolated their City; the Serpent, in the form he was there worſhip'd, is ſaid to have followed the Ambaſſadors, of its own accord, into the Ship that tranſported it to *Rome*, where it was inſhrined in a Temple, built in the Iſle of *Tiberina*, *Val. Max. l.* 1. *c.* 6. Read the end of *Metamorph. l.* 15.

Ibid. *Infernal. Infernalis*, Lat. Helliſh. *Serpens*, Lat. *à Serpendo*, from creeping.

Ibid. *Wooſe Guile*; Whoſe Craft and Cunning, an old word from the Fr. *Guille*, deceive, Originally from the Sax. *Galian*, to bewitch or inchant.

V. 36. *The Mother of Mankind. Eve*, from whom the whole Race of Mankind derive their being, *Gen.* 3. 20.

V. 37. *With all his Hoſt*; With his whole Power, with all his Army. *Hoſt*, or *Oſt*, an old Fr. word for an Army, from *Hoſtis*, Lat. Enemy, becauſe prepared againſt ſuch. *Of Rebel-Angels*, of Diſobedient Spirits: Angel, of Ἄγγελος, Gr. a Meſſenger.

V. 38. *By whoſe Aid aſpiring*; By whoſe Aſſiſtance endeavouring. *Aſpiro*, Lat. to attempt.

V. 39. *Above his Peers*; Above his Equals. *Pares*, Lat. for the Fr. *Pairs*, and our Peers.

V. 42. *Againſt the Monarchy of God*; Againſt the Sovereignty of Heaven, the Abſolute Government of God Almighty. Μοναρχία, the Supreme Power placed in a ſingle Perſon, from Μόνος, One; and Ἀρχία, Principality, Rule.

V. 44. *Th' Almighty Power*; God Almighty, well expreſs'd by the boundleſs and infinite Power he has, to do whatever pleaſeth him.

V. 45. *From th' Etherial Skie*; From the Lofty Firmament, out of Heaven, Αἰθέριος, belonging to the Æther, Αἰθήρ, uſed by the Poets for the Habitation of the Gods.

Cui Rex Ætherei breviter ſic fatur Olympi. Æn. 10.

V. 46. *With hideous Ruine*, &c. With terrible Deſtruction and everlaſting Burning, threw headlong flaming out of Heaven, down to endleſs Deſolation. *Hideux*, Fr. frightful; *Ruina*, Lat. downfal; *Perditio*, Lat. Deſtruction, *Combuſtion*, Burning, Lat. *Combuſtio.*

Whether Angels were Created before, or with the World, no Text of Holy Writ that I know, does declare. St. *Auſtin* affirms the later in *l.* 11. *c.* 32. *de Civit. Dei*: But *Theod.* in 3 *q. ſup. Gen.* after he has endeavour'd to ſupport the ſame Opinion, concludes, *Illud porro ſcire neceſſe eſt, omnia quæcunque Extant, (exceptâ Sanctâ Trinitate) Naturam habere, Creationi obnoxiam; hoc autem conceſſo, ſiquis Angelorum turbas, ante Cœlum & Terram, conditas eſſe dixerit, non offendet verbum Pietatis.*

That Angels were Created concurrently with the World, the *Lateran* Council conceives, becauſe there could be no place of Deſtruction, no Hell to hurl the offending Spirits into, before there was any place in Nature; *Everlaſting Fire* being ſaid to be *prepared for the Devil and his Angels*, Matth. 25. 41. But our Narrow Capacities are in no proportion to the Compaſs of the Creation. Of the Rebellion and Overthrow of theſe wicked Spirits in Heaven, and of their Expulſion thence, we read *Revel.* 12. 7, 8, 9. whoſe defeat, for their Pride and Diſobedience, moſt probably was not unrevealed to *Adam*, by ſo terrible an Example, to fright him from offending his Maker, and to determine him more ſtedfaſt and unſhaken in his Duty.

V. 48. *In Adamantine Chains*, &c. In Bonds Eternal, and afflicting Fire. Ἀδαμάντινος, made of Adamant; ſo *Hor. Figit Adamantinos, dira neceſſitas Clavos*; a Stone ſo named of its hardneſs, from the Privatives A and Δαμάω, to tame, as hardly to be cut by any Tool. Thus *Virgil* deſcribes one of the Gates of Hell:

Porta adverſa, ingens, ſolidoque Adamante Columnæ,
Vt vis nulla virûm, non ipſi exſcindere ferro
Cœlicolæ valeant. Æn. l. 5. *Durum vinclis Adamanta* Lu. l. 6.

Ibid.

Ibid *Penal*; *Pœnalis*, Lat. painful, torturing, from *Pœna*, puniſhment.

V. 49. *Omnipotent*; Almighty; Lat. *Omnipotens.*

V. 50. *Nine times the ſpace*; A certain, for an uncertain time, is uſual with the Poets, who are fond of the Number Nine, whether in reſpect to that of the Muſes, or as being the Square of the Ternary, made famous by *Pythagoras*, and by *Ariſtot.* and *Plutar.* ſtyled the moſt excellent of all Numbers, as containing, in it ſelf, the beginning, middle and end; to Chriſtians much more renown'd, as expreſſive of the Myſterious Trinity.

Ἐννῆμαρ μὲν ἀνὰ ϛρατὸν ὤχετο κῆλα θεοῖο. ΙΛ. Α.
Ἐννῆμαρ μὲν ὁμῶς πλεόμην νύκτας τε καὶ ἦμαρ. ΟΔ. Κ.
Ἐννῆμαρ ξείνιον καὶ ἐννέα βοῦς ἱέρευσεν. ΙΛ. Ζ.

Which laſt *Virg.* imitates,

Jamque dies epulata novem Geniſomnis. Æ. l. 5.

V. 52. *In the Fiery Gulf*; In the Flaming Flood, from the It. *Golfo*, and that perhaps from Κόλπος, *ſinus Maris*, or from the Lat. *Gula*, becauſe like a Whirlpool, it ſwallows up every thing.

V. 55. *Of loſt Happineſs*; According to the received Opinion, that the Torments of the Damned conſiſt, in *pœna damni*, the loſs of the Beatifick Viſion of God, *(in whoſe preſence are pleaſures for evermore,)* as well as in *pœna ſenſus*, the Puniſhments of more groſs ſenſibility.

V. 56. *His Baleful Eyes*; His ſorrowful ſad Eyes, weighed down and overwhelmed with Grief, from the *Dutch*, *Bale*, a Burden; Grief being deducible *à gravitate*: Sorrow is a a heavy Burden, and hard to be born. So the *Baleful Stound*, *F. Q. Cant.* 7. *St.* 25.

V. 57. *Diſmay*; Aſtoniſhment, from the old Fr. *Eſmay*, an overwhelming Grief and Affliction.

V. 58. *Mixt with Obdurate Pride*, &c. Supported by inflexible Pride, and unrelenting Hatred, the ſhort, but ſevere and true, Character of the Arch-Rebel Satan, mixt from *miſtus*, Lat. mingled with. Obdúrate, Lat. *Obduratus*, hardened, ſtiff-neck'd, unalterable.

V. 59. *As Angels Ken*; At once he views around as far as Angels Eyes can ſee. *Ken*, to ſee, to diſcern, from the Sax. *Cennen*, to know, to diſcover, whence cunning Knowledge, Experience.

V. 60. *The Diſmal Situation*; The ſad ghaſtly Seat; *Situation*, Fr. the ſite or ſtanding of a place, Lat. *Situs*, diſmal, horrid, dark, frightful. *Dimmel*, Sax. obſcure.

V. 61. *A Dungeon horrible*; A frightful Priſon, filled and ſurrounded on all ſides with Everlaſting Flames, from the Fr. *Dongeon*, the ſtrongeſt place in the middle of a Fort, the laſt Retreat, where the Beſieged made their utmoſt Effort, and thence uſed for the ſtrongeſt place in a Priſon. *Horribilis*, Lat. dreadful.

V. 62. *As one great Furnace*; Like one great red-hot Oven flamed. *Fornax*, Lat.

V. 63. *Darkneſs viſible*, ſeems nearer a Contradiction, than that *Egyptian* Darkneſs ſent on *Pharaoh*, which was ſuch as to be felt, *Exod.* 10. 21. But a Miſt is often the cauſe of Darkneſs that may be palpable, though that in the Text was preternatural: But our Poets meaning by this *Darkneſs viſible*, is only, that from Hell's flaming Dungeon there iſſued no Light, but ſuch a Darkneſs, as through it might be diſcovered thoſe diſmal Scenes and Seats of Everlaſting Wo.

V. 65. *Regions of Sorrow, Doleful Shades*; The Realms of Grief, and Seats of Everlaſting Sorrow. *Regio*, Lat. Country, doleful, woful, ſorrowful, from *dole*, an old word from *dolor*, Lat. grief. The Deſcription of this vaſt flaming Furnace, may (if we conſider the gloomy Darkneſs which our Poet arrays it in) admit of theſe ſad Shades, without the leaſt allay to its Eternal Burnings; though I conceive this Verſe, and the two ſubſequent, not to relate ſo much to the Topography of Hell, as to the Perſons of its hopeleſs Inhabitants. The dark Regions of the Dead, are, by all the Poets, delineated by Shades; *Ire ſub umbras*, is, in *Virgil's* phraſe, to die, *Vitaque cum genitu fugit indignata ſub umbras.* And Hell is ſo by him deſcribed,

-----Tum Tartarus ipſe,
Bis patet in præceps tantum, Tenditque ſub umbras. Æn. 6.

V. 67. *Hope never comes, that comes to all*; Except the Damned, who are paſt all hope, which on this ſide the Grave courts all Conditions, and under the worſt, careſſes life, *Dum curæ ambiguæ, dum ſpes incerta futuri.* Æn. 8.

Ibid. *But Torture without end*; The never-ceaſing Stings and Laſhes of Conſcience, that put the wicked to Eternal Tortures, *aſſiduum quatiente animo tortore Flagellum.* Juv. *Tortura*, Lat. Torment.

V. 68.

V. 68. *Still urges*; Continually preſſes and purſues 'em: *Urgeo*, Lat. to vex.

Ibid. *And a Fiery Deluge fed*, &c. A Flood of Flaming Brimſtone, which, though always burning, will never be conſumed. Deluge, from *Diluvium*, Lat. for an Inundation, *Sulphur*, Lat. Brimſtone; *latè circum loca Sulfure fumant.* Æn. 2.

V. 73. *Their Portion ſet*; Their Lot, their appointed Place, from Lat. *Portio*, a Proportion, a Share.

V. 74. *As from the Center thrice.* Outcaſts of Heaven, baniſh'd from its pure and everlaſting Light, and the glorious Preſence of God Almighty, three times as far as either Pole is diſtant from the Center: An Imitation of *Homer*,

Ἡμιν ἑλῶν ῥίψω ἐς τάρταρον ἠερόεντα,
Τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
Ἔνθα σιδηρεάς τε πύλας, καὶ χάλκεον οὐδόν,
Τόσσον ἔνερθ' αἴδεω, ὅσσον οὐρανὸς ἐς γαίης. ΙΛ. Θ.

Tum Tartarus ipſe,
Bis patet in præceps tantum, tenditque ſub umbras;
Quantus ad Æthereum Cœli ſuſpectus Olympum. Æn. 6.

In *Homer*, *Jupiter* threatens to throw any of the Gods that ſhall dare to aid either the *Trojan* or *Grecian* Army contrary to his Command, down very far into gloomy Hell, where is the deepeſt Pit beneath the Earth, whoſe Gates are Iron, and its pavement Braſs, as far beneath Hell, as Heaven is above the Earth.

Virg. tells us, Hell goes headlong down twice as deep, as the proſpect thence up into Heaven.

Our Author ſays, God, in his Juſtice, had appointed the dark Infernal Dungeon for theſe Diſobedient Spirits, thrice as far from Heavens chearful Light, and his own bleſt Abode, as is Earths Center from the utmoſt Pole: Which of 'em has meaſured the Diſtance moſt Mathematically, is hard to determine; but *Milton's* Deſcription of this Infernal Region, far exceeds both the Τάρταρον ἠερόεντα, of the one, and the *Pallentes umbras Erebi, Noctemque profundam*, of the other; neither of 'em having ventured on ſo large a Survey of that ſad Seat. *Taſſo's* Deſcription is curt and inconſiderable;

Itene maladetti al voſtro Regno,
Regno di pene, é di perpetua morte. Cant. 9. St. 64.

Ibid. *Center*: Lat. *Centrum*, from Κέντρον, Gr. the middle point in a Circle, from which the Circumference is equi-diſtant.

Ibid. *Pole.* The Poles (or Vertical Points) of the World are two, the North and South, ſo call'd from Πολεῖν, to turn round, becauſe on them the Daily Motion from Eaſt to Weſt is made, for the ſame Reaſon by the Lat. termed *Vertices à Vertendo*,

Hic vertex nobis ſemper ſublimis, at illum
Sub pedibus Styx atra videt, manesque profundi. Georg. 1.

V. 77. *Whirlwinds of Tempeſtuous Fire*: A Noble Expreſſion of the Flaming Hurricane of Hell, taken doubtleſs from *Pſal.* 11. 6. *Fire and Brimſtone, and an horrible Tempeſt.*

V. 78. *Weltring*; Wallowing, toſſing and tumbling up and down by his ſide, from Fr. *Veaultrer*, of the Lat. *Volutare.*

V. 79. *Next in Power and next in Crime*; One of his aſſociate Angels, the greateſt next to himſelf both as to Authority and Tranſgreſſion. Crime, fault; Lat. *Crimen*, Sin, Offence.

V. 80. *Paleſtine*; *Paleſtina*, Lat. ſo named from the *Philiſtines*, its old and famous Inhabitants; ſince *Judæa*, of the *Jews* who diſpoſſeſt them: It is a Province in *Syria*, bounded with *Euphrates*, *Arabia*, *Phœnicia*, and the *Mediterranean Sea*, called by *Chriſtians* the *Holy Land.*

V. 81. *Beelzebub*; The Lord of Flies, of בעל Lord, and זבוב a Fly, an Idol worſhip'd at *Ecron*, a City of the *Philiſtines*, 2 *King.* 1. 2. moſt probably a *Teliſma* made againſt Flies, in Imitation of the freedom from thoſe Inſects, which is reported to have belonged to the Slaughtering-place of the Jewiſh Sacrifices; the more remarkable, becauſe the conſtant Effuſion of ſo much Blood, muſt naturally have bred, or, at leaſt, have brought, and kept, together, vaſt Swarms of thoſe troubleſome Creatures. *Matth.* 12. 24. *Beelzebub* is called *Prince of the Devils*; therefore deſervedly here made ſecond to Satan himſelf.

V. 82.

V. 82. *Th'Arch Enemy called* Satan; the chief Enemy, and therefore in Heaven call'd *Satan the Enemy*, κατ' ἐξοχὴν. Arch is an additional Particle, by way of Preheminence ſet before many words, as Arch Duke, Arch Rogue, from the Gr. Ἀρχων, chief, principal, שָׂטָן *Satan* an Adverſary from שָׂטַן; to be againſt, to hate, the Enemy of God and Man.

V. 83. *The horrid ſilence*; The diſmal, the dreadful ſilence, which, under the Aſtoniſhment and Amazement they were overwhelmed with, till now was never broken. *Horridus*, Lat. for rough, ugly; *Horrida juſſa*, ſevere Commands, *Æneid.* 4.

V. 84. *If thou beeſt he*; If thou beeſt my Companion; But how diſguiſed, how changed and alter'd by thy fall, from him, who in the happy Region of the Day, inveſted with exceſſive Brightneſs, didſt outſhine Millions tho' bright! So *Virg.*

Hei mihi qualis erat! Quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achillis,
Vel Danaum Phrygios jaculatus puppibus ignes! Æ. 2.

V. 85. *Realms*; Regions: *Royaulme*, Fr. Kingdom, the Realms of Light, in Heaven.

V. 86. *Tranſcendent Brightneſs*; Exceſſive Glory; *Tranſcendere*, Lat. to exceed, ſurpaſs.

V. 87. *Myriads*; Millions, from Μυριὰς, Gr. for Ten Thouſand, from Μυρίος, infinite, innumerable, a certain for an incertain Number, familiar with the Poets.

Ibid. *If he whom Mutual League*; If thou beeſt he, whom Solemn League and Covenant, agreeing Thoughts and Reſolutions, mutual Hope and Danger in the Gallant Undertaking, made my Companion once, and now the ſame Misfortune has made my Miſerable Aſſociate in this fatal Downfal.

League; *Ligne*, Fr. *à ligando*: A Confederacy or ſiding of Factious Subjects againſt their Sovereign, of which the Holy League in *France*, and its Spawn the Solemn League and Covenant in our Country, are two abominable Inſtances.

Mutual; *Mutuus*, Lat. for alternate, by turns; *Mutuaque inter ſe læti convivia curant*, *Georg.* 1. They make merry, and entertain one another by turns.

V. 88. *United Thoughts and Counſels*; Deſigns and Counſel choſen and agreed to between us, from *unitus*, agreed, joyned together.

V. 89. *Enterpriſe*; An Undertaking, Fr. *Entreprinſe*, an Attempt, an Exploit.

V. 91. *Into what Pit thou ſeeſt*; Thou ſeeſt how we are faln, from Heavens bright Battlements, into this low dark Dungeon.

V. 94. *The force of thoſe dire Arms?* Till taught by ſad Experience, who knew the fatal force of his hot Thunderbolts, thoſe dreadful Engins? *Dirus*, Lat. Cruel.

V. 95. *The Potent Victor*; The Powerful Conqueror, his Pride was ſtill too ſuperlative to allow God to be Omnipotent, although he found him ſuch to his ruine: *Potens*, Lat. mighty; *Victor*, Lat. Conqueror.

V. 96. *Can elſe inflict*: Nor for what ever more he can lay on, or load me with, do I relent or alter my unchanged Mind, though as to my Brightneſs and outward Luſtre altered and abated: *Infligo*, Lat. to inflict, to puniſh.

V. 97. *In outward Luſtre*; Though alter'd as to my External Brightneſs, the abatement of my Beauty has not at all impair'd the Gallantry of my Mind: *Luſtre*, Fr. ſhining, glittering.

Ibid. —— *That fixt Mind*, &c. I alter not my firm Reſolution, nor that Noble Scorn, proceeding from a ſenſe of deſpiſed Deſert, which raiſed in me th'Ambition to engage with the moſt Higheſt, and to the furious Encounter brought along infinite Aid of Angels numberleſs, who boldly blamed his Government; and preferring me before him, with all their Might, his utmoſt Strength attack'd, in doubtful Battel on the Heavenly Plains, and ſhook his Seat. A vain boaſt of the Father of Lyes, whom the Lord of Hoſt had in deriſion.

Fixt; *Fixus*, Lat. firm, ſtable, ſtedfaſt.

V. 98. *Injur'd Merit*; Wrong'd Deſert, abuſed Merit; *Injurior*, or *injurio*, Lat. to do wrong to: *Meritum*, Lat. Deſert, Merit.

V. 99. *To contend*; To ſtrive with; *Contendo*, Lat. to make earneſt Oppoſition, ſo Contention for Strife, Encounter.

——*Quis talia demens*
Abnuat, aut tecum malit contendere Bello? Æn. 4.

V. 101. *Innumerable*; Without Number, numberleſs: *Innumerabilis*, Lat.

V. 102. *Reign*; Government, Power, from *Regner*, Fr. to Ruſe, and both from *Regnare*, Lat.

Ibid. *Me preferring*; Eſteeming me before him, from *præferò*, Lat. to ſet by, to make eſteem of.

V. 103. *With adverſe Power oppos'd*; With open Force reſiſted: Adverſe, from *adverſus*, Lat. againſt, oppoſite to; *oppos'd*, Lat. *Opponere*, to place, or ſtand againſt.

V. 104. *Dubious*; *Dubius*, Lat. doubtful, uncertain.

V. 105. *His Throne*; His Royal Seat, his Kingdom, Θρόνος. Gr. Heaven is called Δὸς Θρόνος, *Jove's* Throne, Ζανὸς δὲ Θρόνον ἁγαν φάμα, *Theocr. Idyl.* Z. But more truly by our Saviour *The Throne of God*, Matth. 5. 34.

Ibid. —— *What though the Field be loſt?* What though we have loſt the Battel? All is

not gone, our Wills inflexible, th'Eternal ſtudy of Revenge, and Hatred irreconcileable, and dauntleſs Reſolution ne'er to yield, remain our own, and ſtill within our Power; and what beſides, may not be overborn?

V. 107. *Immortal*; *Immortalis*, Lat. not ſubject to death or decay.

V. 108. *Submit*; Yield, *ſubmittere*, Lat. to yield to, to humble ones ſelf to.

V. 110. *That Glory*, &c. A Submiſſion, ſo glorious for him, and baſe in me, neither his Anger, nor his Power ſhall force from me: *Gloria*, Lat.

V. 111. *Extort*; Force from: *Extorqueo*, Lat. to wreſt by force.

Ibid. *To bow and ſue for Grace*: To cringe, and like a Suppliant ſue for Pardon, on bended Knee, and own him for my God, who from th'affright this armed Hand of mine, ſo lately put him in, doubted his Imperial Power; that were baſe and mean, that were an Infamy and a Diſgrace more vile and low than is this fatal Downfal. Another of *Satan*'s blaſphemous Boaſtings, and ſuiting well his curſed Character, which our Poet holds up to the heighth of *Luciferian* Pride.

Grace; Fr. Pardon.

V. 112. *Suppliant*; Begging, entreating: *Supplicare*, Lat. to beſeech.

Ibid. *Deifie*; *Deifico*, Lat. to make a God of, from *Deus*, God, and *facio*, to make.

V. 113. *Terrour*; Fright, a Dread; *Terror*, Lat.

V. 114. *Empire*; *Imperium*, Lat. Command, Power.

V. 115. *Ignominy*; Diſgrace, Diſhonour: *Ignominia*, Lat. *Infamy.*

V. 116. *Since by Fate*; Since by th'unalterable Laws of Nature, we that are Gods, and this our Heavenly Subſtance is not ſubject to decay.

Fate by the Heathen was uſed to expreſs that Unchangeable and Eternal Series of Things, which the Gods themſelves could not diſturb or alter: Thus *Juno*, *Hoc regnum dea gentibus eſſe, ſiqua fata ſinant.* Æn. 1.

Fatum à fando, as if it were; *Quod de unoquoque fatus eſt Deus*, Heavens Decree: But *Hermes* deſcribes it better, An Obedience of ſecond Cauſes to the firſt. *Fate* therefore is the Excuſe of Fools, who charge it with the greateſt of their Follies, Sin: For if *Fate*, or any irreſiſtable Influence of the Heavenly Bodies, or Cogency of the Stars, did over-rule our Wills, or overreach our Reaſon, juſt were that Impious Evaſion of thoſe that ſay, *Accuſandum potius Auctorem ſiderum, quam Commiſſorem ſcelerum.*

Ibid. *The Strength of Gods*: The Vigour and Power of Angels, or Angels themſelves, after the Grecian manner: Πειάμοιο βίλν, for *Priam* himſelf: Ἄξετε δ' Πειάμοιο βίλν ἐφ', ὄφρα τάμνη αὐτὸς, Bring *Priam* with you, that he himſelf may ſwear. Τ Λ. Γ & Ἔκτορ& μάρ&, the Strength of *Hector*, ΙΛΞ, whom *Virg.* imitates, *Vimque Deûm Infernam*, Æn. 12. the Infernal Gods.

V. 117. *This Empyreal Subſtance*; This Heavenly Being, this glorious ſhining Subſtance, from Ἔμπυρ&, burning like Fire; hence *Cœlum Empyræum*, the Firmament adorned with Everlaſting Lamps.

V. 122. *Irreconcileable*; Not to be made Friends, implacable: *Irreconciliabilis*, Lat. not to be appeaſed.

V. 123. *Who now Triumphs*, of the Lat. *Triumphare*, to ride in Pomp after a Conqueſt made.

Exceſs, of *Exceſſus*, Lat. abundance, overmuch.

V. 124. *Sole reigning*, &c. Reigning without a Rival, is abſolute above.

Sole, of *Solus*, Lat. alone, without any Companion or Competitor of his Power.

Ibid. *Holds the Tyranny*; Exerts his Arbitrary Power on high. Τυραννὶ, Gr. for Government, is moſt commonly expreſſive of an unjuſt and cruel Domination; ſo its Derivative *Tyrannus*, is by *Plato*, *Iſocrates*, and the Greek Tragedians, uſed for a good Prince; by *Virg.* in both ſenſes, *Pars mihi pacis erit dextram tetigiſſe Tyranni*, of Æneas, Æn. 7. and *Odium crudele Tyranni*, of *Pigmalion*, Æn. 1.

V. 125. *Th'Apoſtate Angel*; The Diſloyal, the Deſertor, fallen from his Faith and Allegiance, Ἀπο&τὴς, a Renegado, from ἀφίσημι, to ſtand on the other ſide; one who quits his Party, and runs over to the Enemy.

V. 126. *Vaunting aloud*, &c. Though in torment, making vain boaſtings, from *Vanter*, Fr. to brag.

Ibid. *Rackt*; Tormented and torn in pieces by dire Deſpair, that rackt his Soul.

> ------*Curiſque ingentibus æger,*
> *Spem vultu ſimulat, premit altum corde dolorem.* Æn. 1.

Soft and expreſſive of a leſs-ſized Sorrow.

V. 127. *Compeer*; Companion, Mate: *Compar*, Lat. a Second.

V. 128. *Chief of many Throned*; O Leader of many mighty Angels, that heretofore in Heaven ſat on Thrones. Angels and Superior Beings are in Scripture expreſt by Powers and Thrones. Εἴτε Θρόνοι, εἴτε κυριότητες, εἴτε Ἀρχαὶ, εἴτε ἐξουσίαι. Coloſ. 1. 16.

V. 129. *Th'Imbattell'd Seraphim*; Th'Embodyed Angels, th'Array'd Angelick Armies, שרפים *Seraphim*, is the uſual Appellation given the Angels, *Iſa.* 6. 2. where they are deſcribed

ſcribed attending on Gods Throne: 'Tis a Derivative of שרף to burn, or flame like Fire, alluding to the brightneſs of thoſe Celeſtial Beings, or to their wonderful Activity, as *Pſal.* 104. 4. *Making his Angels Spirits, his Miniſters a flame of Fire.*

V. 130. *Under thy Conduct*; Under thy Care and Guidance, from *Conductus*, Lat.

V. 131. *Heav'ns Perpetual King*; God Almighty, the Everlaſting Ruler in Heaven: *Perpetuus*, Lat. *Beelzebub* here diminiſheth as much as he may of Gods Everlaſting Empire, not ſtyling him *Heavens Eternal*, but *Perpetual King*, a word not of ſo Comprehenſive Significancy.

V. 132. *To proof his high Supremacy*; Made tryal of his Title to that vaſt and abſolute Dominion he aſſumed unto himſelf, whether ſupported by his mighty Power, by Fortune, or the Fates. *Supremacy*, abſolute Power, from *Supremus*, Lat. Higheſt, God's frequent Title in the Scripture being the *Moſt High.*

V. 134. *Rue the dire Event*; Lament the ſad Succeſs, from the Ger. *Rew*, to repent of, perhaps of the Gr. Ὀρύω, to bewail. *Event*, Conſequence, Succeſs; *Eventus*, Lat. from *evenire*, to happen, to come to paſs.

V. 138. *Heavenly Eſſences*; Spirits, Angelick Beings, Inhabitants of Heaven; *Eſſentia*, Lat. the Being and Exiſtence of any thing. He arrogantly calls his Fellow-Subjects Gods, in Derogation of the one Almighty.

V. 140. *Invincible, and Vigour*; For the Mind and Soul remain unconquerable, and Strength and Courage are ſoon recovered: *Invincibilis*, Lat. *Vigor*, Lat. Courage.

V. 141. *Though all our Glory extinct*; Notwithſtanding all our Glory be decayed and loſt. *Extinct*; *Extinctus*, Lat. put out, as a Flame, or any thing that burns and ſhines, a word well expreſſing the loſs of that Angelick Beauty, which like a Glory attended on their Innocency, which by their foul Rebellion they had forfeited, covered now with Shame and black Confuſion. *Extinctus* is uſed in the ſame Metaphorical manner by *Virg.*

——— *Te propter eundem*
Extinctus pudor. Æn. 4.

V. 148. *Suffice his Vengeful Ire*; That we may be able long to ſuffer and endure his Revenging Wrath: *Vengeful*, Vindicative from *Venger*, Fr. to revenge. *Ire*, an old word for Anger, from *Ira*, Lat.

V. 149. *Thralls*; An old Daniſh word for Slaves, or Captives.

V. 152. *His Errands*; His Meſſages, Sax. *Erend*; a Meſſenger, *ab errando*, journeying to and fro.

Ibid. *In the gloomy Deep*; In the obſcure, the dark Abyſs, an Interval our Poet ſuppoſes between Heaven and Hell, correſponding well enough with *Virgils, Pallentes umbras Erebi, noctemque profundam.* Æn. 4. Gloomy, from Sax. *Glommun*, Twilight.

V. 153. *What can it then avail?* What does it profit, or advantage us? *Valere*, Lat. to help or conduce to.

V. 154. *Strength undiminiſh'd*; Our Vigour unabated; *Indiminutus*, Lat. unbroken. What will all our Strength, unbroken and undecayed, nay, our Everlaſting Being, what will theſe avail us, if given us only to encreaſe our Woes, by undergoing Everlaſting Puniſhment? A Queſtion that ſtartles Satan, and to which he makes a quick Reply.

V. 156. *Arch-Fiend*; The chief Devil, Satan, our chief Enemy, Fiend, Sax. an adverſary.

V. 157. *Fall'n Cherube*; Laps'd Angel, כרוב according to the Rabbins, is a Human Shape with two Wings, placed over the Mercy-Seat of the Ark of the Covenant *Exod.* 25. 18 & 19. repreſenting the Inviſible Angels; and *Moſes* by this word expreſſeth the Angelick Guard placed before *Paradiſe*, after *Adam*'s Expulſion, *Gen.* 3. 24.

Ibid. *To be weak is miſerable*; To faint in undertaking, or ſink in undergoing what may happen, is to be wretched. *Superanda eſt omnis fortuna ferendo*, Virg. *Fortiter ille facit, qui miſer eſſe poteſt*, Mart.

V. 164. *To pervert that end*; To croſs and thwart that Deſign; *Pervertere*, Lat. to turn aſide, to put out of the way.

V. 167. ——— *And diſturb his inmoſt Counſels*, &c. And make his moſt ſecret Deliberations miſcarry, and fall ſhort of their deſigned end. Diſturb, from *diſturbo*, Lat. to throw down, to hinder. *Deſtino*, Lat. to appoint, to deſign.

V. 169. *But ſee*, ſo *Virg. Quos ego: Sed mo'os præſtat Componere fluctus*, Æn. 1.

V. 170. *His Miniſters of Vengeance*; The Executioners of his Anger who purſued us; *Miniſter*, Lat. Servant; *Vengeance*, Fr. Revenge.

Ibid. *Purſuit*, [illegible] *Pourſuitte*; The Chaſe, purſuing of an Enemy.

V. 171. *The Sulphurous Hail*; The Storm of Fiery Hail that beat ſo ſore upon us, is now blown o'er, and theſe Flaming Waves, into whoſe Boyling Boſom, from Heavens Lofty Towers we fell, begin t'abate, and the Thunder, riding upon the Wings of ruddy Lightning and ſtormy Rage, perhaps exhauſted of its Shafts, begins to give over Roaring and Bellowing through the void Immenſe.

Sulphureus, Lat made of Brimſtone: *Upon the Wicked he ſhall rain Snares, Fire and Brimſtone, and ſtormy Tempeſt*, Pſal. 11. 6.

V. 173.

V. 173. *The Fiery Surge*; The Flaming Flood: Surge, a Wave; *à Surgendo*, from their riſing, and riding over one another.

Ibid. *That from the Precipice*; That in our ſteep downfal from Heaven received us: *Præcipitium*, Lat. a direct ſteep downfal.

V. 175. *Wing'd with Red Lightning*: The Poets give the Thunder Wings, to denote its ſwiftneſs and ſuddenneſs: *Fulminis Ocyor alis*, Æn. 5. and Virg. deſcribing the *Cyclops* forging a Thunderbolt;

——— *Radios* ———
Addiderant, rutili tres ignis, & alitis Auſtri,
Fulgores nunc terrificos, ſonitumque metumque
Miſcebant operi, flammiſque ſequacibus iras. Æn. 8.

A Noble Deſcription! yet is our Poet very ſhort, and very ſignificant.

Impetuous; *Impetuus*, Lat. violent, ſtormy.

V. 179. *Or ſatiate Fury*; Or his Anger now allay'd, his Rage appeaſed: *Satiatus*, Lat. full, cloy'd, ſatisfied.

V. 180. *Yn Dreary*; That diſmal, woful, an old Sax. word, *Yon* that Sax.

Ibid. *Forlorn*; Waſte, deſtroy'd; *Verlohren*, Ger. ſpoil'd, loſt; whence the Forlorn Hope, from the eminent danger they are expoſed to.

V. 181. *The Seat of Deſolation*; That lonely, ſolitary Seat, deſtitute of any living Creature but our wretched ſelves. *Deſolatio*, Lat. a laying waſte.

Ibid. *Void of Light*; Without Light, dark: *Vuide*, Fr. from *Vacuus*, Lat. empty.

V. 182. *Save what the Glimmering, &c.* Except what th' obſcure Glimpſes of thoſe Pale Flames, Caſts faint and fearful. *Glimmering*, a faint feeble ſhining, like that of the Twilight, from the Daniſh *Glimmer*, to ſhine a little.

Livid; *Lividus*, Lat. for Lead-colour, or that of bruiſed Fleſh. *Virg.* ſtyles the Water of *Cocytus* one of the Poetick Rivers in Hell, *Vada Livida*, Æn. 6. This is an exact Explanation of our Poets meaning by *Darkneſs viſible*, in the foregoing Deſcription of Hell, V. 63. and is a wonderful addition to it.

V. 183. *Tend*; Go, *Tendo*, Lat. to go to remove: *Tendimus in Latium*, Æn. 1.

V. 185. *Can harbour there*; Can dwell, is to be found there: *Hauberge*, Fr. an Inn, a place to ſtay at; or from the Ger. *Here*, an Army, and *Bergen*, to cover, ſignifying properly the ſtation of an Army.

V. 186. *Our afflicted Powers*; Our broken and beaten Forces: *Afflictus*, Lat. broken, harraſs'd.

V. 187. *Conſult*; Conſider of: *Conſulo*, Lat. to adviſe about.

V. 189. *This dire Calamity*; This ſad Affliction and Overthrow: *Calamitas*, Lat. Damage, Adverſity.

V. 190. *What Reinforcement*; What Reparation, what new Strength and Courage we may gain from hope: *Renforcer*, Fr. to ſtrengthen again, to inſpirit and add new Vigour to.

V. 192. *Mate*; Companion, from *Maet*, Belg. an Aſſociate.

V. 194. *That Sparkling blazed*; That ſhot forth Fire, and blazed out like a Flame: Blaze, from *Blaſe*, Sax. a Torch.

V. 195. *Prone on the Flood*; Lying along upon the flaming Flood: *Pronus*, Lat. lying down both from πρωνὴς, Gr. Ἧκεπρὸ δ' πρωνὲς, *cecidit autem Pronus*, Ld. E.

Ibid. *Extended*; *Extentus*, Lat. ſtretcht out in length and breadth.

V. 169. *Lay floating many a Rood*; Cover'd a mighty ſpace: *Rodata terræ*, as the Law terms it, is the fourth part of an Acre.

Ibid. *In bulk as huge*; For ſize as large: Bulk ſignifies Greatneſs, Thickneſs, Largeneſs, according to all Dimenſions, from ὄλκη, Gr. weight: *Hugh*, vaſtly great, from *Oga*, Sax. terror, fright; as *huge*, terrible, big.

V. 197. *As whom the Fables*: *Satan* was of a ſize as vaſtly big, as any of the Giant-Sons of Earth, *Briarcos* or *Typhon*, who, as the Poets relate, made War on *Jove*. *The Fables Name*, of whom the Stories are told; *Fabula*, Lat. a Tale, a Fiction.

Ibid. *Monſtrous*; Wonderful: *Monſtroſus*, Lat. ſtrange, preternatural.

V. 198. *Titanian or Earth-born*; The laſt explains the firſt, as is evident, *Genus antiquum terræ*, *Titania Pubes*, Æn. 6. The Poets tell us, *Cælus* and *Veſta* had two remarkable Sons, *Titan* and *Saturn*; this the youngeſt was permitted to Reign, on condition he ſhould deſtroy all his Male Children, that the Empire might revert to *Titan* and his Poſterity: But the Cheat of Nurſing *Jove* in *Crete* being diſcovered, *Titan* and his Sons made War upon *Saturn*, and depoſed him: To his Fathers reſcue came *Jupiter*, overthrew the *Titans*, and ſoon after deprived his Father of his Kingdom, *Veſta* (the Earth) concerned at the Deſtruction of her Sons brought forth, and raiſed againſt *Jupiter* many hideous Monſters, of vaſt bigneſs, who Revelling in *Theſſaly*, piled the Mountains one upon another, till they gave *Jupiter* a terrible Scalado at Heaven-Gates:

Οἷρα καὶ ἐθαναάτιον ἀπειλήτην ἐν ὀλύμπῳ, &c. OΔ. Λ.

Affectaſſe

Affectaſſe ferunt, Regnum Cœleſte, Gigantes,
Altaque Congeſtos ſtruxiſſe ad ſydera montes. Meta. 1.
Et conjuratos Cœlum reſcindere Fratres,
Ter ſunt conati, imponere Pelio Oſſam. Georg. 1.

V. 199. *Briareos* was one of theſe Earth-born Boobies, he had 100 Hands, with which he hurl'd up great Rocks at *Jupiter*; therefore ſtyled by *Virg. Centum Geminus Briareus*, Æn. 6.

Ibid. *Typhon*, who had his Name of Τυφω, *to ſmoak*, was of all theſe Monſters the moſt dreadful, therefore reported the Son of Earth and Hell: His Stature was ſo prodigious, his Knees reach'd above the higheſt Mountains. He had 100 Dragons Heads, vomiting perpetual Fire and Flame, at ſuch a rate, that all the Gods, who came to *Jupiter's* Aſſiſtance, finding ſuch hot Work on't, ran ſhamefully away into *Egypt*, diſguiſing themſelves there, in the ſhapes of divers Beaſts, &c. However, with much to do, at length *Jupiter*, with many Volleys of his Thunder, overbore him, and buried him under the Iſle of *Sicile*, as *Ovid* relates.

Emiſſumque unâ de ſede Typhoëa terræ,
Cœlitibus feciſſe metum. Metam. I. 5.
Vaſta Gigantæis injecta eſt Inſula Membris
Trinacris, & Magnis ſubjectum molibus urget,
Æthereas auſum ſperare Typhoëa ſedes.

In Memory of this Victory of *Jupiters*, *Virgil* calls his Thunder *Tela Typhoëa*, Æn. 1.

Nec tam juſta fuit Terrarum Gloria Typhon, &c. Luc. l. 4.

V. 200. *By Ancient Tarſus*, the chief City of *Cilicia* in *Aſia* the Leſſer, near which, in the Mountain *Arimus*, was a Cave, call'd *Typhon's Den.*

Ἐν Ἀείμοις ὅθι φασὶ Τυφωέος ἐμμεμαῶτα Ἐυνὰς, ΙΛ. Β.

Tranſlated by *Virg.*

——— ———*Durumque Cubile*
Inarime, Jovis Imperiis, Impoſta Typhoëo. Æn. 9.

Where Ἐν Ἀείμοις, is made *Inarime*, an Iſland Southward of *Prochyta*, which is a Mountain in *Cilicia*,

V. 201. *Leviathan*; The Whale, לִוְיָתָן Heb. excellently deſcribed, *Job* 41. 9. *His Neiſings make the Light to ſhine; his Eyes are like the Eyelids of the Morn, out of his Mouth go Lamps, and Sparks of Fire.* So that Satans Blazing Eyes, came up to the Compariſon. After this, he that has a mind to read *Taſſo's* Deſcription of Satan, may find it, *Cant.* 4. *Stan.* 6, 7, & 8.

Nè tanto ſcoglio in mar, ne rupe Alpeſtra
Ne pur Calpe s'inalza, O'l mago Atlante,
Ch'anzi lui non pareſſe un picciol colle
Si la gran fronte, e le gran corna eſtolle, &c.

V. 202. *The Ocean Stream*; The Sea, the vaſt Maſs of Water that encompaſſeth the Earth, and with it makes one Globe, Ὠκεανός, Gr. Επ Ὠκεανὸῖο Ῥοῇσιν, *ad Oceani fluenta*, ΙΛ. Γ.

V. 203. *On the* Norway *Foam*; On the German Ocean, that waſheth *Norway* on the Weſt, a Kingdom of great Extent, on the North-Weſt Shoar of *Europe*, reaching from the entrance of the *Baltick-Sea*, almoſt to the North-Cape, about 1300 Miles long, and 250 broad.

Foam, for the Foaming Sea, as *Adhixi torquent ſpumas & cærula verrunt*, Æn. 111. *Et ſpumas ſalis ære ruebant*, Æn. 1. They cut through the Salt Foam with their Brazen Prows.

V. 204. *The Pilot of ſome*; *Pilot*, the Steerſman, he that takes the chief Care of the Sailing part of a Ship, from the Bel. *Piilen, to ſound*, to Fathom and *Loot*, Lead: One that ſounds the Shallows. Many Sea-Terms are Dutch, borrow'd of the Saxons, Belgians, and Cimbrians, being Maritime Nations

Ibid. *Night-founder'd Skiff*: Some little Boat, whoſe Pilot dares not proceed in his courſe, for fear of the dark Night; a Metaphor taken from a founder'd Horſe, that can go no further; or Night-founder'd, in danger of ſinking at Night, from *fondre*, Fr. to ſink to the bottom, the meaning of a Ships foundring at Sea. I prefer the former, as being our Authors aim.

Skiff, from the Gr. Σκάφη, a little Boat.

V. 205. *Deeming ſome Iſland*; Judging it to be an Iſland: Fr. *Iſle*, and both from *Inſula*, Land ſurrounded by the Sea. *As Seamen tell*; As Seafaring-Men are uſed to relate among the other Wonders of their Voyages. Words well added to obviate the Incredibility of caſting

Anchor on a Whale, (a Floating *Delos)* which if any miſtaken Pilot ever did, he might well wiſh for the delaying Morn, for doubtleſs he underwent a toſſing and tempeſtuous Night.

V. 206. *With fixed Anchor*; With his Anchor ſticking faſt in his Back all armed with Skales. *Anchora*, Lat. Ἀπὸ τῆ Ἀγκύλε, *acurvitate.)*

Ibid. *Skaly Rind*; In his tough Hide covered all o'er with Scales: Fr. *Eſcailles.* Rind is properly the Bark of a Tree, yet not unapplicable to the Scaly Skin of this armed Monſter, eſpecially if it originally be from Πυρὸς, *corium. Job* deſcribing him, ſays of his Scales, *The Majeſty of 'em is like ſtrong Shields, they are ſure ſealed*, &c. Job 41. 6.

V. 207. *Moors by his ſide under the Lee*; Makes faſt to his ſide with Anchors and Cables, to keep him off the Leeſhore, to which the Wind drives him; *Moor* of the Fr. *Marer*, (and this of *Mare* the Sea) to fix himſelf, to take a place for a Ship to ride in.

The Lee, from *A'l'Eau*, Fr. is the verging or inclining of a Veſſel, either by Wind, or the ſetting of the Tyde towards the Shore, the Water naturally tending thither as higher than the Land, and falling down to it.

V. 208. ——*Night inveſts the Sea*; While Night covers and overcaſts the Sea with her dark Mantle: Fr. *Inveſtir*, to cover, to encloſe as Garments do.

——*Ruit Oceano Nox*
Involvens umbrâ magnâ terramque Polumque. Æn. 11.
Nox ruit & fuſcis tellurem amplectitur alis. Æn. 8.

All exact Night-Pieces, yet is this one word [*Inveſts*] ſtrangely ſignificant

V. 214. *Reiterated Crimes*; Repeated Sins, committed o'er again: *Reitero*, Lat. to do over again.

V. 220. *Treble Confuſion*; Threefold Confuſion, that is, manifold Vengeance, Wrath and Confuſion: *Triple*, Fr. Lat. *Triplex.*

V. 222. *His mighty Stature*; His vaſt Bulk, of Proportion and Size huge and extraordinary: *Statura*, Lat. Bigneſs, or height of Body.

V. 223. *Driven backwards ſlope, &c.* On either ſide of him the Flames forc'd backwards, ſlant of their Pointed Wreathes. *Slope*, raiſe ſidelong, obliquely, indirectly.

Ibid. *Their Pointing Spires*; Their Curling Wreathes that end in Points. *Spire*, from *Spira*, Lat. as that from Σπείρω, any thing that turns round, and fetcheth a Compaſs; well applyed to Flame, whoſe curling Motion riſes Circular, ending in a Pyramid Point, which has its Denomination of Πῦρ, Fire. *Spira* is uſed by *Virgil* for the Gyres and Twiſtings of Serpents.——*Spiriſque ligant ingentibus*, Æn. 11.

V. 224. ——*Rowl'd in Billows*, &c. The Flaming Flood, by Satans motion in raiſing of himſelf, was beaten backwards into Fiery Billows, that on each ſide rowl'd over one another, leaving betwixt 'em a moſt dreadful Valley. *Vale*, a diminitive of Valley, from *Vallis*, Lat.

V. 225. *Then with expanded*, &c. Then with his out-ſtretch'd Wings he takes his flight on high, oppreſſing ſore the ſmoaky Clime, that ne'er yet felt ſuch weight.

Expanded; Lat. *Expanſus*, ſpread, ſtretch'd out.

V. 226. *Incumbent*; Lying, leaning heavily upon: Lat. *incumbens*, from *incumbo.*

Ibid. *Dusky Air*; Obſcure, ſmoaky, from Δαιτὸς, Gr. ſhadowy, dark.

V. 129. *With ſolid as the*, &c. If that may be call'd Land, that always burn'd, with firm as the Lake burn'd with fluid Fire. *Solid*; *Solidus*, Lat. firm, ſubſtantial: *Liquid*, *liquidus*, Lat. melting, moiſt, running.

Lake; *Lacus*, Lat. Λακὶς, *Fiſſura*, a Pool, or deep place always full of Water.

V. 230. *And ſuch appear'd in Hue*; And ſuch for Colour ſeem'd: *Hue*, or *Hew*, a Sax. word.

And ſuch for Colour ſhewed, as when the Strength
Of Wind pent under Ground, removes a Hill
Rent from Pelorus, *or the ragged ſide*
Of Roaring Etna, *whoſe wide Womb well ſtor'd*
With Matter fit to burn, thence catching Fire,
Heighten'd with Flaming Sulphur, Wing the Winds,
And leave a Boyling Bottom, Clouded o'er
With ſtinking Fumes.

V. 231. *Subterranean Wind*; Bred or impriſon'd underground: *Subterraneus*, Lat. underground, from *ſub* and *terra. Tranſports*; Carries, forces away: *Tranſporto*, Lat. to carry from one place to another.

V. 232. *Pelorus*; A Promontory of *Sicily*, now *Cape di Faro*, about a Mile and a half from *Italy*, whence *Virg. Angustâ à ſede Pelori*, Æn. 3.

V. 233. *Thundring Ætna*; A Mountain on the Eaſt of *Sicily*, now *Mont Gibel*, often belching out Fire and Smoak, and ſometimes caſting forth huge Stones with mighty Noiſe, well deſerving the Epithet of Thundring, which *Virgil* alſo applies to it,——*Horrificis juxta tonat Ætna ruinis*, Æn. 3. This Mountain has made nine ſeveral Fiery Eruptions, of which the moſt dreadful

dreadful was that in the Year 1669, when four Torrents of liquid Fire ran down its ſides, through the Fields, a Mile into the Sea, and there maintain'd their Fury a long time unextinguiſh'd. *Satan* ſpitting Fire, is by *Taſſo* compared to this *Ætna*, which our Poet does apply much better to his Place than Perſon.

Qual i fumi ſulphurei, & infiammati
Eſcon di Mongibello, e'l puzzo, e'l tuono,
Tal dela fiera bocca, i negri fiati
Tale il fettore, e le faville ſono. Canto. 4.

Hear our *Spencer*:

As Burning Ætna, from his Boyling Stew,
Doth belch out Flames, and Rocks in pieces broke,
And ragged Ribs, of Mountains Molten new,
Enwrapt in Cole-black Clouds, and filthy Smoak,
That all the Land with Stench, and Heaven with Horror choak. Fai. Q. B. 1. C. 11.

Ibid. *Whoſe combuſtible*; Whoſe Bowels apt to burn: *Combuſtus*, Lat. burnt. *Comburo*, to burn.

V. 234. *And fewell'd Entrals*; Whoſe hollow Womb is ſtored with fit Materials for Fire, Fewel, any thing fit to burn: The Food of Fire, from *Feu*, Fr. Fire; this from *Fuoco*, Ital. and both from *Focus*.

Entrals; *Des Entrailles*, Fr. Bowels, the Inwards.

Ibid. *Thence conceiving Fire*; Catching Fire, or hatching and bringing it forth, from *concipio*, to breed and bring forth, as *viviparæ* do.

V. 235. *Sublim'd with Mineral Fury*; Raiſed, height'ned with the furious Force of a Sulfureous Mine: *Mineral*, of Mine, whence Metals are digged, from the barbarous Lat. *Minare*, to make Mines and Cavities under-ground. *Sublim'd*, of *Sublimis*, Lat. high, lofty.

V. 236. *All involv'd*; Cover'd all o'er: Lat. *Involvo*, to hide, to wrap up in.

Virg. Æn. 3. Gives us a large Deſcription of this Burning Mountain.

——*Horrificis juxta tonat Ætna ruinis,*
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, & candente favilla:
Attollitque Globos flammarum, & ſidera lambit:
Interdum Scopulos, avulſaque viſcera montis,
Erigit eructans, liquefactaque ſaxa ſub auras
Cum gemitu Glomerat, fundoque exæſtuat imo.

Which though very exact, yet the *Avulſa viſcera montis*, *Erigit eructans*, ſeem ſhort of the combuſtible and fewell'd Entrails, thence conceiving Fire, ſublimed with Mineral Fury: Where our Author has given us the Philoſophy of this Fiery Mountain, *viz.* great Quantities of combuſtible Matter, lodged in vaſt Hollows and Caves; in whoſe dark Womb, the Winds either bred or impriſoned, ſtriving and ſtruggling to get out, collide and ſtrike Fire, and in a roaring Tempeſt ſpringing a Mine of Sulphur, blow the Mountain up, and rowl out flaming Floods of liquid Fire. *Sive bitumineæ rapiant incendia flammæ, &c.* Ovid. Meta. Lib. 15.

V. 237. *Such reſting found the ſole*; Such place to reſt upon: *Sole*, of the Lat. *Solum*, both ſignifying the bottom of the Foot. *Avia Pieridum peragro loca, nullius ante, Trita Solo.* Lucr. Lib. 1.

V. 239. *The Stygian Flood*; The Gulph of Fire. *Stygius* from *Styx*, a Fountain of *Arcadia*, whoſe Waters were ſo contagious, that it was eſteem'd one of the Rivers of Hell: It was had in ſuch Veneration, that no Oath was ſo inviolable, as that confirmed by the Invocation of this abominable Flood; for *Styx* is from στυγέω, to hate, to deteſt.

Καὶ τὸ καλιβόμενον στυγὸς ὕδωρ (ὅρκος μέγιστος
Ὀφρ' ἂν δεινότατος πέλει μακάρεσσι θεοῖσιν.) Od. P.

Excellently tranſlated by *Virgil*,

Stygiamque Paludem, dii cujus Jurare timent & fallere numen. Æn. 6.

V. 241. *Of Supernal Power*; Not by permiſſion of a Higher Power: *Supernus*, Lat. high.

V. 242. *The Clime*; The Climate, the Situation: Κλίμα, Gr. of Κλίνω, to bend from, to decline. A Clime is properly a ſpace of the Earth comprehended between two Parallels, ſerving to diſtinguiſh the difference of Day-light by their approaching to, or receeding from the Equator; at firſt reckon'd ſeven, then nine, ſufficient for the then-known World, ſince a fuller diſcovery made, encreas'd to 24, according to the length of the Days, augmented by half an hour in every Clime from the Equator to the Pole, till they attain to 24 Hours; then encreaſing by Weeks and Months to half a Year, the Climes are of no more uſe. Satan's is a Fiery Climate, a Torrid Zone.

V. 244. *The*

V. 244. *This Mournful Gloom*; This lamentable glaring Darkneſs for Heavens pure Light: *Cæleſtial*, Heavenly; *Cæleſtis*, Lat. divine, excellent.

V. 246. *Who now is Sovran*; Who now commands in chief. *Souverain*, Fr. *Sovrane* and *Sovrano*, Ital. all from *Supremus*, Lat. the moſt High.

Ibid. *Can diſpoſe and bid*; Can order and command as juſt, what he thinks fit, and therefore muſt be juſt. A Deſcription of Arbitrary Power, harmleſs in no Hand, but His, who is as Juſt, as He is Powerful and Almighty, *Righteous in all his Ways, and holy in all his Works*, Pſal. 145. 17. though many of 'em unaccountable, and paſt our finding out.

Diſpoſe, from *Diſpono*, Lat. to order, to appoint.

V. 248. *Whom Reaſon hath equall'd*: Satan makes very ill uſe of that Reaſon the Sovereign Creator had in ſuch Perfection endow'd him with, to argue an Equality with his Maker, and that by force of Arms he had obtain'd an Uſurp'd Superiority over him and his Rebellious Crew, as his Equals, who are his Creatures; and though of a higher Form than Man, yet infinitely ſhort of the tranſcendent Perfections of their Maker. *Supreme*, higheſt: *Supremus*, Lat. moſt High.

V. 250. *Hail Horrours*: Thou Seat of Dreadful Deſolation, I ſalute thee: And thee, thou nethermoſt World and deepeſt Hell, receive thy new-come Lord. *Hail*, a Sax. word for Salutation (as the Lat. *Ave*, and the χαῖρε of the Greeks) of *Hele*, Health and Welfare.

Horror, Lat. dread: *Infernus*, Lat. lowermoſt: *Profundus*, Lat. deep.

V. 254. *The Mind is its own Place*; is not to be altered by change of Air, *Cœlum non animum mutant qui trans mare currunt*: The Mind makes all Places alike: He who is unalterable, by the Circumſtances of Time and Place, may by his mighty Mind turn Heaven to Hell, and Hell into a Heaven: Another vain-glorious Boaſt of the Father of Lyes.

V. 256. *What matter where?* What does it import me in what place I am, if I continue ſtill the ſame, and all I ſhould be, but leſs than him, whom Thunder has exalted?

V. 260. *For his Envy*; A malicious *Inuendo*, as if their Bountiful Creator had denied them the Heaven he placed 'em in.

V. 262. *To Reign is worth Ambition*; To Reign, though but in Hell, is deſirable, and worth attempting; Well expreſt!

——*Nam te nec ſperent Tartara Regem*
Nec tibi regnandi veniat tam dira Cupido. Georg. 1.

Ambition; *Ambitio*, Lat. A deſire of Honour and Power.

V. 265. *Th' Aſſociates and Copartners*; The Companions and Sharers of our Misfortunes. *Aſſocio*, Lat. to joyn together, to accompany, from *Socius*, Lat. *Copartners*, from the Law-Term *Coparceners*, ſuch as have equal Shares in their Anceſtors Inheritance.

V. 266. *Lie thus aſtoniſh'd, &c.* Lying amazed on the forgetful Flood. *Lethe*, the oblivious Pool of the Poets, has its Name from λήθη, forgetfulneſs, which it cauſed in all that drank of its Waters.

——*Lethæi ad fluminis undam*
Securos Latices & longa oblivia Potant. Æn. 6.

This forgetfulneſs here mentioned, does not imply that the laps'd Angels had loſt all Remembrance of what they had enjoyed or ſuffered; but is expreſſive of that great Aſtoniſhment and Confuſion with which they were at preſent (helpleſs and forgetful of themſelves) quite overwhelmed.

Oblivious; Forgetful: Lat. *Obliviosus*. Aſtoniſh'd, Lat. *Attonitus*, confounded.

V. 268. *Unhappy Manſion*; In this our ſad abode: *Manſio*, Lat. an abiding place, *à manendo*.

V. 269. *With rallied Arms*; With re-united Force, with all our Powers re-aſſembled: *Rallier*, Fr. to bring into order broken Troops.

V. 273. *None could have foyl'd*; None could have worſted, beaten, overcome, from *fouler* or *affoler*, Fr. to trample upon, to bruiſe.

V. 274. *Their livelieſt Pledge*; The beſt Security and Raiſer of their hope. *Plege*, Fr. an Undertaker, a Law-Term for one who is Security or Gage for another.

V. 276. *On the Perilous Edge*; On the Bloody Brink of Battel when enraged: Well is the eminent Danger of Outragious Slaughter deſcribed by the Edge of Battel, acted by the Edge of the Sword, our Poet uſeth the ſame Expreſſion:

On the rough Edge of Battel ere it joyn'd. Bo. 6. V. 108.

Perilous; *Periculoſus*, Lat. dangerous. *Edge*, of the Lat. *Acies*, as that of Ἀκή, *mucro*.

V. 277. *In all Aſſaults*; In all Attempts, in all Onſets. Fr. *Aſſault*, from Lat. *Aſſultus*, a leaping upon.

V. 278. *Signal*; Sign, from *Signum*, Lat. Notice.

Ibid. *Reſume*; Take new Courage, recover: *Reſumo*, Lat. to take again.

V. 280. *Gre-*

V. 280. *Groveling*; To lie flat on ones Face, unable to riſe or help ones ſelf, as if Groundling.

Ibid. *Proſtrate*: Lat. *Proſtratus*, knock'd down, overthrown.

V. 281. *Aſtounded*, an old word for aſtoniſh'd, confounded: Fr. *Eſtonné*, from the Lat. *Attonitus*.

V. 282. *Such a pernicious heighth*; Fallen ſo far, from ſuch a dangerous heighth. *Perniciosus*, Lat. deſtructive.

V. 283. *Scarce had ceas'd*; Made an end of ſpeaking: *Ceſſo*, Lat. to leave off, to give over. *Superiour*; Chief, the Arch-Fiend: *Superior*, Lat. higher, uppermoſt.

V. 284. *His Ponderous Shield*; His Weighty Shield: Lat. *Ponderoſus*, heavy, from *Pondus*, Lat. weight.

V. 285. *Ethereal Temper, Maſſy*; Of extraordinary temper, of *Trempe*, Fr. Temperature. *Maſſy*; Solid, ſtrong, heavy, from *Maſſa*, Lat. for a Lump.

V. 286. *The broad Circumference*; ----- The mighty Round, cover'd his Shoulders like the full-Orb'd Moon; A Compariſon better ſuiting the Shield of this mighty Seraph, than that of a Grecian Shield, or the Circumference of the Sun, the Monſtrous Eye of *Polypheme*.

Argolici Clypei, aut Phœbææ Lampadis Inſtar. Æn. 3.

Circumference; *Circumferentia*, Lat. the Round, the Compaſs of a Circle, or a Circular Body. They who will pleaſe themſelves in reading *Homer*'s Deſcription of *Achilles*'s Shield, ΙΛ.Σ. and that of *Æneas* in *Virg.* Æn. 8. will find that *Vulcan*, who made 'em both, gave neither of 'em ſuch a turn as our Poet has, to this of Satan; yet the firſt was large enough to be engraven with the Sun, Moon, and all the Stars, two Cities, Fields and Vineyards, Combats, Muſick and Weddings, and ſo many things as employ 138 Verſes, whom though *Virgil* imitates by the Emboſſment of his *Hero*'s Shield in 107 Lines, yet he exceeds him by adorning it with all the Proweſs and Praiſes of his Poſterity, down to the famous Victory over *Anthony* and *Cleopatra*, and puts it on his Back with an admirable Grace, *Attollens humero, famamque & fata Nepotum.*

Taſſo has follow'd both theſe, in *Rinaldos* Shield celebrated *Cant.* 17. from *Stanza* 66. to the 81. conſiſting of 128 Verſes. And in another place he tells us of a Divine Shield large enough to cover the whole Country between *Caucaſus* and *Atlas*,

Scudo di lucidiſſimo diamante
Grande, che può coprir genti, e paeſi
Quanti ve n'hà frà il Caucaſo, e l'Atlante. Cant. 7. Stan. 82.

V. 287. *Whoſe Orb*; Whoſe Round Spherical Body, through his Perſpective Glaſs, th'Italian Artiſt views: *Orbis*, Lat. any round thing of a circular Shape, and therefore the World *Terrarum Orbis*, as alſo the Cœleſtial Circles in which the Heavenly Bodies move, *Quos ignis Cœli Cyllenius erret in Orbes*, Georg. 1. Here it properly denotes the Moons Orbicular Phaſis, or appearance.

V. 288. *Through Optick Glaſs*; Through his Teleſcope, an Inſtrument invented to draw things vaſtly diſtant nearer to the Eye, by which they are more clearly preſented to the view, therefore named Ὀπτικὸς, *Viſorius*, from Ὀπτομαι, to ſee, ſtrengthning the Viſual Ray, and affording great aſſiſtance to Sight, in Objects ſo remote, as are the Stars and Heavenly Bodies.

Ibid. *Tuſcan Artiſt*; The Italian Aſtronomer, Native of *Tuſcany*, whence *Virgil* ſtyles *Tiberim Tuſcum*, Georg. 1. Artiſt: *Artiſta*, Lat. one skill'd in the Arts and Sciences, eſpecially thoſe call'd Liberal, of *Ars*, Lat.

V. 289. *From Feſole*: Lat. *Feſulæ*, a conſiderable City of *Tuſcany* in *Italy*, one of the twelve famous Towns of *Etruria*, where the *Augurs* uſed to reſide.

V. 290. *Or in Valdarno*; A Fruitful Valley in *Tuſcany*, through which the River *Arno* runs, between *Florence* and *Piſa*, into the *Tuſcan* Sea. Of *Vallis*, Lat. a Vale, and *Arno*, *Arnus*, an Italian River.

Ibid. *To deſcry new Lands*, &c. Which the inequality of the Moons Surface ſeems to ſuggeſt to the Beholders; for by repeated Inſpections, through the Glazed Opticks, her Superficies is diſcovered neither to be equal, nor exactly Sperical, but rough and uneven, full of vaſt Hollows and great Extuberancies, not much unlike Earths Hills and Valleys, whoſe higheſt Mountains fall ſhort of the Eminences diſcovered in the Moon, as *Galilæus* demonſtrates in his *Siderius Nuncius*, Pag. 25. *To deſcry*, to diſcover.

V. 291. *Rivers or Mountains*, &c. According to the Opinion of the *Pythagoreans*, that the Moon was another World, whoſe brighter part reſembled the Earth, and the more dark and obſcure the Watery Element. *Mihi autem dubium fuit nunquam, Terreſtris Globi à longe conſpecti, atque à radiis Solaribus perfuſi, terream ſuperficiem clariorem, Obſcuriorem aqueam, ſeſe in conſpectum daturam.* Gal. 11. P. 17.

Ibid. *Spotty Globe*; In her circle full of Spots, which ariſe not ſo much from the Inequality as from the Diſſimilitude of her Contexture. *Globus*, Lat. any thing that is, or appears round and Globular.

V. 292. *His Spear to equal*, &c. Compared with which, the loftieſt Pine: *Pinus*, Lat. for that tall ſtreight Tree.

V. 293. *Norwegian Hills*; The Hills of *Norway*, a Kingdom of large extent on the North-Weſt Shore of *Europe*; Barren and Rocky, but abounding in vaſt Woods, from whence are brought Maſts of the largeſt ſize. *Norvegia*, Lat. from the Germ. *Nort*, the North and Weg ſignifying Way, from its Northern Situation.

Maſt; Lat. *Malus*, made generally of Firr-Trees, which for their ſtreightneſs and tallneſs are fitteſt to hoiſt the Yards on, which bear the Sails of a Ship.

V. 294. *Amiral*; According to its German Extraction *Amiral* or *Amiruel*, the Chief Commander at Sea. That this Similitude may not ſeem too exorbitant, let us compare it with the *Cyclop* his Club:

Κυκλωπος γαρ ἐκειτο μέγα ῥόπαλον παρ' ὀπηΐ
Ὅσσον θ' ἱστὸν νηὸς εἰκοσόρου μελαίνης.
Φορτίδος εὐρυόπης. ΟΔ. I.

Ulyſſes and his Companions took it, to be as big as the Maſt of a broad Ship of Burden, with Twenty Oars; thus tranſlated by *Ovid*:

Cui poſtquam Pinus, Baculi quæ præbuit uſum,
Ante pedes poſita eſt, Antennæ aptæ ferendis. Metam. I. 13.

Taſſo arms *Tancredi* and his Adverſary with two Spears as big. *Poſero in reſta, é drizzare in alto i due Guerrier le noderoſe antenne*, Cant. 6. St. 40. *Hector* took a Spear Ten Cubits long, Ἔγχος ἔχεν ἀκόντιον. ΙΛ. Z. Now if *Hector*, or *Polyphemus* himſelf, compared to their Superiour Satan, were but a Pigmy, who can wonder at the Circumference of his Shield, or the Size of his Spear? (to uſe our Author's Argument and Words)

When Millions of fierce encountring Angels fought
On either ſide, the leaſt of whom could weild
Theſe Elements, and arm him with the force
Of all their Regions. Bo. 6.

See *Spencer*, Bo. 3. Cant. 7. his Spear amidſt her Sun-broad Shield arriv'd, that nathemore the Steel aſunder riv'd, all were the Beam in bigneſs like a Maſt.

V. 296. *Over the Burning Marle*; Over the Burning Ground, the ſinged Soil; *Marle*, according to *Pliny*, *Marga* is a Fat Earth, of kind and colour like Lime, uſed in many Countries to ſoil the Earth, which its innate heat ſtimulates into great Fertility.

V. 297. *On Heavens Azure*; On Heavens Blue Plains: *Azur*, Fr. *Azurro*, Ital. both from the barbarous Greek Λαζουρεος, *Lapis Lazulus*, a Stone of which is made the beſt Blue Paint reſembling the Blue Sky, brought from *Perſia*, call'd there *Lazurd*.

Ibid. *The Torrid Zone*; The Roaſting Region, the Scorching Climate: *Torridus*, Lat. burnt: *Torrida ſemper ab igni*, of the Torrid Zone. *Geor.* 1.

V. 298. *Vaulted with Fire*: *Voulté*, Fr. Arched over-head with Fire, well agreeing with his former Deſcription,

—— *On all ſides round,*
As one great Furnace flamed. V. 62 & 63.

V. 299. *Nathleſs*; Nevertheleſs, of which it ſeems to be a contracted Diminutive, or the Sax. *Nadeles*, of *Na*, not and *leſs*.

Ibid. *Till on the Beach*; The Brink, the Side, the Brow of that Burning Sea.

V. 300. *Inflamed*; *Inflammatus*, Lat. all on a light Fire.

V. 301. *His Legions, Angel-forms*; His Armies of Angels, Angelick Shapes: *Legio*, Lat. was a ſquare Battalion of Roman Footmen, conſiſting of about 6000, more or leſs, according to different times. *Twelve millions of Angels* our Saviour mentions *Matth.* 26. 53.

Forms; *Forma*, Lat. for Shape, Figure, Beauty, &c.

Ibid. *Intrans't*; Helpleſs, confounded: *Tranſi*, Fr. fallen into a Swound.

V. 302. *Thick as Autumnal*; As numberleſs as Leaves in Autumn. Ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη, As many as the Leaves and Flowers that adorn the Spring, ſays *Homer*; And Λίθω γὰρ φύλλοισιν ἐοικότες, ἢ ψαμάθοισιν. ΙΛ. Β. Very many, like to Leaves or Sands for number. Thus improved by *Virg.*

Quem qui ſcire velit, Libyci velit æquoris idem
Diſcere, quam multæ Zephyro turbentur arenæ:

Aut

Aut ubi Navigiis violentior incidit Eurus,
Noſſe quot Ionii veniant ad littora fluctus. Geor. 2.

But thoſe which exactly quadrate with the place are,

Quàm multa in Sylvis Autumni frigore primo
Lapſa cadunt Folia. Æn. 6.

Ibid. *Autumnal*; Of or in the Autumn: *Autumnus*, Lat. the Harveſt, that Quarter of the Year from the beginning of *Auguſt* to that of *November*.

V. 303. *In Valombroſa*; In the ſhady Vale. *Valombroſa* is a famous Valley in *Tuſcany*, ſo named of *Vallis* and *Umbra* Shade, remarkable for the continual cool Shades, which the vaſt number of Trees that overſpread it, afford.

Ibid. *Where th' Etrurian Shades*, &c. Where the lofty *Tuſcan* Trees Vaulted high overhead, agree in one green Bower. *Etruria* was the ancient Name of a conſiderable part of *Italy*, now *Toſcana*, *Thuſcia* and *Tuſcia*, Lat. containing all that Country, which belongs to the States of *Florence*, *Siena*, *Piſa* and *Luca*, the laſt a Free State, the reſt ſubject to the great Duke of *Florence*.

V. 304. *Over-arch'd*; Arch'd over-head, Arch. A Circular Figure from *Arc*, Fr. as that of *Arcus*, Lat. for a bent Bow its reſemblance.

Ibid. *Scatter'd Sedge*; Weeds broken by the Wind, and covering the Red Sea. *Sedge*, from the Sax. *Secg*. *A little Sword*, from its ſhape; and *A ſecando*, from the ſharpneſs of its ſides, which are apt to cut the Hand they are drawn through.

V. 305. *A Float*; Floating, ſwimming about, from *Flotter*, Fr. as that from *Fluctuare*, to ſwim.

Ibid. *Orion arm'd*: The Poets Fable, that *Jupiter*, *Mercury* and *Neptune*, being one Night out late on a Ramble, were forc'd to take into a poor Houſe where one *Hireus* lived, who killed the only Ox he had, to entertain his Heavenly Gueſts; who to reward his Gratitude, granted him any Requeſt he ſhould make 'em; which was, That he might have a Child without the trouble of a Wife: Whereupon theſe his Gueſts Urining in the Oxes Hide, commanded him to bury it Ten Months in the Earth, which he did, and at the end of the term he had this Son, who proving a great Hunter, was kill'd by a Scorpion, and by the Commiſeration of the Gods tranſlated to Heaven, into a Conſtellation of Sixteen Stars: From this extraordinary way of Generation, he was called Ὠαλον, Ὠρίων ὀχτωπώρ ἀπὸ μητέρος ἄνυδρος γαίης, from ὖος, Urine. Others ſay, παρ' τὸ ὀρίνειν, from the Stormy Weather that attends him.

Aſſurgens fluctu nimboſus Oryon. Æn. 1.
Armatumque Auro Circumſpicit Oryona. Æn. 3.

Where *Virgil* has adorn'd him with Gold in reſpect of his Splendor, as *Milton* does here arm him with fierce Winds in Conſideration of the ſeaſon he appears in, which is generally tempeſtuous. *Armatus*, Lat. armed.

V. 306. *The Red-Sea Coaſt*; *Mare Erythræum*, of *Erythreus*, Son of *Perſus* and *Andromeda*, who Reigned in *Egypt* on the Confines of this Sea, and probably found the way of ſailing in ſmall Veſſels, among Iſlands thereof, the affinity of his Name with Ἐρυθρός, Greek for *Red*, occaſioned the naming this Sea ſo. Sir *Walter Rawleigh*, from a view that *Gama* a *Portugeſe* took of this Sea *Anno* 1544, affirms, That the Earth, Sand and Cliffs of divers Iſlands in this Sea, being of a Reddiſh Colour, give by Reflection a foil to its Waters, that ſeem to have a Tincture of Rubicundity, though not real: Where the Hebrew Text mentions the miraculous paſſage of the Iſraelites croſs this Sea, it is call'd יַם־סוּף, *Mare Alguſum*, the Sea of Weeds, from the abundance of Weeds and floating Sedge, though tranſlated the *Red-Sea*.

V. 307. *Buſiris* was, according to Sir *Walter Rawleigh*'s Opinion, one of the *Egyptian* Kings that oppreſt the Iſraelites, in whoſe Reign *Moſes* fled, having ſlain the Egyptian, and that he was called *Chencres*, on whom the Ten Plagues were inflicted, and who was afterwards in perſuit of 'em drown'd with all his Hoſt in the *Red-Sea*. *Pharaoh* (the word uſed by *Moſes*) was the general Appellative of all the Egyptian Monarchs, as is evident from 2 *Kings* 23. 29. and *Jerem.* 46. 2. where by his Sirname one of their Kings is call'd *Pharaoh-Necheh*.

Ibid. *His Memphian Chivalry*; His Egyptian Horſemen; from *Memphis* the great and glorious City of old *Egypt*, ſeated on the Brow of a Mountain two Miles Weſt of *Nilus*, and is call'd *Moph*, *Hoſ.* 9. 6. About Ten Miles from this place ſtand the famous Pyramids.

Barbara Pyramidum ſileat miracula Memphis. Mart.
Quem non Ægyptia Memphis, Æquaret viſu, numeriſque moventibus aſtra. Luc. l. 1.

Chivalry; *Chevalerie*, Fr. Horſemanſhip, Service performed on Horſeback, and ſuch as perform it, from *Cheval*, Fr. a Horſe.

V. 308. *Perfidious Hatred*; Treacherous, becauſe *Pharaoh*, after leave given to the Egyptians to depart, follow'd after 'em like Fugitives. *Perfidioſus*, Lat. faithleſs.

V. 309. *Sojourners*

V. 309. *Sojourners of Goſhen*; The Iſraelites, who inhabited that part of *Egypt*, Gen. 47. 27. *Sejourner*, Fr. to ſtay in.

V. 310. *Their float Carcaſſes*; Their dead Bodies ſwimming to and fro: Fr. *Carquaſſe*, *quaſi Caro caſſa.* Read *Exod.* 14.

V. 311. *Chariot*, from *Carrus*, whence *Currus*, Lat. for the ſame ſort of Carriage.

V. 312. *Abject*; Lat. *abjectus*, caſt away, caſt down, loſt and diſpirited.

V. 315. *Of Hell reſounded*; Rang again: *Reſonner*, Fr. from *reſonare*, Lat. to ſound again, or to reſound.

Ibid. *Potentates*; Rulers, Governours, from the Lat. *Potentatus*, a Chief Magiſtrate, as *Voſſius* tells us, uſed both by *Cæſar* and *Livy*.

V. 316. *The Flow'r of Heav'n*; Lately Heav'ns chief Inhabitants, from *Flos*, Lat.

V. 317. *If ſuch Aſtoniſhment can ſeize*; If ſuch Confuſion, ſuch a Dulneſs and Stupidity as this can maſter Everlaſting Beings: *Saiſir*, Fr. to lay hands on, to take hold of.

V. 319. *After the Toil, &c.* After the Fatigues and Labours of the Foughten Field, to recover the decay'd Strength.

Repoſe; Some will have from *reponere*, Lat. to reſt; others from *re* and *pauſa*, of παύω, to eaſe, to reſt: Vertue, of *Virtus*, Lat. Courage, Gallantry, Strength.

V. 323. *To adore the Conquerour*; To worſhip and pay Adoration to our Adverſary: *Adorare*, Lat. to worſhip. The manner of Adoration among the Idol-Worſhippers was, *Manum Ori, Capite inclinato, admovere.* So *Job* 31. 27. *If my Mouth did kiſs my Hand.* So *Pſal.* 11. 12. *Kiſs the Son*; that is, worſhip him: Thus *Hoſea* 13. 2.

V. 324. *Cherub and Seraph*; Angels of all ſorts and kinds. *Seraph* is the ſingular of *Seraphim*, of which before.

V. 325. *And Enſigns*; With Arms and Colours thrown away, from *Inſigne*, Lat. for any thing remarkable.

V. 326. *Diſcern th' Advantage*; See the Advantage they have got over us: Lat. *diſcerno*, to judge of, to know well, of *di* and *cerno*, to ſee.

V. 327. *Deſcending*; Falling or driving down directly on us: *Deſcendens*, Lat. from *deſcendere*, to go down.

V. 328. *Thus drooping*; Fainting, and out of heart, or with Thunderbolts linked together like Chain-ſhot.

V. 329. *Tranſfix us, &c.* Strike through and rivet us to the bottom of this Flaming Whirlepool: *Tranſfigo*, Lat. to pierce through. This alludes to the Fate of *Ajax Oileus*, Ο∆.Ε. imitated by *Virg. Illum expirantem tranſfixo pectore flammas, Turbine corripuit, ſcopuloque infixit acuto*, Æn. 1. Who pleaſeth to read the Devils Speech to his Damned Aſſembly in *Taſſo*, *Cant.* 4. from *Stanza* 9. *Tartarei Numi di ſeder più degni, Là ſoura il Sole*, to *Stanza* 18, will find our Author has ſeen him, though borrow'd little of him.

V. 334. *Rouſe*; Get up, a more Northern pronunciation of Riſe, like the Dorick Dialect.

V. 335. *Evil Plight*; The ſad Condition, a Metaphor from Merchants plighting or paſſing their Words the Commodities (often ſold unſeen) are in good caſe.

V. 337. *Generals*; *Generalis*, Lat. thence Commander in Chief.

V. 339. *Amrams Son*, was *Moſes* by *Jochebed*, *Exod.* 6. 20. *Numb.* 26. 59.

Ibid. *In Egypts evil, &c.* When her obſtinate King provoked God to plague both him and the whole Land. It was ſo named of *Egyptus* the Son of *Belus*, one of its moſt ancient Kings.

V. 340. *A Pitchy Cloud*; A Cloud of Locuſts as black as Pitch; for the ſacred Text tells us, *The Locuſts covered the face of the Earth, ſo that the Land was dark*, Exod. 10. 14 and 15. as it follows, *and darken'd all the Land of Nile. Locuſta*, Lat. for that devouring Inſect.

V. 341. *Warping*; Working themſelves forward, a Sea-Term: The Eaſt-Wind wafted 'em over, *Exod.* 10. 13.

V. 342. *That o'er the Realm of Impious* Pharaoh; That like dark Night o'erſpread the Kingdom of Prophane *Pharaoh*; this was not the particular Sirname of any King of *Egypt*, except him who bore it firſt, whoſe Virtue and Heroick Actions made it Honorary to all his Succeſſors, as that of *Cæſar* and *Auguſtus* was among the Romans, till the Egyptians in proceſs of time altered it to *Ptolemy*, in memory of *Ptolomæus Lagus*, one of *Alexander*'s Captains, who after his death ſucceeded in the Sovereignty.

V. 343. *The Land of Nile*; *Egypt* Graphical deſcribed, by that famous and wonderful River *Nilus*, to whoſe Annual Overflowings that Country owed its extraordinary Fertility: Rich without Rain.

V. 344. *Hovering*; Flying about, taking many turns on the Wing without alighting.

V. 345. *Under the Cope of Hell*; Under the Flaming Vault, the Fiery Canopy of Hell: *Cope*, from It. *Cappa*, as *la Cappa del Cielo*, the Cope of Heaven, from *Caput*, Lat. Head, as Heaven ſeems to be, to the under World. Others deduce it from Κωνωπεῖον, a Canopy, ſuch as is hung about Beds in hot Countries infeſted with Flies, made of thin and ſmall Meaſht Net to keep 'em out, from Κώνωψ, a Gnat. *In Teſtudineo tibi Lentule Conopeio*, Ju. Sat. 6. I prefer the former.

V. 346. *Surrounding Fires*; 'Twixt the Flames above, below, and on all ſides encompaſſing them. *Nether*; Underneath, from *Ned*, *Dan*, for under, *ſurrounding* from the obſolete Fr. *ſurronder*, to encompaſs quite round, to incloſe on all ſides.

V. 348. *Of*

V. 348. *Of their great* Sultan; The Title of the Turkiſh Emperours for their Cruelty and Tyrannick Government, well enough apply'd to Satan, שלטין, Heb. Dominion, of שלט, to bear Rule over.

Ibid. *To direct*; To appoint, to give order and direction: *Dirigo*, Lat.

V. 349. *In even Balance*, &c. They light down all at once in exact order of time and place. *Bilinx*, Lat. a pair of Scales, from *Bis*, Lat. two, and *Lanx*, Lat. a Scale.

V. 350. *On the firm Brimſtone*; On the burning Soil: Brimſtone, from the Sax. *Brennesſtone*, a hard ſtony Subſtance, apt to burn.

V. 351. *A Multitude*; A vaſt Company, a mighty Swarm: *Multitudo*, Lat.

Ibid. *The Populous North.* Northern Countries abound in People, as being more Procreative than hotter Regions, and the Inhabitants of Northern Climates are more vigorous and ſtrong, than thoſe that lie nearer the South and the Sun, whoſe Heat enervates and emaſculates its few and feeble Inhabitants: *Populoſus*, Lat. full of People.

V. 352. *Pour'd never from her Frozen Loyns*; Never ſent forth from her cold Climates: *Pour'd* relates to the Similitude of the Deluge, by which he well expreſſes the Inundation theſe Barbarous Nations made upon the Southern parts of the World, when ſtreightned for room they left their hungry Hives. The holy Text expreſſeth the Production of Mankind by the ſame word *Loyns*, *Thy Son which ſhall come out of thy Loyns*, of *Salomon*, 2 *Chron.* 6. 9.

V. 353. *Rhene*; *Rhenus*, Lat. A vaſt River of *Germany*, and one of the greateſt in *Europe*, ariſing out of the *Alps* in *Switzerland*, and after a courſe of 800 Miles falling into the *Britiſh* Sea by the *Briel*, famous for having been for a long time the Boundary of the *Roman* Empire.

Alpinas, ah dura, Nives, & Frigora Rheni,
Me ſine Sola vides. Virg. Ecl. 10.

Ibid. *Danaw*; Call'd by the Germans, *Donaw*; by the French, *Danube*; by the Italians, *Danubio*; by the Poles, *Dunay*; and by the Turks, *Tuna*; and by the ancient Greek and Latin Hiſtorians and Poets, *Danubius* and *Iſter*.

Stat vetus urbs ripæ vicina Binominis Iſtri. Ov. l. 1. de Ponto.
Et conjurato deſcendem Dacus ab Iſtro. Geor. 11.

It is the greateſt River in *Europe*, riſing in the County of *Bar* in *Suabia*, and after a courſe of 1500 Miles, (modeſtly computed) emptieth its ſelf, and many other Navigable Rivers, into the *Euxine*, or *Black Sea*, by three great Out-lets. It was alſo for many Years the Boundary of the Roman Empire on that ſide againſt the Barbarous Nations, the Legions having their Stations on its Banks.

Ibid. *Her Barbarous Sons*; When her cruel Off-ſpring, as *Virg.*

Quæve hunc tam barbara morem
Permittit Patria? Æn. 1.

Strangers were by the Grecians ſtyled Βαρβάρους, not being underſtood; ſo St. *Paul* uſeth the word 1 *Cor.* 14. 7. and *Virg. Barbarus has Segetes*, Ec. 1. But the Greeks, proud of their extraordinary Language and Learning, eſteemed and termed all other Nations Barbarous. *Suidas* tells us, that Foreigners endeavouring to learn the Athenian Idiom, ſpoke and pronounc'd it very roughly and untowardly, and did often (when at a *non-plus*) repeat and chop upon *Barbar*, which gave occaſion to the naming them thereby. But theſe our Poet ſpeaks of, are more juſtly ſtyled Barbarous, becauſe they blotted out, and almoſt utterly defaced all the Learning of the Civiliz'd parts of the World, which their over-ran. They were the *Goths* and *Vandals*, who firſt made an Irruption into *Poland*, then into *Italy*, *Spain*, *Africk*, and poſſeſt themſelves alſo of ſome of the Southern parts of *France*, *Languedoc* and *Provence*. The *Goths*, ancient Inhabitants of *Gothland* in *Sueden*, removed moſt proſperouſly into *Spain* about the Year 400, and continued Maſters of it under 31 Kings of their own Nation, till overcome by the *Moors* in the Year 716, whence our Poet ſays they *ſpread*, &c.

V. 355. *Beneath Gibralter*; A City and Mountain of *Andaluſia* in *Spain*, ſeated at the Mouth of the *Mediterranean Sea*, where it runs into the *Atlantick Ocean*: The Name is corrupted from *Gibel Tarick*, in the Moriſque Tongue, ſignifying the Mountain of *Tarick*, a famous Leader of the *Moors*, who firſt Landed here, when they Invaded *Spain*.

Ibid. *To the Lybian Sands*; To the Sandy Deſarts of *Africa*. *Lybia* is generally taken for *Africa*, and had its Name from *Lybia* the Daughter of *Epaphus*, or as others, from *Lybs* the South-Wind, to which it lies open and expoſed.

——Lybiæ deſerta peragro
Europâ atque Aſiâ pulſus. Æn. 1.

Properly ſpeaking, *Lybia* is but a part of *Africa*, bounded by the *Mediterranean*, *Egypt*, the Country of the *Tripolitanians*, and *Ethiopia*. Of its Sandy Barrenneſs, *Lucan.*

Lybicæ, quod fertile, terræ eſt,——
Vergit in occaſus, ſed & hæc, non fontibus ullis
Solvitur, Arctoos rarâ aquilonibus imbres
Accipit, Lib. 9.

The *Vandals*, or *Vindelici*, ſeized on this Country about the Year 428. a People of *Germany*, Natives of *Suevia*, one of whoſe Kings, *Genſericus*, Invaded *Italy*, ſackt *Rome*, and gave the Plunder of it for 14 Days ſpace to his Soldiers; their Power continued in *Spain* and *Africk* for 146 Years.

V. 356. *Squadron*; *Eſquadron*, Fr. *Agmen quadratum*, a Body of (Foot) Men drawn into a Square, from *Quadratus*, Lat.

Ibid. *Band*; A Company, from *Bande*, Fr. and *Banda*, Ital. for the ſame, all perhaps from Βάνδον, as *Suidas* tells us, Gr. for an Enſign: An eaſie Metonymy, the Flag for thoſe that follow it.

V. 357. *The Heads and Leaders*; The one explains the other; Commanders are in reſpect of the Military Bodies they Command, what the Head is to the Body Natural. Thus in our Univerſities, the Maſter of a Houſe or College is call'd the *Head*.

V. 358. *Godlike Shapes*; Whoſe Size and Shapes were like the Gods: If *Homer* gave his *Hero* the Title of Θεοείκελος, and *Virg. Æneas* be, *Os, humeroſque, Deo ſimilis*, theſe Mighty Spirits that durſt Rebel againſt th'Almighty, may be well allowed the ſame Epithet.

V. 359. *Forms Excelling Human*; In Shape and Beauty exceeding all Mankind: *Excellens*, Lat. of *Excellere*, to ſurpaſs, to go beyond, to outdo: *Humanus*, Lat. belonging to Mankind.

Ibid. *Princely Dignities*; Majeſtick Perſonages: *Princeps*, Lat. *Dignitas*, Lat. Worthineſs, Majeſty and Powers, well applyed in the Abſtract to ſuch Spiritual Beings: *Podeſta* is at this day in uſe for a Magiſtrate, as *Juvenal* long ſince, *Vis Fidenarum Gabiorumve eſſe Poteſtas*; *Thrones, Dominions, Principalities or Powers*, Coloſ. 1. 16.

V. 360. *Erſt*; Formerly, lately, from *Eriſt*, firſt.

V. 361. *In Heav'nly Records*; In the Regiſters and Rolls that are kept above in Heaven. Records, from Lat. *Recordare*, to remember, Authentick and Uncontroulable Teſtimonies in Writing, contained in Rolls of Parliament and preſerv'd in Courts of Record.

V. 362. *Be no Memorial*; Is no Remembrance: Lat. *Memoriale*: *Ras'd*, ſcrap'd out, Fr. *raſer*, to blot or ſcratch out: *à Radere*, Lat.

V. 364. *The Sons of* Eve; Among Mankind *Eve* took her Name of חוה to live, becauſe the Mother of Mankind, who from her derive their Being, *Gen.* 3. 20.

V. 371. *To transform to the Image of a Brute*; To *change the Glory of the Inviſible God into the Image of a Beaſt*, as *Exod.* 32. 1, 2, &c. Where the Iſraelites forc'd *Aaron* to make them a Molten Calf, *likening their Maker to the Grazed Ox*, as follows: *Transformare*, to turn into ſeveral ſhapes: *Omnia transformat ſeſe in miracula rerum*, Georg. 4. *Imago*, Lat. the likeneſs or appearance of any thing repreſented, as if *imitago ab imitatione*. *Brutus*, Lat. dull, heavy, void of Reaſon, as Beaſts are.

V. 372. *Adorn'd with Gay Religions full of Pomp*, &c. Decked and ſet out with Gawdy Rites and Shews, Solemn Proceſſions and Copes wrought with Gold. *Adornatus*, Lat. trimmed, ſet forth. *Pompa*, Lat. of πέμπω, a ſight, or glorious ſhew. *Gay*, fine, ſplendid, of γαίω, to be proud.

V. 375. *Idols*; Εἴδωλα, groſs Material Repreſentations of God, the Infinite and Inviſible Being.

Ibid. *The Heathen World*; Among the Gentiles, ſome fetch the word from Ἐθνικὸς, Gr. for the ſame. *Voſſius*, Heathen, Ger. *Heyden*, is from *Heyde*, a Country place, where theſe Heathen uſed to obſerve their prophane Rites, after their Churches were dedicated to, and employed in the Service of the True God.

V. 379. *On the bare Strand*; On the barren Bank, or the fruitleſs Shore. Of *Strande* Belg.

V. 380. *Promiſcuous Croud*; The common Croud of ordinary Angels, like common Soldiers. *Promiſcuus*, Lat. mixt, miſlead, common, confuted, confuſed.

Ibid. *Aloof*; At a diſtance, far off. *All-off*; at a good diſtance.

V. 382. *Roaming to*, &c. Wandring up and down the Earth. It ſeems derivative from Room, as that from the Belg. *Ruym*, broad.

V. 384. *Their Altars*; Their places of offering Sacrifice: *Altare*, Lat. *Quaſi alta ara*, Erected above Ground, and raiſed, on which they ſacrificed *diis ſuperis*, to the Heavenly Deities. *Altare eſt, quod è terrâ erectum eſt: Ara vero quæ in terrâ ſtatuitur.*

V. 386. *Jehovah*, יהוה, The peculiar and moſt expreſſive Name of GOD, deſcribing him by Eſſence and Eternity, explain'd well by St. *John, Revel.* 1. 4. Ἀπὸ ὁ ὤν, καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ſee *Exod.* 3. 14. and Chap. 6. 3. and *Iſai.* 42. 8. Its Root is הוה to be, to exiſt. The Jews had this Name in ſo great Veneration, that, as often as it occurr'd in reading the Moſaick Text, they pronounc'd אדני *Adonai* in ſtead of it, thence call'd שם הקפידש the explain'd Name, and from the number of its Letters (which the Greeks learn'd of 'em) the

Τετραγράμματον.

Τὸ ἐρρεγεάμματον. The ſacred Concealment of this Name, was not unknown to the Heathens. *Joh. Melala, Lib.* 3. *Cronic.* tells us, *Orpheus* made his Boaſts, that he had heard from the Oracle the ineffable Name of God, HERI KEPEO. The Cabaliſts among their Arithmetical Traditions, have this Numeral of the Name *Jehovah*, יקפ KEPEO, which they deduce thus, *&c.* ק פ י ס ט ו י, that י=10 × 10 gives 100. ה=5 × 5=25. behold 125. And ſo ו=6 × 6=36, which added to 125, makes 161. Laſtly, ה=5 × 5=25, which with 161, makes 186 by the Hebrew Numeral Letters thus expreſt, קפו, to which prefixing the Note of Admiration הרו, behold 186, is a Numeral Expreſſion of that Sacred Name of GOD, (not to be pronounc'd but once a Year by the High Prieſt, on the Day of Expiation) and the meaning of the Oracles Τὰ ἓε Κέκτυο.

Ibid. *Thundring out of Sion*, as it is expreſt *Joel* 3. 16. and *Amos* 1. 2. *The Lord ſhall roar from Sion, and utter his Voice from Jeruſalem.*

V. 387. *Thron'd between the Cherubim*; This relates to the Deſcription of the Oracle in *Salomon's* Temple, wherein the Ark was placed between the two Golden Cherubims, 1 *Kings* 6. 23. 1 *Kings* 8. 6 and 7. See alſo the 2 *Kings* 19. 15. *O Lord God of Iſrael, which dwelleſt between the Cherubims, Hezekiah's* Prayer.

V. 388. *Within his Sanctuary*; Within his Holy Temple: *Sanctuarium*, Lat. of *Sanctus*, Holy. The place in which the Ark of the Covenant reſided in *Salomon's* Temple was called *Sanctum Sanctorum*, the moſt Holy Manſion, into which the High Prieſt enter'd but once a Year. Of the Idols attempting and poſſeſſing even this Holy Temple, read 2 *Kings* 23. 4. and 2 *Kings* 21. 4 and 5.

Ibid. *Their Shrines, Abominations*; Their Temples and Worſhip, things deteſtable and accurſt. *Shrine*, from *Eſcrin*, Fr. as that from *Scrinium*, Lat. a Repoſitory, or place wherein Jewels and things of the greateſt Value were laid up. So *Scrinium Sacrum*, where Holy Reliques are kept by their dull Adorers. *Demetrius* the Silverſmith is ſaid to make Silver Shrines for *Diana*, Ναῦς ἀργυρᾶς, little portable Silver Chappels, repreſenting the Form of that famous Epheſian Temple, with the Image of *Diana* enſhrined: Theſe Silver Shrines were not made for, but of *Diana*, *Act.* 19. 24.

V. 389. *Abominations*; Accurſed things, deteſtable, ſuch as God abhors: *Abominatio*, Lat. By this phraſe the Holy Writ expreſſeth Gods deteſtation of Sin, all ſorts of it being Abomination in his ſight, as *Levit.* 18. 22, 23, 26, 27, 29, 30. and 1 *Kings* 11. 7. *Salomon built an high place for Chemos, the Abomination of Moab*, &c.

V. 390. *His Holy Rites profan'd*; Polluted and defiled his Sacred Ceremonies, which in his Worſhip the Jews were appointed to obſerve. *Ritus*, Lat. Cuſtom: *Profane*, Lat. to unhallow. Of the moſt Solemn Feaſts enjoyned the People of God, ſee *Exod.* 13. Verſ. 14, 15 & 16. *Levit.* 23. 39. read *Deut.* 16.

V. 391. *Affront his Light*; And with their Deeds of Darkneſs durſt oppoſe and encounter his Holy Purity, the Deluſion muſt have been very ſtrange, and this Darkneſs muſt have poſſeſt the miſty Minds of their Adorers, before they could be prevailed upon to quit the Living GOD, (by ſo many miraculous Deliverances manifeſted to 'em) a GOD of infinite Mercy, appeaſable by the Sacrifice of a Pigeon, for thoſe Grim Idols to whom they were to give up their Children (their own Bowels) to be burnt. *Affronter*, Fr. to encounter ſawcily and impudently.

V. 392. *Firſt Moloch horrid King*; Dreadful King. מלך Heb. King. *Levit.* 18. 21. 2 *Kings* 23. 10. *Jer.* 7. 31. 1 *Kings* 11. 5. he is called *Milcom*, and in the 1 *Chron.* 20. 2. *Malcom*, which our Tranſlation reads *of their King*, which the LXX render τὸν Στέφανον Μελχόμ, took the Crown of *Moloch* (the Idol of the Conquer'd Ammonites) from off his Head.

This Idol is by ſome thought the ſame with *Saturn*, to whom the Heathen ſacrificed their Children, worſhipped chiefly by the Ammonites, and afterwards by the Idolatrous Jews, who in curſed Imitation of their cruel Neighbours offered their Sons and Daughters to it; the Devil probably ſeducing and enticing them by theſe horrid Sacrifices, to an Emulation of the Tryal God was pleaſed to make of *Abraham's* Faith and Obedience, in offering up his only Son *Iſaac*, *Gen.* 22. 2.

The Image of *Moloch* was of Braſs, hollow within, with the Head of a Calf Crown'd; and being made red hot by an internal Fire, the Child was clapt into his Arms, fixt in a poſture to receive it; and to hinder hearing the horrid Shreicks it gave, they made a horrible Din with Drums and Trumpets, *&c.* He who thus ſacrificed to *Moloch*, is by *Hoſea* ſaid to kiſs the Calf, Chap. 5. 2. *The Sacrificers of Men kiſs the Calf*, that is, worſhipped and adored him.

Ibid. *Beſmear'd*; Dawbed all over, from Be, in Compoſition ſignifying round, as Beſet, and ſmear of the Belg. *ſmeeren*, to dawb, to anoint, to pollute.

V. 394. *Timbrels loud*; Drums, Tabers; either of the Fr. *Tambour*, a Drum, as if *Tambrel*, or from Τύμπανον, Gr. for the ſame.

V. 395. *That paſt through Fire*; Although this be an Hebrew phraſe expreſſive of burning, yet all Parents, though zealous in this Idolatry, were not ſo unnaturally impious as to offer up their Children Burnt-Sacrifices to *Moloch*, when God himſelf was contented with Bullocks and Rams. Some of 'em ſatisfied their Diabolical Zeal, by making 'em paſs through the Fire, others between two Fires before this Grim Idol, which they were made by the Prieſts to believe to be very conducive to the Proſperity and Long Life of their ſinged Off-ſpring. There were

ſome

ſome remains of this Heathen Rite in St. *Chryſoſtom*'s Days; Mothers, even Chriſtians, were wont to make their Children paſs yearly over the Fire on St. *John*'s Day, which he reproves: *Solennes ejus honores, Πυρηγὰς excitatas ait, ipſumque diem Lampada, appellatum.* In *Homil. de Nat. St. Joann.* In this ſenſe *Ahaz* made his Son to go through the Fire, 2 *Kings* 16. 3.

V. 396. *Grim Idol*; Ugly, cruel: *Grimm*, Ger. Anger, which diſtorts the Countenance, and diſorders it; hence the Fr. *Grimace*, for an ugly or ridiculous Face.

Ibid. *Him the Ammonite*; The Ammonites were deſcended from *Lot*, by his youngeſt Daughter, *Gen.* 19. 38. who called her Son בן־עמי, *The Son of my People*; עמם ſignifying a Nation: The worſhipping this deteſtable Deity *Moloch*, is called *The Abomination of the Children of Ammon*, 1 *Kings* 11. 7.

V. 397. *Worſhipt in Rabba*; A City beyond *Jordan*, belonging to the Ammonites, and Capital of their Kingdom, beſieged by *Joab*, and taken by *David*, before whoſe Walls *Uriah* was ſlain, 2 *Sam.* Chap. 11. and 12. Her Plains are ſtyled Watry, from the many Springs and Brooks, that gave *Rabba* the Name of *The City of Waters*, 2 Sam. 12. 27.

V. 398. *Argob*; Was a Country, part of the Dominion of *Og* King of *Baſan*, *Deut.* 3. 3, & 4. *Jair*, Son of *Manaſſeh*, took this Country, to whoſe half Tribe it was allotted for a Poſſeſſion, *Deut.* 3. 13, and 14.

Ibid. *Baſan*; Was all that Country, under the Command of *Og* the laſt King thereof, lying beyond *Jordan*, from the River *Arnon*, to Mount *Hermon*, given in Allotment to the *Reubenites*, *Gadites*, and the half Tribe of *Manaſſeh*, *Deut.* 3. 12, 13.

V. 399. *Utmoſt Arnon*; A River beyond *Jordan*, in the Country of the *Ammonites*, being the fartheſt part Eaſtward poſſeſt by the Children of *Iſrael*, therefore called *utmoſt*, (outermoſt) as their Boundary on that ſide.

V. 400. *Audacious Neighbourhood*: Nor was *Moloch* ſatisfied by being ſo bold a Neighbour to the True God, as to invade the Land of Promiſe, and to be worſhipp'd in the borders of his Kingdom among the Idolatrous *Ammonites*, but he ſeduced even *Solomon* himſelf to build him a Temple juſt o'er againſt God's Holy Temple at *Jeruſalem*, on that ſcandalous Hill, &c. *Audax*, Lat. bold, daring.

V. 401. *Of Solomon*; The Son of *David* by *Bathſheba*, 2 *Sam.* 12. 24. ſo named of God by *Nathan* the Prophet, famous for his extraordinary Wiſdom granted him by God, 1 *Kings* 3. 12. and 1 *Kings* 4. 29. to the end.

V. 403. *On that Opprobrious Hill*; Where *Moloch*'s Temple was erected in the Valley of *Hinnom*, South Eaſt of *Jeruſalem*, by King *Solomon*, 1 *Kings* 11. 7. to pleaſe and gratifie his Idolatrous Wives: The Hill is deſervedly called *Opprobrious*, from the ſcandal which it gave not only to the People of God, but to the Jealous God of his and their Fathers. *Opprobrioſus*, Lat. reproachful.

V. 404. *Valley of Hinnom*; This is ſometime called the Valley of *Benhinnom*, בן־הנם, that is, the Vale of the Children of *Hinnom*, an uſual Hebraiſm, *Jer.* 7. 31. in which the Grove of *Moloch* ſtood: Throughout the Sacred Text, where-ever Idolatry is either reproved, puniſh'd or aboliſh'd, mention is made of *Groves*, 2 *Chron.* 24. 18. *They left the Houſe of the Lord God of their Fathers, and ſerved Groves and Idols.* So 2 *Chron.* 14. 3. the planting of Groves near God's Altar was poſitively forbid, *Deut.* 16. 21. as being a part of the Gentile Superſtition.

> *Ingens ara fuit, juxtaque veterrima Laurus,*
> *Incumbens aræ, atque umbrâ complexa Penates.* Æn. 11.

Ibid. *Tophet*; תפת Heb. a Drum, the Name opprobriouſly, and by way of deteſtation of the Grove where *Moloch*'s Temple ſtood, becauſe they made uſe of many of thoſe loud and noiſeful Inſtruments to drown the diſmal Outcries and Groans which proceeded from thoſe cruel Sacrifices, *Jer.* 7. 31, and 32.

V. 405. *Black Gehenna call'd*; Hell it ſelf, from its diſmal Flames. This Valley of *Hinnom* ſome fetch from נהם, to roar, to cry out, through exceſſive torment: It lay South-Eaſt of *Jeruſalem*, *Joſh.* 15. 8. where *Tophet* ſtood, 2 *Kings* 23. 10. From the Burnt-ſacrifices of Infants, and the horrid Groans and Outcries of Human Holocauſts, *Hell*, the Seat of Eternal Puniſhment and Penal Fire was named *Gehenna*, read *Iſai.* 30. 33. and our bleſſed Saviour himſelf ſo applies it, Εἰς τὸν Γέεννων τὸ πυρός, *Matth.* 18. 9. *Type*, the Image, the Reſemblance, of Τυπος, Gr. the Form or Likeneſs.

V. 406. *Chemos*, the Idol of *Moab*, *Jer.* 47. 7, and 13. from כמס, to hide, Χαμὼς ἐμπλαδὴς ὡς ψηλάφημα, ſays *Philo Judæ.* both importing a behaviour fit to be concealed. *Origen*, who ſearch'd the Hebrew Authors, confeſſeth he could find no other account of this *Chemos* and *Peor*, which are the ſame) but that it was *Idolum Turpitudinis*. St. *Hierom* on the 9 Chapter of *Hoſea*, likens it to *Priapus*, whoſe Laſcivious Deity was worſhipp'd by ſhameful Proſtitutions. And indeed, in *Numb.* 25. 1 *Kings* 15. 2 *Chron.* 15. 16. and in all other Texts of Holy Writ where mention is made of this abominable Idol, his Worſhip is attended with, and expreſt by, all the Luſtful and Wanton Enjoyments imaginable. Of the ſame Opinion is our *Milton*, who therefore ſtyles *Chemos* the *Obſcene Dread of the Moabites*, and his Rites *Wanton*: But our Learned *Selden* diſagrees, and not without ſufficient Reaſon on his ſide, for Idolatry throughout the Old Teſtament is every where expreſt, by going a Whoring after ſtrange Gods, and by Luſt and Abominations,

minations, as is ſufficiently evident *Ezek.* 23. The Whoredoms, which the *Iſraelites* committed with the Daughters of *Moab*, cannot be proved to have been any part of the Idolatrous Rites performed in Worſhipping this their God, but rather the Allurements and Rewards theſe fair Idolatreſſes beſtow'd on their Admirers, by which they enſnared them, to bow down before their ſenſeleſs Deities, and to provoke the Living God. Read *Numb.* 25.

Ibid. *The Obſcene Dread*; The filthy Fear, the luſtful Deity, the beaſtly laſcivious God of the *Moabites*. *Dread*, for Deity; *Primus in orbe deos fecit timor*; And *Ovid* ſpeaking of *Styx*, ſo much reverenced of all that ſwore by it.

——Stygii quoque conſcia ſunto
Numina torrentis, timor & deus ille deorum. Met. Lib. 3.

Obſcenus, Lat. unclean, unchaſte, abominable. *Moab*, the Father of the *Moabites*, was the Son of *Lot* by his eldeſt Daughter, *Gen.* 19. 37.

V. 407. *From Aroar to Nebo*; The firſt a City Weſt of, the later a Hill Eaſt of the Promiſed Land, whence *Moſes* took his proſpect of it, *Deut.* 34. 1.

V. 408. *Of Southmoſt Abarim*; Mountains of *Moab* bordering on the Deſart Southward, and therefore wild, a Wilderneſs, not far from Mount *Nebo*, *Numb.* 33. 47.

V. 409. *In Heſebon and Horonaim*, &c. Chief Cities of *Seon* King of the *Amorites*, from whence he had driven out the *Moabites*, *Numb.* 21. 26. *Jerem.* 48. 3, 4, and 5.

V. 410. *The Flow'ry Dale of Sibma*; The Fruitful Vale: Dale, of the Dan. *Dall*, the Germ. *Thall*, all of *Vallis*, Lat. which ſeems to ſpring of the Gr. Θαλλω, to be green, to abound and flouriſh as Valleys do, that are generally more fruitful than the Hills.

Sibma; A City in the Vale of *Moab*, famous for Vineyards: *O Vine of Sibma, I will weep for thee*, Jerem. 48. 32.

V. 411. *Eleale*; Another City of the *Moabites*, rebuilt by the *Reubenites*, *Numb.* 32. 37.

Ibid. *Th' Aſphaltick Pool*; The Lake *Aſphaltites*, ſo named of Ἄσφαλτος, *Bitumen*, there gathered in great quantities: It is a black, thick, Pitchy Conſiſtence, ſometimes uſed in Lamps, of the Nature of Brimſtone. This *Pool* is often in Scripture called the *Sea of the Plain*, Deut. 3.27. and the *Sea of Sodom*, of its Neighbourhood thereunto; alſo the *Dead Sea*, becauſe no living Creature is or can live there; or from its thickneſs, as being unmoveable by the Wind. It is 32 Engliſh Miles long, and 10 broad, and like the *Caſpian Sea*, has no Outlet. It lies to the Southward of the Deſarts of *Moab*, and in it the famous River *Jordan* loſeth it ſelf. See *Tacitus*, *Lib.* 5. *Pag.* 618.

Ibid. *Pool*; Properly a ſtanding Water, of the Belg. *Poel*, from *Palus*, Lat. *Stagnum* as that perhaps of Πηλὸς, Mud.

V. 412. *PEOR his other Name*, and more uſual than *Chemos*, which ſeems to be given this Idol by the Prophet *Jeremiah*, by way of diſgrace, Chap. 48. 7, and 13. The Sacred Text often ſtyles him בַּעַל פְּעוֹר, *Baal-Peor*, and the LXX Βελφεγώρ, Lord of *Peor*, a Mountain in the Territories of *Moab*, beyond *Jordan*, where he was worſhipp'd, even by the *Iſraelites*, enticed thereunto by the Beauty and Embraces of the wanton *Midianites*. Read *Numb.* 25. 1, 2, and 3. where, by the Peoples eating and bowing down, *Moſes* means the Sacrifices and Feaſts the Heathens made to the Infernal Gods, for their dead Friends and Relatives, which is evident; *They joyned themſelves to Paal-Peor, and did eat the Offerings of the dead*, Pſal. 106. 28.

Οἱ δὲ Βεελφεγώρειο μιαινόμενοι τελεταῖσι
Νεκρείης ἐπάσαντο καταφθιμένων ἐκατόμβας. Apollin.

V. 413. *In Sittim*; The laſt encamping place, of the *Iſraelites*, under *Moſes*, in the Plains of *Moab*, whence came the Wood of which the Ark was made, *Numb.* 33. 49.

Ibid. *From Nile*; From *Egypt*, of which this is often called the River. *Nilus*, Lat. is a vaſt River in *Africa*, it had formerly ſeven Outlets, *Septemplicis Oſtia Nili*; now reduced to four, which run into the *Mediterranean* Sea; on it the Fertility of *Egypt* depended.

Gurgite ſeptemo rapidus mare ſummovet amnis,
Terra ſuis contenta bonis, non indiga mercis
Aut Jovis, in ſolo tanta eſt fiducia Nilo. Luc. 8.

V. 415. *His Luſtful Orgies*; His Laſcivious and Wanton Feaſts, he extended even from *Egypt*, as far as *Jeruſalem*. Ὄργια, the Feaſts and Sacrifices of the Drunken God *Bacchus*, celebrated every three Years, from Ὀργὴ, Gr. Anger, becauſe his Proſelytes, cloathed in Skins of Tigers and Panthers, danced about expreſſing the Fury of this God, who is reported in the ſhape of a Lyon, to have torn the firſt Giant that aſſaulted Heaven in pieces. Others fetch the word Ἀπὸ τῶν ὀρῶν, from the Mountains, the Heatheniſh Sacrifices being uſually made in High Places.

Σωὶ δ' ἐπάρξω πολὺν μανιώδεϊ ὄργια Βάκχῳ. Theoc. Idul. 27.

Nocturnique Orgia Bacchi Geo. 4. And
Ubi audito, ſtimulant Trieterica Baccho, Orgia. Æn. 4.

V. 416. *Even to that Hill of Scandal:* This Hill was Eaſt of the Temple at *Jeruſalem*, ſomething higher than that Opprobrious Hill, where *Moloch*'s Idol-Edifice ſtood, termed *Scandalum* for the ſame Reaſon that the other was call'd *Opprobrium*: And at Verſe 443. *Th'Offenſive Mountain*, from *Scandalum*, Lat. an Offence, or a cauſe of Offence; theſe were both built by *Solomon*, as appears from 1 *Kings* 11. 7. And 2 *Kings* 23. 13. it is ſaid to ſtand on the *Mountain of Corruption*; in which Chapter there is a large account how the good King *Joſiah*, Son of *Amon* by *Jedidah*, drove theſe daring Monſters from *Jeruſalem* to Hell.

V. 417. *Homicide*; Manſlayer, Murderer of Mankind, of *Homicida*, Lat. from *Homo*, a Man, and *Cædes*, Slaughter; a fit Epithet for the Devil, the deſigning Deſtroyer of all Mankind.

V. 420. *Of old Euphrates*, now *Aferat*, and by the *Arabians* call'd *Frat*, is one of the moſt Celebrated Rivers in the World, ſpringing from the Mountains of *Armenia Major*, waſhing *Meſopotamia* on the Weſt and South, and dividing it from *Syria* and *Arabia Deſerta*; hence by our Poet rightly ſtyled *The Bordering Flood*: It joyns with the *Tygris*, and with it loſeth it ſelf in the *Perſian* Gulph. Well may this River paſs for old, ſince remembred ſo long ago in the Hiſtory of the Creation by *Moſes*, *Gen.* 2. 14. compared with whom, theſe are *Neotericks* that ſpeak of him, as *Virg.*

Cæſar dum Magnus ad altum
Fulminat Euphratem Bello. Geor. 4. And *Ovid*,
Arſit & Euphrates Babylonicus. Met. 2.

Ibid. *To the Brook that parts*; Some *Anonymous* River, ſuch as *Fuller* mentions croſſing the Deſart of *Shur*, and calls a River of *Egypt*, near *Rinocolaura*, entring the *Mediterranean*. See his Map of *Symeon*, Pag. 227.

V. 421. *Egypt*; *Ægyptus*, (ſo named of one of its ancient Kings) is by the *Turks* its preſent Maſters call'd *Miſir*, retaining ſomething of the Hebrew *Miſraim*: It is the moſt ancient and moſt fruitful Kingdom of *Africa*, the famous *Nile* runs the whole length of it, and annually overflowing it in the Month of *June*, extreamly enricheth it.

Ibid. *From Syrian Ground*; From *Syria*, a vaſt Country in the greater *Aſia*, containing *Phœnicia*, *Paleſtina* and *Syria* properly ſo called.

V. 422. *Of Baalim*, בעלים, the Plur. of *Baal*: By this Idol whoſe Name expreſſeth *Lord*, the *Sydonians*, and many other Nations, worſhipp'd the Sun, the ſeeming Supreme Viſible Lord of the Univerſe. Now *Baalim* is here put for the other Luminous Stars in general, as is evident from 2 *Chron.* 30. 3. *He reared up Altars to Baalim, and made Groves, and worſhipp'd all the Hoſt of Heaven.* Hence *Plato* derives Θεὸς, *God*, from θεῖν, *to run*, the *Grecians* as well as the *Phœnicians* having worſhipp'd for Gods the Sun, Moon and Stars, whoſe motions are ſtrange and unaccountable.

Ibid. *Aſhtaroth*, עשתרות, Plur. Hebrew for Herds, Flocks. *Kimchi* tells us, it was the Name of certain Images in the ſhape of Sheep, which the *Sydonians* adored as Goddeſſes: But doubtleſs the Holy Writ does by this word expreſs the Hoſt of Heaven; *Judg.* 11. 13. *Judg.* 10. 6. *They forſook the Lord, and ſerved Baal and Aſhtaroth.* *Baalim* was expreſſive of thoſe more mighty and vigorous Stars and Conſtellations that govern'd Men, as *Aſhtaroth* ſignified the more weak and Feminine, which influenced the She-Sex, as our Author well obſerves: *Male* belonging to Men, from *Mas*, Lat.

V. 423. *Theſe Feminine*; Belonging to Women: *Fœminius*, Lat.

V. 424. *Can either Sex aſſume*; Can take upon themſelves which Sex they pleaſe: *Sexus*, Lat. kind: *Aſſumere*, Lat. to take to, or upon ones ſelf.

V. 425. *Uncompounded*; Simple, not mixt and made up of divers and different things: *Incompoſitus*, Lat.

V. 426. *Not manacl'd*; Not tied together with Joynts and Ligatures of Nerves and Sinews: Manacles, of the Fr. *Manicles*, from the Lat. *Manicæ*: Irons faſtned about the Wriſts of Malefactors, of *Manus*.

——*For Spirits can make choice*
Of which Sex likes 'em beſt, or both; ſo eaſie,
So clear and unmixt are theſe Heavenly Beings,
Not linkt to Limbs, or bound with Sinews up,
Or weakly underpropt with brittle Bones,
Like heavy Clods of Clay; but in what Forms
They pleaſe, larger or leſs, ſhining or ſad;
Their Undertakings quickly bring to paſs,
Shewing themſelves our Friends, or Enemies.

Non me latet, alium ex hiſce verbis ſenſum elici poſſe, nimirum de ſuccubis & idgenus Dæmonum Quem à Poetæ noſtri puritate alienum judico & miſſum facio.

V. 428. *Like*

V. 428. *Like Cumbrous Fleſh*; Heavy, uneaſie, burthenſome, that incumbers us with many Pains and Diſeaſes, of the Ger. *Kummer*, misfortune, loſs; others think better of γόμφος, a diminutive of τὸ γόμος, the Burden of a Ship: But Incumber, may be well enough fetcht from *Incumbere*, to lie hard upon, to preſs upon.

V. 429. *Dilated or condens'd*; Enlarged or contracted, bigger or leſs, of *dilatare*, to ſpread out, to extend; and *condenſare*, to thicken, to crowd together, uſed commonly to expreſs the thinneſs and lightneſs, or the thickneſs, and conſequently the gravity of the Air.

V. 430. *Aery Purpoſes*; Their quick Deſigns eaſily executed by ſuch Aery Beings, of the Fr. *Propos*, as that of the Lat. *Propoſitum*, an aim; *Execute*, perform, of *Exequor*, Lat. to bring to paſs.

V. 433. *The Race of Iſrael*; The Off-ſpring, the Children of *Iſrael*: *Race*, corruptly of the Lat. *Radix*, a Root, the firſt of a Family, Tribe or People, from whence Poſterity ſprings and grows up.

V. 434. *Unfrequented left*; Forſook God's Holy Altars, left 'em unattended: *Infrequentatus*, Lat. unreſorted to, forſaken.

V. 435. *To Beſtial Gods*; In the Forms of Brute Beaſts: *Beſtialis*, Lat. belonging to a Beaſt. *Beſtia.*

V. 437. *Of deſpicable Foes*; Of contemptible Enemies: *Deſpicabilis*, Lat. fit to be deſpiſed and ſlighted. Read how many Kings the *Iſraelites* ſlew under the Conduct of *Joſhua*, and what mighty Nations they ſubdued, while they ſerved the living God, *Joſh.* 12. and compare this Story with what is related *Judg.* 2. from Verſe the 11th to the end.

V. 438. *Came Aſtoreth.* עַשְׁתֹּרֶת, An Idol of the *Phœnicians* repreſenting the Moon, by the LXX named Ἀστάρτη, 1 *Kings* 11. 5, and 33. ſtyled the *Queen of Heaven*, Jer. 7. 18. Jer. 8. 2. mention is made of a City call'd *Aſtoreth*, *Joſh.* 12. 4. and 9. 10. 1 *Chron.* 6. 71. the Royal Seat of *Og* King of *Baſan*, and *Gen.* 14. 5. and in other places, her Temple was Ἀστάρτον, as it is tranſlated 1 *Sam.* 31. 10. where the *Philiſtines* hung up the Armour of *Saul* as a Trophy to their God, who, whether he borrowed his Name of this City, or the City its Name of this Idol, is uncertain, though the firſt is moſt uſual. It matters not, that this Idol is in Holy Writ call'd the *God of the Sidonians*, and therefore not to be underſtood of the Moon; for the Sacred Text no where concerns its ſelf with the Sexes of Idols, nor do the Myſteries of the Heathen Iniquities any where diſtinguiſh 'em. The *Romans* had their *Lunus* and *Luna*: And *Arnobi. contra Gentes*, *Lib.* 3. tells 'em they uſed to begin their Addreſſes to their falſe Gods, *Sive tu Deus Es, ſive tu Dea.* Μητέρα τὴν σιλυΐτιν τὴν Κύπρια καλᾶσι, καὶ ῥύσιν ἔχειν ἀρτενόθηλυν ὅτιον. *Phil. Lib. de Iſid.*

Ἀστάρτην δ' ἔγωγε δοκέω Σελήνιαν ἔμμεναι. Lucian.

Venus Syria, in whoſe Temple the *Sidonian* Dames performed thoſe Wanton Rites, to which the Influences of her Increaſes did ſo often incline them. Who deſires to heat his Head with more Quotations, and to fill it with more Uncertainties, may conſult the Learned *Selden*, *Syntag.* 2. *Cap.* 2.

Ibid. *Phœnicians*; Inhabitants of *Phœnicia*, one of the three Provinces of *Syria*, ſo called from *Pœnix*, Son of *Agenor*, King of that Country, and Founder of that Nation.

V. 439. *With Creſcent Horns*, which increaſing and decreaſing ſhe wears. *Tertia jam Lunæ ſe cornua Lumine Complent*, Æn. 3. *Creſcens*, Lat. encreaſing, growing greater. A *Creſſent* is a Wexing Moon, the Turkiſh Arms; *à Creſcendo*, for the Omen ſake, though now (God be praiſed) upon the Wain.

V. 441. *Sydonian Virgins*; Maids, Natives of *Sydon*, a famous City of *Phœnicia*, not far from *Tyre*, ſeated on the *Mediterranean.*

V. 443. *On th' Offenſive Mountain*; The Mount of *Olives*, as many think, becauſe full of Idols, thence called, as before, *Opprobrious*, and the *Hill of Scandal*, and the *Mountain of Corruption*, 2 *Kings* 23. 13. where it is obſervable, that הַר־הַמַּשְׁחִית, *Mons Corruptionis*, differs from הַר־הַמִּשְׁחָה, *Mons Olivarum ſeu Unctionis*, by one Letter only and the additional י, that there might remain an Intimation of its true Name, not without a laſting Memorial of Reproach.

Offenſive, of *Offenſio*, Lat. for diſpleaſure, fault.

V. 444. *Uxorious King*; *Solomon*, a King indeed ſo Uxorious, that his fair *Egyptians* Wives took off all his Affections from his God; ſo miſlead by Women, that he had 700 Wives, Women of Quality, and 300 Concubines. Of his adoring *Aſteroth* the Goddeſs of the *Sydonians*, conſult 1 *Kings* 2. Uxorious, of the Lat. *Uxorius*, doating on, fond of a Wife. So *Horat.* calls the *Tyber*, (becauſe fond of *Ilia*) *Uxorius amnis*, *Carm. Lib.* 1. *Od.* 2.

Ibid. *Whoſe Heart though large*; Capacious, as to his Underſtanding, larger and more enlighten'd than any of his Predeceſſors, or thoſe that were to ſucceed him, 1 *Kings* 3. 12. *Largus*, Lat. great, ſpacious.

V. 445. *Idolatreſſes*; By his Women that worſhipp'd Idols: *Idololatrix*, Lat. for ſuch an one, of Εἴδωλον, Gr. for an Idol, and Λατρεία, Worſhip.

V. 446. *Thammuz*, תַּמּוּז of תְּמוּתָה Death, or killing, *Ezek.* 8. 14. a *Syrian* Idol, by ſome eſteem'd the ſame with *Adonis*: He was the Favorite of *Venus* ſlain by a Wild Boar, and

by

by the Adorers of this Goddeſs lamented in the Month of *June*. Ἀιάζω τὸν Ἄδωνιν, &c. Βίων. Ἐπιτ. read the latter end of *Metam.* 10 *Lib.* Others affirm *Thammuz* to have been a Prieſt, wrongfully put to death by a King of *Babylon*, who to make ſome amends for his Injuſtice, appointed Anniverſary Mournings for him.

V. 447. *Whoſe Annual Wound*; The Commemoration of whoſe Death, once every Year, whoſe Death lamented every Year the Wound the Wild Boar gave him. *Annuus*, Lat. yearly, done every Year.

Δεῦτε πάλιν κλαῦσαι, πάλιν εἰς ἔτος, ἄλλο δακρῦσαι. Βίων Ἐπιτ. And *Ovid*,

——*Repetitaque mortis imago,*
Annua plangoris peraget ſimulamina noſtri. Met. 10.

Lebanon allur'd, *Libanus*, the biggeſt Mountain in *Syria*, frequent in Scripture, and famous for Cedars, from the Confines of *Arabia* and *Damaſcus*, where it takes its beginning: It ſtretcheth 125 Miles to the *Mediterranean*, where it ends near *Tripoli*. *Allur'd*, entic'd, perſwaded the *Syrian* Maids, from *ad* and *Ludere*, to cheat into, *allicere*.

V. 448. *Damſels*; The young *Syrian* Ladies, of the Fr. *Damoiſelle*, a word ſignifying a young Woman of Quality.

Ibid. *To lament his Fate*; To bemoan his untimely Death. *Lamentor*, Lat. to bewail: *Fatum*, Lat. Death.

V. 449. *In Amorous Ditties*; In Love-Songs made of *Venus* and *Adonis*: *Amoreux*, Fr. loving: Ditty, *quaſi dictum*, Songs compoſed and indited.

V. 450. *Smooth Adonis*; As unwrinckled in his Flood, as in his youthful Face. *Adonis* is the Name of a River ariſing out of a Rocky part of Mount *Libanus*, which runs bloody the Day his Death is commemorated on, as *Lucian* tells us: Hence this Rock is named *Native*, from *Nativus*, Lat. born.

Adonis, is deducible from אדן, Lord, Ἄδωνις, παρὰ τοῖς φοινίκων, *Heſych.* the Son of *Cinyra* King of *Cyprus*, by his Daughter *Myrrha*: He was the Favorite of *Venus*, and to her grief killed by a Wild Boar. *Meta. Lib.* 10.

V. 451. *Ran Purple*; Of a dark Dye, as ſtain'd with the Blood of *Thammuz* yearly ſlain. *Purpura*, Lat. as Πορφύρεος, Gr. for that Colour.

V. 453. *Infected Sions*, &c. The Love-Story the *Jewiſh* Ladies to like pity moved. *Infected*, of *Inficio*, Lat. to corrupt, to ſtain.

V. 454. *Whoſe Wanton Paſſions*; Whoſe looſe behaviour in the holy Porch of the Temple &c. *Ezek.* 8. is to be read: *Sacer*, Lat. holy: *Porticus*, Lat. for a place raiſed on Pillars, and cover'd over head, fit to walk under, free from the Sun or Shower.

V. 455. *When by the Viſion led*; The two uſual ways by which God made known his Will to his People under the Diſpenſation of the Old Law, were Viſions and Dreams, *Numb.* 12. 6. *Viſio*, Lat. for an appearance, a ſhew. This Viſion our Author mentions is recorded *Ezek.* 8. and at the third Verſe, *The Spirit lift me up between the Earth and the Heaven, and brought me to Jeruſalem,* אלהים במראות, *in the Viſions of God.*

V. 456. *Survay'd*; Mark'd, heedfully beheld, from the old Fr. *Surveoir, quaſi ſupervidere.*

V. 457. *Of Alienated Judah*; Departed from ſerving the Living God, to worſhip Stocks and Stones. To *alien* or *alienate*, is a Law-Term, for transferring the Property of an Eſtate to one who had before no Right to it; from *alienus*, Lat. a Stranger, well applyed, to ſhew how God's Children and Inheritance had alienated and made themſelves over to Sin and Satan. *Judah* was the fourth Son of *Jacob* by *Leah*, from whom the *Jews* were call'd *Judæi*, and the Land of Promiſe *Judea*, *Jer.* 29. 35.

V. 459. *Maim'd his Brute Image*; Lamed his ſenſeleſs Image: *Maim*, from whence this word, is of *Mancus*, Lat. Lame, defective in one Member or other.

Ibid. *Head and Hands lopt off*; A Metaphor taken from lopping and cutting of the Branches of Trees, with which in a Man (according to the Compariſon of a Tree reverſt) the Hands and Feet ſeem to correſpond. Read 1 *Sam.* 5. 2, 3, 4, and 5.

V. 460. *On the Grundſel-Edge*; On the Foot-poſt of his Temple-Gate, from the Sax. *Ground*, the Earth next which it generally lieth.

V. 462. *Dagon his Name, Sea-monſter*, דגן, is thought to have been half a Fiſh and half a Man, a Monſter like a *Triton*, but with the Head of a Fiſh: *Idolum Dagon, quod Colebatur à Philiſtæis, habebat caput piſcis*; *Ideo vocatur Dagon, quia Hebræum* דג *ſignificat piſcem*, Lyran. But דגן ſignifies Corn, and he was called *Oannes* and Ὡάννων, as the Learned *Selden* tells us. The cleareſt account we have of this Idol, is from *Helladius*, who relates, that a Man cloathed in a Fiſhes Skin, firſt taught the *Syrians* the manner of Tilling the Ground and Sowing of Corn, for which he obtained a Temple and Divine Honours, worſhipp'd in the form of an Image, upward a Man, covered over with Ears of Corn, and downward a Fiſh, becauſe of his Habit, and his retiring every Night towards the *Red Sea*; a Myſterious involving (perhaps) of the ſhare that moiſture has in all the Productions and Fruits of the Earth. Mention is made of this monſtrous Idol, *Judg.* 16. 23. 1 *Chron.* 10. 10. 1 *Maccab.* 10. 84. *Ibid.* 11. 4.

V. 464. *Azotus*;

V. 464. *Azotus*; *Aſhdod*, once a principal City of the Philiſtins, now a Village by the Turks, named *Alzete*. Of this, and the other four that follow, read 1 *Sam.* 6. 17.

V. 465. *Gath*, another of the five Regal Cities of the Philiſtins, famous for its Champion *Goliah*, 1 *Sam.* 16. 4.

Ibid. *Aſcalon*; *Scalona*, a City in the Holy Land on the *Mediterranean* Sea, between *Azotus* and *Gaza*, one of the five chief Cities.

V. 466. *Accaron*, or *Ecron*, heretofore a famous City of the Philiſtins, now a poor Village.

Ibid. *Gaza's*, once a beautiful and rich City of *Paleſtine*, taken by the Tribe of *Judah*, *Judg.* 1. 18. It was the fifth Ruling City of the Philiſtins, ſeated near the Shore of the *Mediterranean*, on the Confines of *Idumea*, towards *Egypt*, and therefore called *Frontier* Bounds, the Borders, the Confines of a Country, of the Fr. *Frontiere*, as this of the Lat. *Frons*, the Forehead.

V. 467. *Rimmon*; רמן, in the Sacred Language ſignifies a Pomegranate, and is mentioned 2 *Kings* 5. 18. as the chief God of *Damaſcus*, holding this Fruit in his Hand, thence eſteemed the Protector of the People, who had it, either in their Orchards, or their Arms, by ſome ſuppoſed *Jupiter Caſſius*, repreſented with a Pomegranate in his Hand, worſhipp'd on the Confines of Mount *Caſſius*, near to *Damaſcus*. The Learned *Selden* thinks it more reaſonable to derive the Name of this Idol of רום, high and exalted, becauſe he finds in *Heſychius* Ῥαμὰ to ſignifie ὑψηλὸ and Ῥαμας, ὁ ὕψιστος Θεός; The Diſſonancy between *Raman* and *Rimmon* after ſo many Ages, not being worth taking notice of.

V. 468. *Fair Damaſcus*; The principal and moſt ancient City of *Syria*, ſeated in a Plain, ſurrounded with Hills, uncertain when or by whom built, but becauſe mentioned by *Abraham*, *Gen.* 15. 2. *The Steward of my Houſe is this* Eliezer *of* Damaſcus, Fame will have it built by *Abraham's* Servants.

Ibid. *Fertil*; Fruitful: *Fertilis*, Lat. encreaſing, abounding in Fruit, Corn, &c.

V. 469. *Albana and Pharphar*; Two Rivers of *Damaſcus*, 2 *Kings* 5. 12. *Lucid*, clear, of *Lucidus*, Lat. bright.

V. 471. *A Leper once he loſt*; *Naaman* the *Syrian*, 2 *Kings* 5. 14. *Leper*, of Λεπρὸς, the Leproſie, of Λεπρὸς, Gr. rough, full of Scabs and Aſperities like Scales of Fiſh: Of this Diſeaſe, and the care God himſelf took of it, ſee *Levit.* 13. and 14 Chapters.

V. 472. *Ahaz his ſottiſh Conquerour*; His dull, his fooliſh Conquerour, to fall down and worſhip Gods he had vanquiſht, as it follows. Read the Story 2 *Kings* 16. 10.

V. 473. *Gods Altar to diſparage*; To ſlight and contemn: To diſparage, is properly to undervalue a Perſon or Thing, by a Compariſon mean and diſproportionate, from the Detractive Particle *Diſ*, and *Pareggio*, Ital. Compariſon.

V. 474. *Of Syrian Mode*; For one of *Syrian* Shape: *Modus*, Lat. for manner, or make.

V. 475. *His Odious Offrings*; His abominable Sacrifices, and Idol-Offerings deteſtable. *Odioſus*, Lat. hateful.

V. 476. *Vanquiſh'd*; Overcome: *Vaincu*, Fr. of *Vinco*, Lat. to conquer.

V. 477. *A Crew*; A Company, a Gang, uſed generally for an Aſſembly of the meaneſt ſort, of the Fr. *creu*, or *accreu*, increaſed.

Ibid. *Of Old Renown*; Of Ancient Fame: *Renomée*, Fr. Reputation.

V. 478. *Oſiris*, was the Name of an Idol, by which the Ancient Egyptians adored the Sun, whoſe Approaches and Receſſes gave the Occaſions of exceſſive Grief and Joy at his Ἀφάνισμὸς & Ἔυρεσις.

> *Exclamare libet, Populus quod clamat Oſiri*
> *Invento.* Juv. Sat. 8.

Hermes Triſmeg. ſays, he was Σωμάτων ἐκάστυ ἕνωσις ἡγεμὼν καὶ ἡγὸς, καὶ Ῥώμης καθηγητὴς, the Guide and Conductor of the Undertaking, Strength and Power of the People; to which alludes what the *Iſraelites* pronounced of their Molten Calf, *Theſe are thy Gods, O* Iſrael, *which brought thee out of the Land of* Egypt, *Exod.* 32. 4. This, and the Golden Calves, at *Dan* and *Bethel*, were Imitations of this Idol, which was Διάχρυσος Βῦς, a Golden Bull.

> —— *Atque ſuum Proles miratur Oſirim*
> *Barbara Memphitim, plangere docta bovem.* Tib. Eleg. 7.

Hence *Moſes* had the Reaſon, for the Neceſſity of the Peoples going into the Wilderneſs, to ſacrifice to the Lord their God: *Can we ſacrifice the Abomination of the Egyptians before their Eyes, and they not ſtone us?* Exod. 8. 26. Shall we venture to ſacrifice on our Altars Oxen, the Gods the *Egyptians* place and adore on their own?

Others are of Opinion, that by *Oſiris*, *Nilus* was meant and worſhipt: And conſidering the Annual Advantages both of Health and Fertility, of which to them he appeared the immediate Author, he might well be accounted the *Egyptian Neptune*. The ſame Figure of a Bull is conſiſtent enough with the Repreſentation of a River, the Poets deſcribing them with Horns, to denote the Fury and Impetuoſity of their Overflowings, or the Noiſe of their many Waters. So the *Grecians* ſtyle all great Rivers Ταυροκράνους; and *Achelous*, the moſt famous River of *Greece*, is Fabled to have encountred *Hercules* in the ſhape of a Bull:

Et Gemina Auratus Taurino Cornua vultu
Eridanus. Georg. 4.
Et ſic Tauriformis volvitur Aufidus
Cum ſævit, horrendamque cultis
Diluviem Meditatur agris. Hor. Car. Lib. 4. Od. 14.

שחר uſed by the Prophets for *Nilus*, *Iſai.* 23. 3. and *Jerem.* 2. 18. ſignifies Black, the colour of the Sand and Soil, with which this River cultivates that Country: *Et viridem Ægyptum nigrâ fœcundat arenâ*, Virg. Geo. 4. From this שחר they fetch Σείριος, and *Heſych.* tells us, Σείριος ὁ Ἥλιος, καὶ ὁ τοῦ Κυνὸς ἀστήρ. *Sirius* was the Name both of the Sun and the Dog-Star, about the time of whoſe riſing, *Nile* annually aroſe above his Banks, floating the Country into a ſtrange Fertility.

A third Opinion of this *Egyptian* Idol is, That *Oſiris* was one of their beſt and moſt ancient Kings, who appointed Inquirers into the Lives of his deceaſed Subjects, according to whoſe Verdict, the Virtuous were Interred in beautiful Gardens and Flowery Meads, but the Vicious were expoſed naked, and thrown out into loathſom places, a Prey to ravenous Birds and wild Beaſts: His Good Government and Laws obtained him Divine Honours, and he was repreſented by a Statue cloathed in Linnen.

Et tectum lino ſpargam per Vulgus Oſirim. Luc. Lib. 9.
Et quem tu Plangens, hominem teſtaris, Oſirim. Luc. Lib. 8.

In his Temple at *Memphis* a Buſhel was ſet over his Head, which made ſome miſtake him for *Joſeph*, much his Junior, though perhaps placed there, in Honour of him, and in Memory of that fatal ſeven Years Famine by him foreſeen and ſupported.

Ibid. *Iſis*, was the fabulous *Io*, Daughter of *Inachus*, one of *Jupiter*'s Miſtreſſes, turned by him into a Cow, to avoid the diſcovery of his Jealous *Juno*, *Meta. Lib.* 1. After many Wandrings, ſhe came into *Egypt*, and was there worſhipp'd in the ſhape of a white Cow, one of that kind and colour being always kept in a corner of her Temple, at whoſe Death extraordinary Lamentations were made, till another was found exactly ſo marked. By *Oſiris* the *Egyptians* worſhipp'd the Sun, the viſible glorious God of the Univerſe, (as they ſuppoſed;) and by *Iſis* they adored his Queen the Moon: The Rabbies make it a Deſcendant of אשה, Heb. for a Wife; from hence the *Iſraelites* took the Idolatrous Imitation of the Golden Calves.

Nos in templa, tuam Romana accepimus Iſim. Luc. Lib. 8.

Ibid. *Orus*; There were two Kings of this Name that Reigned in *Egypt* before the Departure of the *Iſraelites* from thence, the firſt of which was probably Deified, for *Orus* was one of their Idols, by which they worſhipped their ſhining God the Sun of אור, Light, to ſhine, to be bright: Ὧρον τὸν Ὀσίριδος παῖδα, τὸν Ἀπόλλωνα Ἕλληνες ὀνομάζουσι. *Herod. in Euterp.*

Ibid. *And their Train*; Their Company, and the reſt of their Crew, of the Fr. *Train*, properly expreſſing the attendance of Servants, following Perſons of Quality, from *Trahere*, Lat. to draw after.

V. 479. *With Monſtrous Shapes and Sorceries*; With miſhapen dreadful Deities and Witchcrafts. See *Sands*'s Travels, Pag. 133. where he gives you the Cuts of ſeveral with Dogs and Cats Heads, that their Adorers might very well ſeem to be bewitch'd.

Omnigenumque Deûm monſtra, & latrator Anubis. Æn. 8.
Semideoſque Canes, & ſiſtra Jubentia luctus. Luc. 8.
——*Qualia demens*
Ægyptus portenta colat? Crocodilon adorat
Pars hæc, illa pavet ſaturam Serpentibus Ibim.
Effigies ſacri nitet aurea Cercopitheci. Juv. Sat. 15.

Monſtrous: Lat. *Monſtroſus*, ſtrange, of unnatural Birth and Shape. Sorceries, Witchcraft, of *Sorciere*, Fr. a Witch: *Sortiarius*, Lat. one that pretends to tell Fortunes by caſting of Lots; *ſortes.*

V. 480. *Fanatick Egypt*; Furious, Frantick, Fantaſtick *Egypt*, full of fooliſh Rites and Religions. The Prieſts among the Heathen were ſtyled *Fanatici*, *Quoniam in fanis*, *i. e. Templis Sacra Curabant*; thence the word was uſed for a Mad-Man, becauſe theſe Prieſts ſeem'd to rave, and be poſſeſt when they pronounced their Lying Oracles.

——*Subito non Vultus, non Color unus,*
Non Compta manſere Comæ; Majorque videri,
Nec Mortale ſonans: Afflata eſt numine quando
Jam propriore Dei. And a little after;

A

At Phœbi nondum patiens, immanis in antro
Bacchatur vates, Magnum ſi pectore poſſit
Excuſſiſſe Deum: Tanto Magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo. Æn. 6.

Fanaticus, Lat. a Mad Frantick Votary, from Φαίνω, to ſhine, a miſguided Zelot, led out of the right way by the Light within him.

——*Crine ſenex Phanaticus albo*
Sacrorum Antiſtes. Juv. Sat. 2.
——*Sed ut Phanaticus œſtro*
Percuſſus Bellona tuo. Id. Sat. 4.

V. 481. *Their wandring Gods*, &c. The Poets tell us, when the Giants attempted Heaven, and upon Mountains piled one above another attacked the Gods, they were moſt of 'em ſo terribly affrighted at the very ſight of the Monſtrous *Briareus*, *Egeon* and *Typhon*, *&c.* that in a ſhameful manner they deſerted, and ran down right away by the Mountain *Atlas* into *Egypt*, where they transformed and hid themſelves under the baſe ſordid ſhapes of Beaſts, and Birds, and Herbs, while *Jupiter*, *Apollo*, *Bacchus*, and the reſt that ſtood to't, laid about 'em with their Thunderbolts, and at laſt cleared the Sky of theſe bold Invaders: Hence the *Egyptians* worſhipped thoſe mean Animals, under whoſe aſſumed ſhapes the Gods were ſuppoſed to have diſguiſed themſelves, in ſo much that they held even their Onyons Sacred, imagining ſome Daſtard Deity might ſtill lie ſtinking there for fear.

Porrum & Cœpe, nefas violare & frangere morſu
O Sanctas Gentes, quibus hæc naſcantur in hortis
Numina. Juv. Sat. 15.

Others relate, That thoſe who ſtayed behind, when *Pharaoh* and his Hoſt periſh'd in purſuit of the *Iſraelites* in the *Red-Sea*, Deified and made Gods of whatſoever they were employed in at that time, owning their Deliverance and Safety to ſome Fatality in their Occupation, which detained 'em: Thus the Cooks Conſecrated their Onyons, from which they abſtained, on another ſcore, though the Multitude were not Maſters of the Myſtery, Garlick and Onyons being very hurtful to the Eyes in thoſe hot Climates, and therefore forbid by their Prieſts, who were in thoſe Days alſo their Phyſitians.

Ibid. *Diſguiſed*; Changed into other Shapes, transformed to Brutes: *Diſguiſer*, Fr. to put on a diſguiſe, to alter ones Cloaths or Meine ſo, as not to ſeem the ſame, or to be known.

Et ſe mentitis ſuperos celaſſe Figuris
Duxque gregis, dixit, ſit Jupiter; unde recurvis
Nunc quoque formatus Libys eſt cum Cornibus Ammon.
Delius in Corvo, proles Semeleia Capro,
Fele ſoror Phœbi, niveâ Saturnia Vaccâ
Piſce venus latuit, Cyllenius Ibidis alis. Meta. Lib. 5.

V. 483. *Th'Infection*; The Poiſon, the Pollution of this groſs Brutal Idolatry, in worſhipping Beaſts, or Idols of Beaſtial Form: *Infectio*, Lat. for Poiſon.

Ibid. *Borrowed Gold*; For ſo it was, of the *Egyptians*, by the *Iſraelites* at their departure, *Exod* 11. 2. and 12. 35. Of which borrowed Gold the Molten Calf was made, ſee *Exod.* 32. 2, 3, and 4. Compoſed, made, of *Componere*, *Compoſitus*, Lat. put together.

V. 484 *The Rebel King*; *Jeroboam*, made and choſen King by the *Iſraelites*, who Rebelled againſt *Rehoboam*, 1 *Kings* 12. *Rebellis*, Lat. for one that throws off, and reſiſts the Power and Lawful Authority of his Prince.

V. 485. *Doubled that Sin*; Of making and worſhipping the Molten Calf, by making two Golden Calves, therefore ſaid to double the Offence, 1 *Kings* 12. 28, and 29.

Ibid. *In Bethel and in Dan*; Theſe were the two Boundary Cities of the Ten Tribes which revolted to *Jeroboam*, where he placed the two Golden Calves, leſt the People going up yearly to worſhip at *Jeruſalem*, might by their ancient Religion be put in mind of their former Loyalty, 1 *Kings* 12. 27.

V. 486. *To the Graxed Ox*; A mean Repreſentation of the Almighty, whoſe Name was held ſo ſacred, that they durſt not pronounce the Ineffable JEHOVAH. See *Pſal.* 106. 20.

V. 487. *When he paſt from Egypt marching*; For God not only brought his People out with a mighty Hand, and out-ſtretch'd Arm, but went before them by Day in a Pillar of a Cloud, to direct the way, and by Night in a Pillar of Fire, to give them Light, *Exod.* 13. 21, & 22.

V. 488. *Equall'd with one Stroak*; Made no difference between her bleating Gods and their dull Adorers, but the ſame Night, with one Stroak, killed the Firſt-born both of Man and Beaſt, *Exod.* 12. 29. which he calls their Bleating Gods, becauſe worſhipp'd in Brutiſh ſhapes. Mutton was Reverenced there, not Roaſted.

—*Lanati*

——Lanatis animalibus abſtinet omnis
Menſa, nefas illic fœtum jugulare capellæ. Juv. Sat. XV.

V. 490. *Belial*; בליעל Vice, Wickedneſs, בלי עול as being without a Yoke, בני־בליעל אנשים Men, Sons of *Belial*, Deut. XIII. 13. who have broke through all the Reſtraints of Virtue and Religion, and thrown off God and all Goodneſs; therefore call'd in Scripture *the Sons of Diſobedience*; and thence by ſome interpreted בלי יעזר fit for nothing, of no profit, and fit for no purpoſe.

V. 494. *When the Prieſt turns Atheiſt*; When he who is ſeparated and ſet apart for the Service of God, does not believe there is one; or does not Worſhip him as he ought. Prieſt of Πρέσβυς, Gr. Senior; a Name not ſo much of Age, as Dignity, as Senator among the Romans. Ἄθεος, of the Privative α, and Θεὸς, God.

V. 495. *As did* Ely's *Sons*; *Ely* was the High Prieſt, of the Tribe of *Levi*; of the Iniquity of whoſe Sons, read 1 *Sam.* II, from the 12. to the 18.

V. 495. *In Courts and Palaces*; A Redundancy frequent with the Poets, *Palatium* Lat. for a Prince's Court.

V. 498. *Luxurious Cities*; Great Cities, abounding in all Exceſs of Pomp and Pleaſure: *Luxurioſus*, Lat. riotous.

V. 499. *Of Riot aſcends*; Where the Noiſe of Roaring, Singing and Carouſing riſes above their Higheſt Towers, aſcending up to Heaven. Riot, in the moſt uſual acceptation, and as here underſtood, ſignifies, the Exceſs of Luxury and Lasciviouſneſs, which often occaſion and end in thoſe Riots; which the Law interprets, a forcible doing of an Unlawful Action, by 3 or more in Company together; as if from *Arietare*, to run at one another like Rams: *Aſcendere*, Lat. to Riſe up.

V. 500. *And Injury and Outrage*; And Force and Violence to Exceſs: *Injuria*, Lat. Wrong, Harm, Damage, Outrage, of the Ital. *Oltraggio*, Expreſſive of Immeaſurable Fury and Violent Rage, of the Lat. *Ultra*, beyond, ſurpaſſing all the Bounds of Juſt and Equal.

V. 502. *Flown with Inſolence and Wine*; Puft up with Drink and Pride, raiſed and heighten'd above the ordinary Pitch of Pride and Debauchery; a Metaphor taken from Birds of a rank Wing, that fly High, for Hearts ſwoln with Pride, and Heads heated with Wine, quickly fly out into Extravagancies, above the reach of Reaſon: *Inſolentia*, Lat. Haughtineſs and Arrogancy; *Vinum*, Lat. Wine.

V. 503. *Witneſs the Streets of* Sodom; A City early mention'd by *Moſes*, *Gen.* XIII. 10. Seated in the Plains of *Jordan*, where *Lot* dwelt, Deſtroyed by Fire and Brimſtone: Read *Gen.* XIX. 13.

V. 504. *In Gibeah*; A City of *Benjamin*: Read this Story, *Jud.* XIX. from the 13th to the 26th.

Ibid. *The hoſpitable Door*; The hoſpitable Houſe of the Good Man, who entertained the Levite in *Gibeah*, *Jud.* XIX. 19. *Hoſpitalis*, Lat. belonging to Hoſpitality, of *Hoſpes*, *a Gueſt*.

V. 505. *Expoſed a Matron*; Gave up to Luſt and Rage, a Woman, a Wife; *Matrona*, Lat. as if *Mater Nati*, and Married Women, were ſo ſtiled before they had Children: Expoſed, Lat. *Exponere*, to ſet out to Publick View, to deliver into the Power of.

Ibid. *To avoid worſe Rape*; To prevent a worſe Sin and Shame, Namely, that Unnatural Sin of Sodomy: Rape, of *Raptus*, Lat. for a Raviſhing and Deflowering a Woman by Violence.

V. 506. *Theſe were the Prime*; The Firſt, the Chief, the moſt conſiderable for Rank and Power: *Primus*, Lat. Firſt: Order of *Ordo*, Lat. for Condition and Degree; *Ordo amplisſimus*, the Senate of *Rome*, *Cic.*

V. 508. *The Ionian Gods, of* Javan's *Iſſue*; *Javan* was the fourth Son of *Japhet*, the Son of *Noah*, *Gen.* X. 2. This *Javan* and his Offſpring, Peopled that part of *Greece* as *Joſephus* tells us, call'd from him *Ionia*: whence the *Iones*, a conſiderable People, ſprang, *Joſeph. lib.* 1. 8. *Iſſue*; Offſpring, Poſterity; of the Ital. *Uſcita*, from *Uſcire*, as this of *Exire*, to go out of, to proceed, as Children do, out of the Loins of their Parents.

V. 509. *Later than Heav'n and Earth, their boaſted Parents*; So *Orpheus* in his Hymn to *Saturn* ſtiles him, Γαίης τε βλάστε καὶ ἀστερόεντος Οὐρανοῦ, the Offſpring of the Earth, and the Starry Heaven: And the ſame Poet, Γαῖα θεὰ, μήτηρ μακάρων, ξυνοῦ τ' ἀνθρώπων: And *Homer* in his Hymn to the Earth, Χαῖρε θεῶν μῆτερ, ἄλοχε Οὐρανοῦ ἀστερόεντος, Hail, Mother of the Gods, and Wife of the bright Starry Heaven: See *Heſiod. Theogon. Virg.* tells us, the Bees nurs'd *Jupiter* in *Crete*: *Dictæo Cœli Regem pavere ſub antro*, Geor. IV. *Ovid*, that a Goat ſuckled him:

——Sidus Pluviale capellæ
Quæ fuit in cunis Officioſa Jovis. Faſt. lib. II.

And *Epiphan.* affirms, they ſhew'd his Tomb in a Mountain of *Crete*: To which *Callimachus* alludes,

——Καὶ γὰρ τύφον ὦ ἄνα σεῖο
Κρῆτες ἐπικτίναντο, σὺ δ' οὐ θάνες, ἔσσαι ἀεί.

V. 510.

V. 510. *Titan Heavn's first-born*; *Titan* and *Saturn*, were Sons of *(Cœli & Vestæ)* of Heaven and Earth: The Elder, at the entreaty of his Mother, yielded his Birthright in the Kingdom, to *Saturn*, who obliged himself to destroy all his Male Children, that the Empire might after him revert to *Titan* and his Descendants; but contrary to this Contract, *Rhea* Wife to *Saturn* concealed *Jupiter*, and bred him up in *Crete*: Upon the Discovery of which, War arose between *Titan* and *Saturn*, in which the first was Victorious; but *Jupiter* coming to his Father's Assistance, recovered all, and re-instated him in his Kingdom, out of which he drove him not long after, provoked by his Father's designing against his Life, who had been forewarned by an Oracle, that one of his Sons should deprive him of his Kingdom.

Τιτῆνες Γαίης τε καὶ Οὐρανοῦ ἄγλαα τέκνα. Orph. in Hym.

V. 511. *Enormous Brood*; with his vast, monstrous Offspring, *Enormis*, Lat. for Irregular; beyond the ordinary Shape and Size,

Terra feros partus, immania monstra, Gigantes
Edidit, assuros in Jovis ire domum. Ovi. Fast. lib. 5.

V. 512. *By younger Saturn*; in respect of *Titan*, Heavens First-born, for *Saturn* was one of the most Ancient of the Gods, in whose time the Poets date the Golden Age.

Aurea Prima sata est ætas, &c.
Postquam Saturno tenebrosa in tartara misso,
Sub Jove mundus erat; subiit Argentea Proles. Met. 1.

Θεῶν γένος αἰδοῖον πρῶτον πλάσαν ἀοιδοί
Ἐξ ἀρχῆς, ὃς γαῖα καὶ εὐρὺς οὐρανὸς ἔτικτεν
Τοῦ δ' μὲθ' ὁπλοτάτους γεύσατο Κρόνος ἀγκυλομήτης.

Ibid. *Jove*; *Jovis*, a diminutive of *Jupiter*, from *Jovah*, an Abbreviation of *Jehovah*, the most Sacred Name of God: *Jupiter* was the Son of *Saturn* and *Rhea*.

V. 513. *Rhea's Son*; *Rhea* was the Daughter of Heaven and Earth, and Wife to *Saturn*:

Ζῆνα Διῶν Βασιλῆα Ρέη τέκε πῶϊ ἐνὶ χώρῳ. Epig. Græc.

Orpheus in his Hymns, has a remarkable Verse of her:

Πότνα Ρέη Σωτείρη πολυμόρφη Περασογόνοιο
Πάσιμ', ἀγλαόμορφε, κεγένη σύλλεκτρε μάκαιρα.

V. 514. *Usurping*; Encroaching on his Father's Authority, taking his Power and Scepter out of his Hand; of the Lat. *Usurpare*, to invade anothers Right, or Property.

Ibid. *In Crete*; one of the largest Islands in the *Mediterranean* Sea, now *Candia*, lying opposite to the Mouth of the *Archipelago*, from East to West in Length 150 Miles, in Breadth 60, in Compass about 540. It took its Name from *Creta*, the Daughter of one of its Kings; It was call'd by *Homer*, Ἑκατόμπολις, as having had formerly 100 famous Cities: In which *Virg.* imitates him.

Creta Jovis magni medio jacet insula Ponto,
Mons Idæus ubi, & gentis Cunabula nostræ,
Centum urbes habitant magnas. Æn. 3.
See *Strab.* lib. 10. and *Diodor.* Sicul. lib. 6. c. 12.

V. 515. *And Ida*; a famous Mountain in *Crete*, in a Cave adjoyning to which, the Fables tell us, *Jove* was Nurs'd.

Ζεῦ, σέ μὲν Ἰδαίοισιν ἐν ὄρεσι φασὶ γενέσθαι. Callim. Hym. in Jovem.

From this he was Named *Idæus*:

Idæumq; Jovem, Phrygiamq; ex Ordine Matrem. Æn. 7.

V. 516. *Of Cold Olympus*; Several Mountains were Renown'd by this Name, the Chief of which, is that of *Thessaly*, where it Borders on *Macedonia*, so high it exceeds the Clouds, by the Poets used for Heaven, from its height, termed Cold and Snowy, and the Gods dwelling there, are said to rule the Middle Air: From this Mountain *Jupiter* was call'd Ζεὺς Ὀλύμπιος. Il. A. and Heaven Ὀλύμπια δώματα, its Name is derivable *quasi* ὁλόλαμπα, because never cover'd and obscured by the Clouds, or, παρὰ τὸ ὀλλύειν τὰς ὤρας, the Cold being so extream, or rather

the dazling, unſhaded Light, that it took away the Eye-ſight: *Virgil* ſtiles the ſame *Jupiter*, *Superi Regnator Olympi.* Æn. 2.

V. 317. *The Delphian Cliff*; Was a Rock on which the Oraculous Temple of *Apollo*, thence called *Delphius*, was ſeated, in *Delphos*, anciently a very great City of *Phocis* in *Achaia*, at the Foot of Mount *Parnaſſus*, never Walled, but by the ſteep Rocks that ſurrounded it, thence ſtiled the *Delphian Cliff*; or rather *Cliff* of our Engliſh word Cleave, a Clift being properly a ragged Rock, broken and riſing in Points and ſharp Eminencies.

V. 318. *Or in Dodona*; a famous Wood in *Chaonia*, the Weſtern Part of *Epirus*, dedicated to *Jupiter*, full of Oaks (Trees Sacred to him) conſulted and celebrated for Oracles, hence called, *Quercus fatidicæ.*——*habitæ Graiis oracula quercus*, Geor. 2.

Τὼ δὲ ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
Ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσῃ. ΟΔ. Ξ.

Cum jam glandes atq; arbuta ſacræ
Deficerent Sylvæ, & victum Dodona negaret. Geor. 1.

Two Doves that uſed to haunt this Wood, and generally ſate upon theſe Oraculous Oaks, flying away, the one to *Delphos*, the other to the Temple of *Jupiter Ammon* in *Lybia*, transferr'd the Spirit of Prediction to thoſe places, and ſilenced this Wood, which for a long time was well ſtored with groaning Boards.

V. 519. *Of Doric Land*; Of *Greece*, a part for the whole: *Doris* or *Doria*, was that Country in *Achaia*, where the *Doric* Dialect was Spoken.

Ibid. *Saturn Old*; Of whom before, well might he be Old and ſo call'd, of whom *Sibylla Erithr.*

Πρώτιστος μὲν ἄνακτα θεὸν κικλήσκω Κρόνον,

His Greek Name Κρόνος, ſignifying Time, denotes his Antiquity; and *Saturnus* his Lat. Appellation, *Quod ſaturetur annis*, See *Cicer. de Nat. Deor.* lib. 2. where he gives the Phyſical account of what is involved in theſe Fables.

V. 520. *Fled over Adria*; *Saturn* driven out of his Kingdom by his Son, paſs'd over the *Adriatic* Sea into *Italy*, and being well received of *Janus*, one of the firſt Rulers that civilized Men into Cities and Societies, they agreed and governed ſo well, that the Golden Age was dated in their days.

Primus, ab Æthereo, venit Saturnus Olympo,
Arma Jovis fugiens & regnis Exul ademptis. Æn. 8.

Adria; The Adriatick Sea, now the Gulph of *Venice*: *Italy* is waſht by two Seas, the *Adrian* on the North, call'd the Upper Sea, and the *Tyrrhen* on the South, the Lower Sea.

Omnem Heſperiam——
Et mare quod ſupra, teneant, quodq; alluit infra. Æn. 8.
——*Improbo, Iracundior Adria.* Hor. Od. 9. l. 3.
Et fretis acrior Adriæ, Curvantis calabros ſinus. Lib. 1. Od. 33.

Ibid. *To th' Heſperian Fields*; Into *Italy* and *Spain*, for *Heſperia* is common to them both, of Ἑσπέρα, the Evening Star; intimating their VVeſtern Situation.

Eſt Locus, Heſperiam Graii cognomine dicunt, &c.——
——*Nunc fama minores*
Italiam dixiſſe. Æn. 1.

V. 521. *'Ore the Celtic*; That Part of *France*, which, according to the Roman diviſion, was call'd *Celtica*, lying between *Garumna* and *Sequana*; The other Parts being *Belgica* and *Aquitanica.*

V. 523. *Downcaſt and Damp*; VVith dull cloudy Countenances: A Damp is a ſuffocating Vapour riſing in Mines, uſed here to expreſs the Fiends down-caſt heavy looks, like Perſons in a Swound.

V. 527. *Like doubtful Hue*; A look that ſhewed ſome glimmerings of uncertain Joy.

V. 528. *Soon recollecting*; Quickly recovering his uſual Haughtineſs: of *recolligere*, Lat. to gather together.

V. 529. *Semblance not Subſtance*; The Shew, the Shadow, not the Subſtance of true worth: Semblance, as if *ſimulans* of *ſimulare*, to be like.

V. 530. *Diſpel'd their Fears*; Eaſed 'em of their Apprehenſions, removed their Fears: of *diſpellere*, Lat. to drive away.

V. 532. *Clarions*; From the Fr. *Clairon*, a ſmall, ſhrill Treble Trumpet: *à Claro, quem edit, ſono.*

V. 533.

V. 533. *Standard*; Of the Fr. *Eſtandart*, or Ital. *Stendardo*, a Royal Enſign ſet up to ſummon the whole Body of a Nation to come to the Aſſiſtance of their King and Country.

V. 534. *Azazel*; עזאזל, ſignifies the Scape-Goat, *Levit.* 16. of עז, a Goat, and אזל, to eſcape: This Scape-Goat bore all the Sins and Iniquities of the *Iſraelites* into the Wilderneſs, and our Author has conferr'd his Name upon the Standard-bearer of Satan, who carried his mighty Enſign all o'er emblazon'd with his Rebellion againſt th'Almighty.

V. 535. *Unfurl'd*; Open'd, ſpread out the Enſign that had been wrap'd up, from *un* and *furl*, from the Fr. *Froſler*, to fold together.

V. 536. *Th'Imperial Enſign*; *Inſigne Imperiale*, Lat. the Royal Banner: *Inſigne*, Lat. for a Flag: *Imperialis*, Lat. belonging to an Emperour or King.

V. 537. *Shone like a Meteor*; Looked like a Comet waving in the Wind: The *Greeks* call'd all thoſe imperfect Mixtures and Exhalations, as Comets, &c. that were ſeen blazing in the Air, to the Amazement of Mankind, Μετέωρα, from Μετέωρος, high, lofty, becauſe of their appearance above, among thoſe ſhining Bodies.

V. 538. *With Gems*, &c. With precious Stones, and ſhining Gold adorn'd: *Gemma*, Lat. Jewel, imblazed, *emblaſonné*, Fr. painted, as Coats of Arms, from *Blazonner*, to blaze Arms.

V. 539. *Seraphick Arms and Trophies*; The Arms and Trophies of Seraphims: *Trophies*, Monuments of Victories gained, of the Lat. *Trophæum*, Τρόπαιον, of Τρέπω, flight, therefore uſually erected near the place where Enemies have been routed.

Bellorum exuviæ, Trunco affixa Trophæa
Lorica, &c. Jun. Sat. 10.

V. 540. *Sonorous Metal blowing Martial Sounds*; While Warlike Muſick breathed through Sounding Braſs: *Metal blowing*, for Sounds made by blowing through Metal. *Sonorous Metal*, Trumpets made of Sounding Metals. *Sonorus*, Lat. Sounding. *Metallum*, Lat. Metal.

Clypeis atque Ære ſonoro. Æn. 12.

Ibid. *Martial Sounds*; Inſpiring Courage, encouraging to Battel: *Martius*, of *Mars* the God of War, the Commendation of *Miſenus*.

——*Quo non præſtantior alter*
Ære ciere viros, Martemque accendere Cantu: Æn. 6.

V. 542. *That tore Hells Concave*; Which rent the hollow Vault of Hell: *Concavus*, Lat. hollow within.

Sicubi Concava, paſſim——
Saxa petunt, the hollow Rocks. Æn. 5.

V. 543. *Frighted the Reign of Chaos*; A Shout, that not only rent the hollow Vault of Hell, but far beyond its Bounds, affrighted the Kingdom of Confuſion and uncreated Night. Night was by the Ancients Celebrated as the Eldeſt of all the Gods, as being before any thing elſe was, out of whoſe dark Womb the Univerſe aroſe.

Νυκτὸς Διὸν ἠρίστευσαν ἀείσομαι, ἠδ' ὃς ἀνάσσων
Νὺξ ἡμέτερος πάντων. Orph. in Hymn.

Darkneſs and Nonentity ſeem near of kind; and *Moſes* tells us, *Gen.* 1. 2. *Darkneſs was upon the Face of the Deep*; ſo that this black Goddeſs had not only an Univerſal Empire before the Creation, but maintains it ſtill, tho' impaired, o'er half the Globe, interrupted and diſturbed, ſometimes feebly, by the Stars.

V. 545. *Banners*; Flags, Enſigns, Colours belonging to ſeveral Bands, that is, Companies of Warring Spirits.

V. 546. *With Orient Colours waving*; Streaming with ſhining gawdy Colours: *Oriens*, Lat. the Eaſt, the Quarter of Heaven where the Sun riſeth, and from whence the Glorious Light, firſt ſtrikes our Eyes.

V. 547. *Serried Sheilds*; Lock'd one within another, link'd and claſp'd together, of *ſerrer*, Fr. to lock, to ſhut cloſe.

V. 550. *In Perfect Phalanx*; In Exact Order. Φάλαγξ was the *Macedonian* manner of embatteling an Army in a ſquare Body, conſiſting of 20000 Footmen at leaſt, as *Poly. Lib.* 5. *Suidas* will have the Name from πάλλειν ἄγχι, of drawing near to their Adverſaries, whom being ſo knit together, and cover'd with their Shields joyn'd together, they uſually broke in upon.

Πυκιναὶ κίνυντο Φάλαγγες. ΙΛ. Δ.

And his Eccho,

Circum hos utrinque Phalanges
Stant denſæ. Æn. 12.
At fratres, animoſa Phalanx, Ibid.

Ibid. To

Ibid. *To the Dorian Mood*; According to the manner of the *Dores*, which was grave, ſolid, and manly, and had great Influences on Mens Paſſions, in whoſe Praiſe our Author expatiates. *Mood*, of *Modus*, Lat. manner.

V. 551. *Of Flutes and ſoft Recorders*; Wind-Inſtruments, which come nearer Vocal Muſick, of all the beſt. *Flutes*, of *Flatus*, Lat. Breath: *Recorders*, of *Recordari*, Lat. to remember, as young Birds are ſaid to ſit and record, when they ſing ſoftly to themſelves. The *Lacedemonians* uſed Pipes and Flutes in their Armies, as inſpiring more ſedate and manly Courage than Trumpets, *&c.* Ἀρχαῖοι μὲν γὰρ καὶ οἱ ξύμμαχοι ἐπόνει καὶ ὀργῇ μᾶλλον ἐχώρουν ἐς τοὺς πολεμίους, καὶ ἅμα αὐλῶν τῷ ῥυθμῷ ἐβάδιζον, *&c.* *Thucid.* Thus *Homer* matches his *Grecians* ſilent and ſedate.

Οἱ δ' ἄρ' ἴσαν σιγῇ μεμαῶτες ἀρήγειν Ἀχαιοῖς.

Ariſtotle in his *Problems* gives for the reaſon of this *Lacedemonian* Cuſtom, that their marching to ſuch moderate Muſick, made their Alacrity and Security more manifeſt, than any other more Noiſeful and Clamorous was capable of.

V. 552. *Heroes old*; The Ancient Worthies, Men of Renown, derived from the Gods, either by Father or Mother ſide, or for their Gallant Actions advanced amongſt them.

Ἥρως, ὃς μήτε ἀνθρώπου ἔτι μήτε Θεοῦ, καὶ συναμφότερον ἦν. Lucian.

——Diviſque videbis
Permiſtos Heroas, atque ipſe videbitur illis. Virg. Ecl. 4.

V. 554. *Deliberate Valour breathed*; Inſpired em with ſedate and ſettled Courage, not like the Huffing Heats of Vaunting Bravoes, but Valiant Reſolutions not to be ſhaken by fear of Death, to them leſs dreadful than Flight, or a diſhonourable Retreat. *Deliberate*; *Deliberatus*, Lat. adviſed, reſolved: Retreat, Fr. *Retraicte*, of *Retrahere*, Lat. to draw back.

V. 556. *To mitigate and ſwage*; To make eaſie and ſupportable, of *mitigare*, to appeaſe, to render mild and gentle, to ſwage, or as more uſual, to aſſwage, is to give eaſe to by perſwading, as if from *ſuadere*, Lat. to reaſon with: Others will have it from *ſuavis*, ſweet, to aſſwage troubled Thoughts, to ſweeten 'em, and take off their ſharpneſs with which they gaul us.

V. 557. *With ſolemn Tonebes*; With their grave Tones: Touch is put here for the Tune made by thoſe Touches and Stops upon the Flute, or other Inſtrument.

V. 558. *Anguiſh*; Extraordinary Affliction of Body or Mind, of the Lat. *Anguſtia*, or Angor.

V. 559. *From Mortal or Immortal*; Muſick has been in all Ages ſo juſtly admired, that after its firſt Invention, it was introduced early into the Service and Worſhip of the Gods, either as pleaſing them, and aſſwaging their Anger, or as uſeful to calm and compoſe the Minds of their Adorers, and fix their Wandring Thoughts. The *Immortal Minds* here meant, are Spirits and Angels, principally thoſe in pain.

V. 560. *Breathing united Force*; Being all of one piece: *Unitus*, Lat. where many are joyned together as if but one, reſolute to ſtand by one another, to the uttermoſt.

V. 561. *That charm'd their painful Steps, &c.* The Muſick ſo inchanted them, that they forgot, or at leaſt better endured their fiery March. *Charm* comes of *Carmen*, Lat. for Verſe, in which all thoſe fooliſh Pretences to ſupernatural Power were writ. *Cantando rumpitur anguis.* Virg.

V. 563. *A horrid Front*; A dreadful Line of Battel, a terrible Number: *Exercitûs frons*, *Tac.* the Vauntguard, or fore-part of the Army: *Frons*, Lat. Forehead.

Ibid. *In guiſe*; According to the manner of: *Guiſe*, an old Fr. word for Mode or Faſhion: Hence to diſguiſe, to do ſomething that diſorders and hides our former ſhape or manner.

V. 568. *Traverſe the whole Battalion*; Quite croſs the whole Body of Men: *à travers Pays*, Fr. croſs the Country: *Battalion*, Fr. a Groſs of Men, drawn up in greater Numbers, and fit to charge in Day of Battel.

V. 570. *Their Viſages*; Their Looks, of *Viſage*, Fr. Countenance, of the Lat. *Viſus*.

V. 572. *Diſtends with Pride*; Swells with Pride, of *Diſtendo*, Lat. to ſtretch.

V. 574. *Such imbodied Force*; So great, ſo vaſt a Force and Multitude in one Body joyned together, never met, as compared with thoſe, could bear more juſt Proportion than Pigmies do to all the reſt of Mankind; though all the Giants, and the Heroes of old, that fought at *Thebes* or *Troy*, and all their fabulous Gods that took their parts, were numbred and enrolled with them, and all who ſince, *&c.*

V. 575. *Could merit more*; Could deſerve any higher Compariſon, of *mereo*, or *mereor*, Lat. to deſerve.

V. 576. *Then that ſmall Infantry warr'd on by Cranes*; A Periphraſis, or Deſcription of the Pigmies, ſeated about the Bounds of *India*, among the Mountains, about three ſpans high, continual Adverſaries to the Cranes, whom though our Poet terms Infantry, (a word importing Soldiers ſerving on Foot) yet they were wont every Spring, mounted on Rams and Goats,

to

to march with all their Multitude down to the Sea, armed with Bows and Arrows, there to encounter the Cranes, and to deſtroy their Eggs and Young Ones, leſt their Winged Enemies ſhould grow too faſt upon 'em. During this Expedition, which took up almoſt three Months, they encamped in Huts made of Mud and Feathers, ſized o'er with the Whites of the Eggs where their Enemies lay in Embryo's. *Plin. Lib. 7. Cap. 2.* That there was alſo in *Thrace* a parcel of this Diminutive People, the ſame Author reports, *Lib. 4. Cap. 11.* with whom *Juven.* agrees, *Sat. 13.*

Ad ſubitas Thracum volucres, nubemque ſonoram
Pygmæus parvâ currit bellator in Armâ.
Mox impar haſtâ, raptuſque per aera curvis
Unguibus, à ſævâ fertur grue, &c.
----- Ubi tota cohors pede non eſt altior uno. Ibid.

Of theſe, and their Conflicts with their Long-neck'd Adverſaries, who uſed to over-reach 'em,

Ἠύτε πὲρ κλαγγὴ Γερήνων πλεῖε ὐρανόθι πρὸ,
Αἵτ' ἐπεὶ ὄων χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ πάγκ' πέτονται ἐπ' ὠκεανοῖο Ῥοάων,
Ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι. ΙΛ. Γ.

Infantry; *L'Infanterie*, Fr. *Fanteria*, Ital. of the old word *Fante*, a Foot-Soldier, or a Servant; for the Foot were counted Servants and Followers of the Cavalry, of *Infans*, Lat. not only for a Child, but a Boy, and thence a Servant.

Crane, not unlikely of Γέρανος, Greek for that Bird, by leaving out the Termination, a Bird with a long Neck, whence that uſeful Engine the Crane took its Name both in Greek and Latin from from its ſhape.

Ibid. *The Giant Brood*; The Race of the Giants, Γίγας, Gr. for one of an extraordinary Size, exceeding the uſual Dimenſions of Mankind, ſuch as *Briareos*, *Typhon* and others, of whom before.

-----Οὐκ ἀνδράσιν ἐσικότες, ἀλλὰ γίγασι. ΟΔ. Κ.

V. 577. *Of Phlegra*; A City of *Macedonia*, near Mount *Pindus*, of Φλέγω, to burn, becauſe ſeated in a Soyl abounding in Brimſtone, where the Giants are fabled to have fought the Gods, and by frequent Thunderbolts to have been overcome, the Sulphureous Nature of the Country affording an occaſion of the Fiction.

V. 578. *That fought at Thebes*; *Theba*, Lat. a Renowned City of *Beotia* in *Greece*, famous for the War between *Eteocles* and *Polynices*, Sons of *Oedipus*, recorded by *Statius* in his Poem: The chief Heroes were, *Meneceus*, *Hyppomedon*, *Tydeus*, *Capaneus*, *Amphiaraus*, &c. There have been ſeveral Cities of this Name, one in *Cilicia*, another in *Egypt* with 100 Gates.

Atque vetus Thebæ centum jacet obruta Portis. Juv. Sat. 15.

Of this, the Fruitful Province *Thebais* took its Name; this here meant had but ſeven, as the ſame Satyriſt has it:

——Quot ſunt
Thebarum Portæ vel divitis oſtia Nili.

Now a poor Village called *Stives* by the Turks.

Ibid. *Ilium*; *Troy*, call'd *Ilium* of *Ilus* the Son of *Tros*, who much inlarged it, a City of *Phrygia* in the Leſſer *Aſia*, ——*Iliacæ primus pater urbis & auctor*, Æn. 8. Renowned for its Extent, Riches, and the Ten Years War and Siege it ſuſtained againſt united *Greece*. The Principal Heroes were, *Hector*, *Æneas*, *Agamemnon*, *Achilles*, *Neſtor*, *Ulyſſes*, the two *Ajaxes*, *Patroclus*, *Idomeneus*, *Diomedes*, &c. Immortalized by *Homer* in his *Iliads*, who introduces all the Gods ſiding in the Quarrel, and therefore here by *Milton* ſtyled *Auxiliaries*: *Auxiliaris*, from *Auxilium*, Lat. Aid, Aſſiſtance.

Mulciber in Trojam, pro Trojâ ſtabat Apollo,
Æqua venus Teucris, Pallas iniqua fuit. Ovid.

Read the Engagement of the Gods. ΙΛ. Υ.

V. 579. *And what reſounds*; Makes ſo much Noiſe, in Stories and Romances, of the Lat. *reſonare*, to ſound or ring again.

V. 580. *Or Romance*; The *German* Nations, who overthrew the Weſtern Empire, did for a long time retain their ancient Language, which at laſt began to be intermixt with that of their Subjects, and Larded with *Latin* words, which they call'd the *Roman* Language, to diſtinguiſh it from their own: In this corruptly mixt *Latin* Language, many Military Love-Stories were writ by the *Romans*, whence they took the Name of *Romances*, in this kind of writing; but in their own Language, the *French* are very frequent.

Ibid. *Uther's Son*; Of *Ether*, Welſh for Admirable, a King of the *Britains*, or as if Εὐθηρ, the Happy-Hunter: *Uther* and *Arthur*, and all their Deſcendants, though they gave Noble Subjects for the Hiſtories of the Ages they lived in, yet by the groſs Ignorance that over-ſpread thoſe times, there is nothing tranſmitted to us but what is fooliſhly fabulous and fantaſtick.

V. 581. *Begirt with Britiſh and Armorick Knights*; Surrounded, encompaſs'd with *Engliſh* and *French* Men of *Mars*. *Britiſh* of *Britain*; *Armorick*, of *Bretagne* in *France*, formerly called *Aremorica*, conquer'd by the *Britains* under *Maximus*, *Anno* 389.

Vicit Aremoricas, animoſa Britannia, Gentes,
Et dedit impoſito, nomina priſca, Jugo.

V. 582. *Baptiz'd or Infidel*; Chriſtians, or Unbelievers, Heathens. Baptized, of Βάπτω, to dip or plunge in Water, as the manner was of St. *John's* Baptiſm in *Jordan*. Infidel, *Infidelis*, Lat. one that does not believe in the *Meſſias*, our bleſſed Saviour Jeſus Chriſt.

V. 583. *Jouſted in Aſpramont or Montalban*; Ran a Tilt, of the Fr. *Juſter*, to encounter on Horſeback armed with a Launce, an Exerciſe frequent and famous in former Ages. *Aſpramont* and *Montalban*, Romantick Names, of *Mons Aſper*, Lat. a Rough Rock, and *Mons Albanus*, perhaps *Montauban*, a City of *France* in the Connes of *Aquitaine*.

V. 584. *Damaſco*; *Damaſcus*, of which ſee V. 468.

Ibid. *Marocco*; A City and Kingdom in *Affrica*, a conſiderable part of *Mauritania Tingitana*, extended along the *Atlantick* Ocean: This, before *Fez* became the Capital, was one of the greateſt Cities in the World.

Ibid. *Trebiſond*; *Trabiſonde*, *Trapezus*, the Capital City of *Capadocia*, in the leſſer *Aſia* near the *Euxine* Sea, having a large and ſecure Haven, taken by *Mahomet* the Second Emperour of the Turks, in the Year 1460.

V. 585. *Whom Biſerta ſent from Affrick*; The *Saracens*, *Biſerta*, the Modern Name for *Utica*, a City of the Kingdom of *Tunis* in *Affrica*, famous for the Sirname it gave to the Immortal *Cato Uticenſis*, who here kill'd himſelf. From this Country the *Saracens* expell'd the *Romans*. *Afric*, Lat. *Africa*, is one of the four Principal Parts of the Earth, bounded on the North by the *Midland Sea*, on the Weſt and South by the *Ocean*, Eaſtward by the *Red Sea*, and the *Arabian* Gulph joyned to *Aſia* by a ſmall Neck of Land of 60 Miles long. It has its Name from ἀ & φρίκη, cold, becauſe there is little or none in that Climate.

V. 586. *When Charlemain, &c.* *Charlemain*, or *Carolus Magnus*, was King of *France* and Emperour of *Germany*, who about the Year 800. undertook a War againſt the *Saracens* in *Spain*, where *Aigoland*, *Bellingan*, *Marſiles* and *Idnabala*, had erected ſeveral petty Kingdoms; theſe joyned againſt *Charlemain*, who in his Royal Army had with him, *Milon* Count of *Angiers* his Brother-in-Law, *Rowland* his Nephew, *Renaud* of *Montauban*, *Roger* the Dane, *Arnold* of *Belland*, *&c.* famous Warriours, Subjects of the *French* fabulous Romances, who in that Illiterate Age, confounded their Story, and cover'd it with much Confuſion and Obſcurity. *Aigoland*, one of theſe *Saracen* Kings, light upon *Milon* ſo advantagiouſly about *Bayon*, that he cut him and 40000 *French* Men in pieces, entered *Gaſcony*, and beſieged *Agen*. At another time *Bellingand* ſlew *Rowland*, and defeated a conſiderable Army: And though this War laſted 14 Years, I can no where find that this Emperour was killed by 'em, but that by degrees he Maſter'd them, dying peaceably in the Year 814, and lieth buried at *Aix la Chapella*.

Ibid. *With all his Peerage*; With all his Nobility: *Peerage*, the Priviledge of being a Peer or Nobleman.

V. 587. *By Fortarablia*, called by the *Spaniard Fuentarabia*, *Fons Rapidus*, or *Fluentum rapidum*, a very ſtrong Town in *Biſcay* in *Spain*, ſeated on the Shore of that Bay, at high-Water ſurrounded by the Sea, and ſo fortified, that at the loweſt Ebb not eaſily to be attempted: *Charles* the Fifth added much to its Strength, and call'd it his Pillow.

V. 588. *Theſe beyond compare of Mortal Proweſs*; Theſe Warriour-Angels did as far exceed all Mankind in point of Power and Courage, as all the Heroes of old *Greece* or *Troy*, *&c.* are above the Compariſon of Pigmies encountring Cranes, Mortal Proweſs, Human Courage, of the Fr. *Proüeſſe*.

——*He above the reſt.*

V. 590. *In Shape and Geſture proudly eminent*; He in Carriage and Behaviour high exalted above the reſt. *Geſture* of *Gero*, *Geſtus eſt compoſitio corporis & habitus, quem in dicendo, aut movendo obſervamus*, the Behaviour or graceful Motions of Speech and Carriage. Eminent, of *Eminens*, Lat. higher; exalted, of *emineo*, to excel.

V. 591. *Stood like a Tow'r*; Appear'd above 'em all like a ſtately Tower, that over-looks the humbler ſort of Buildings, of the Fr. *Tour*, as that of *Turris*, and this of Τυρσις, Gr. a Tower: Thus *Virg.* deſcribes the Venerable *Cybele*, Mother of the Gods.

—*Bere-*

------*Berecynthia Mater*
Invehitur curru Phrygias turrita per urbes. Æn. 6.

V. 592. *All her Original Brightneſs*; His Divine Shape and Heavenly Features had not quite loſt their Primitive firſt Beauty, nor did he appear other than an undone Arch-Angel, and the heighth of Brightneſs dimmed and overcaſt. *Originalis*, Lat firſt, that belongs to one from his beginning. *Exceſſus*, Lat. exceeding. *Obſcured*, darken'd, *Obſcurus*, Lat. hid.

V. 594. *As when the Sun*, &c. As when the Sun juſt up, looks through the Air that's thick near the Horizon, bereav'd of all his Beams, or by the Moons dark disk Eclipſt, a diſmal Twilight caſts on half the World, and with ſad thoughts of change diſturbs its Rulers.

V. 595. *Horizontal Miſty Air*; That is always more groſs and thick near the Horizon. *Horizontal*, of Ὁρίζων, Lat. *Finiens, & Finitor*, the Limiter, and is ſo named, becauſe it bounds and limits our ſight, when we look round as far as our Eyes will reach, where the Earth (or the Sea) and Sky ſeem to touch and kiſs one another.

------*Nec ſidera tota*
Oſtendit Libycæ Finitor Circulus Oræ. Luc. Lib. 9.

V. 596. *Shorn of his Beams*; Bereav'd and robb'd of the Rays of Light that ſurround his Glorious Head. *Shorn*, as if his ſhining Head had all its glorious Locks cut off, and he appear'd bald without his Perruque powder'd with dazling Light, of which our Author aſſigns the true Reaſon, the Foggy Air and groſs Miſts that verge near the Surface of the Earth.

At Genitor circum Caput omne Micantes
Deposuit Radios. Meta. Lib. 2.

V. 597. *In dim Eclipſe*; Ἔκλειψις, Gr. for defect, failure, as of Light, when the Sun is Eclips'd by the intervening of the Moon between him and the Earth, robbing us of ſome part of his Light here deſcribed. The Moon is ſaid to be Eclips'd, when the Earth coming between her and the Sun, hinders her of that borrowed Brightneſs with which at other times ſhe ſhines; both which, at certain times, according to the conſtant Motions of theſe three great Bodies, muſt inevitably come to paſs, and therefore eaſie to be foreſeen, though ſome greater, and others more partial, according to the Segment of the Sun or Moons Orb obſcured.

------*Squallidus interea, & expers*
Ipſe ſui decoris, qualis cum deficit Orbem, eſſe ſolet. Meta. 2.

Ibid. *Diſaſtrous Twilight ſheds*; Caſts an unlucky dim Light: *Deſaſtre*, Fr. unluckineſs, misfortune, of Δύστυχία, Gr. miſchance.

Ibid. *Twilight*; That ſmall doubtful Light that appears Morning and Evening on the Confines of Day and Night: Some will have it two Lights, as partaking both of that of the Sun and Stars; others, becauſe it comes between two Lights, that of the Day paſt and coming.

V. 599. *Perplexes*; Diſturbs with doubtful thoughts, of *Perplexus*, intricate, doubtful.

V. 601. *Deep Scars of Thunder had intrench'd*------- But his Face was furrow'd by deep Wounds by Thunder made. *Scar*, of the Gr. Ἔσχαρα, a hard Cruſt made by a Cauſtick, a Burning Medicine applyed to mortifie the Fleſh, ſo as it may be cut out, and is hard like a Scar.

Ibid. *Intrench'd*; Had cut into, of the Particle *in* and *Trencher*, Fr. to cut; ſo an Army is ſaid to be intrench'd, when about their Camp a Trench is cut, which hinders their Enemies from coming at, or attempting them.

V. 602. *Sat on his faded Cheek*; Sorrow and ſad Concern dwelt on his pale diſcolour'd Cheek: Faded, of the Fr. *Fade*, as this of the Lat. *Fatuus*, properly, unſavory, inſipid, as Meats and Drinks that are decay'd have loſt their true taſte.

V. 603. *Of Dauntleſs Courage*; Of Invincible Courage, not to be frighted or overcome. Fearleſs, of *Daunt*, from the Fr. *Dompter*, as that of the Lat. *Domitare*, to tame.

Ibid. *Conſiderate Pride, waiting Revenge*; Of wary Pride, watching for Revenge: *Conſideratus*, Lat. heedful, circumſpect. Revenge, of the Fr. *Revenche*, a return, requital in an ill ſenſe.

From Verſe 591, to 594. and from thence to this, the Deſigner of *Lucifer*'s Picture, prefix'd to this firſt Book, ſhould have taken the Noble Lineaments of his Obſcured, and yet Glorious, Haughty Looks: He ſhould have expreſs'd his Furrow'd Face and Faded Cheek under thoſe Lofty Brows of ſtedfaſt Courage and of wary Pride, vowing and waiting for Revenge: If he had hit theſe Lucky Stroaks, he might have ſpared his Horns and Aſſes Ears, ſo unſuitable to the Deſcription of the Arch-Angel, that *Milton* has afforded him no hint of 'em, as not having, amongſt his Idol-Deities, enrolled *Corniger Ammon*.

V. 604. *Cruel his Eye*; His Look was fierce, but ſhewed Signs of Relenting and Compaſſion.

V. 605. *Remorſe*;

V. 605. *Remorſe*; Fr. *Remors*, is properly the gnawing of tormenting Conſcience, when it convinceth one of having done amiſs, of *Remordeo*, Lat. to bite again, to gnaw. Paſſion, *Paſſio*, Grief.

V. 606. *The Fellows of his Crime, the Followers rather*; Fellows, ſeems to imply the chief Contrivers, and Complotters of his bold Rebellion; the Followers thoſe, that by his Authority and ſly Inſinuations were perſwaded to ſide with him, therefore not ſo criminal, though inexcuſable, it being impoſſible Angelick Beings could ſin through ignorance.

V. 608. *To have their Lot in Pain*; Adjudg'd to have their Portion in Eternal Pain.

V. 609. *Millions*, of the Fr. *Million*, Ten Hundred Thouſand, of the Lat. *Mille*, a certain for an uncertain Number, frequent and familiar with the Poets;

Mille meæ ſiculis errant in Montibus Agnæ. Virg. Ecl. 1.

And of the Colours in the Rainbow;

Mille trahens varios adverſo ſole Colores. Æn. 4.

Which would be hard for any one to aſſign.

Ibid. *For his Fault amerc'd*, &c. Puniſh'd with loſs of Heaven, Fined by Eternal Baniſhment from Bliſs. *Amerciament* is a Law-Term, ſignifying a Pecuniary Puniſhment of an Offender againſt the King or other Lord, who is in *miſericordia*, that is, who has tranſgreſs'd, and is to ſtand to the Mercy of the Lord: But *Amerc'd* has a ſtrange Affinity with the Greek Ἀμείρω, to deprive, to take away, as *Homer* has uſed it much to our purpoſe,

Ὀφθαλμῶν μὲν ἄμερσε, δίδε δ' ἡδεῖαν ἀοιδήν.

The Muſe Amerc'd him of his Eyes, but gave him the faculty of ſinging ſweetly. Οδ. Θ.

V. 610. *From Eternal Splendors flung for his revolt*; Thrown out from Heavens Everlaſting Light for his Rebellion: *Splendor*, Lat. Light, Brightneſs. Revolt, of the Fr. *Revolte*, Rebellion, a falling off from.

V. 612. *Their Glory wither'd*; Their Beauty and Brightneſs diminiſh'd and decay'd, like wither'd Flowers.

Ibid. *As when Heavens Fire*; The Lightning, which *Virg.* calls *Jovis Ignem*;

Illa Jovis rapidum jaculata è Nubibus Ignem. Æn. 1.
Dum flammas Jovis & ſonitus imitatur Olympi. Æn. 6.

V. 613. *Hath ſcath'd the Foreſt Oaks*; Has harmed the Oaks that grow in Foreſt, or the Pines that delight in Hills and Mountains. *Scath* is an old word for Hurt, Damage.

To work new Wo and unprovided Scath. Spen. Bo. 1. Cant. 12. Stan. 34.
Mote breed him Scath unawares. Spen. Bo. 3. Cant. 1. Stan. 37.

Schaden, Dutc. to hurt. The Oak was *Jove*'s Tree, more often ſinged with Lightning and Thunder-ſtruck than any other.

De Cœlo Tactas prædicere Quercus. Virg. Ecl. 1.

V. 614. *Their Stately Growth*; Their tall Trunks, their vaſt high Bodies, a Noble Compariſon of the Angelick Armies, to the tall Sons of Earth, the Mountain Pines, *Actas ad Sydera Pinus*, Æn. 11. And of their blaſted Beauties and faded Glory to their ſinged Crowns. *Virgil* deſcribing *Pandarus* and *Bitias*, thought it not enough to ſay they were *Abietibus Juvenes Patrin & Montibus æquos*, but falls into the ſame Simile,

Quales Aëriæ liquentia flumina circum
Conſurgunt Geminæ Quercus, intonſaque Cœlo
Attollunt Capita, & ſublimi Vertice nutant. Æn. 9.
Et *Ætnæos Fratres Cœlo Capita alta ferentes*
Concilium Horrendum: Quales cum vertice celſo
Aëriæ Quercus, aut Coniferæ Cypariſſi
Conſtiterunt. Æn. 3.

And if this Simile was not too Superlative for the *Cyclops*, this cannot be ſo for the *Seraphim*.

V. 615. *Stands on the blaſted Heath*; The Lofty Trees with their Heads burnt bare, ſtand upright on the parched Heath: *Blaſted*, of the word *Blaſt*, ſignifying a hot killing Breath, a parching Wind, injurious both to Men and Beaſts, as well as Trees and Plants.

V. 617. *From*

V. 617. *From Wing to Wing, and half enclоſe him round*; Draw into a half Circle enclоſing him half round. The *Romans* uſed the ſame term for the leſſer Bodies placed on each ſide of the Groſs of their Armies:

Tyrrhenique duces, Evandrique Arcadis alas. Æn. 12.

V. 618. *Attention held them mute*; With ſilence they gave heed: *Attentio*, Lat. heedfulneſs as of one that liſteneth: *Mutus*, Lat. for ſilent, ſtill as well as ſpeechleſs:

Conticuere omnes, intentique ora tenebant. Æn. 2.

V. 619. *Thrice he aſſay'd*; Endeavour'd, tryed: Fr. *Eſſayer*, to attempt. *Ter ſunt conati*, Æn. 1. *Ter conatus ibi collo dare brachia circum*, Æn. 2. a Number in favour with the Poets, as is alſo Nine its ſquare.

V. 620. *Tears ſuch as Angels weep*; Such Tears as from Immortal Eyes can flow: Thus *Homer* deſcribes *Venus* wounded and bleeding;

———Ῥέε δ' ἀμβροσιον αἷμα θεοῖο
Ἰχώρ, οἷόν πὲρ τε ῥέει μακάρεσσι θεοῖσιν. ΙΛ. Ε.

The Immortal Blood of the Goddeſs ran down, ſuch Blood indeed as the bleſſed Gods have in them. *Virgil* is leſs circumſpect in his Weeping *Venus*;

Triſtior, & lacrimis Oculos ſuffuſa Nitentes
Alloquitur Venus. Æn. 1.

V. 621. *Words interwove*, &c. Words mingled with ſad Sighs, Words broke with interrupting Sighs. Of *inter*, Lat. between and *weave*.

V. 624. *Was not inglorious*; Not mean and diſgraceful; of *Inglorius*, Lat. void of Renown.

Ibid. *Though th'Event was dire*; Though the Succeſs was ſad and dreadful: *Eventus*, Lat. Iſſue.

V. 625. *As this place teſtifies*; As this place proves, of *teſtificor*, Lat. to bear witneſs, to confirm.

V. 626. *Hateful to utter*; Deteſtable to ſpeak of: Utter ſignifies to ſpeak, Speech being a bringing forth the Thoughts and Conceptions of our Mind framed within, to the outward hearing of others; of utter, outward.

Ibid. *But what Power of Mind?* But what Force or Strength of Underſtanding, from greateſt Knowledge of Things paſt or preſent, by Foreſight or Foretelling, could have apprehended, how ſuch a Multitude of Godlike Spirits, ſo united thus, and thus embattelled, ſhould ever have undergone an Overthrow?

V. 627. *Preſaging*; Foretelling, of the Lat. *Præſagire*, to foretel what ſhall happen.

V. 630. *Could ever know repulſe*; Could ever have been foil'd or worſted: *Repulſus*, Lat. a foil, a beating back, of *repello*, to drive back.

V. 632. *Puiſſant Legions*; All theſe powerful Legions, againſt all this mighty Multitude, whoſe baniſhment has even diſpeopled Heaven, and left it empty. *Legio*, Lat. a Number of Soldiers different, in different times generally about 6000.

——*Cum longa Cohortes*
Explicuit Legio. Virg. Geor. 2.

Puiſſant; Fr. Powerful. *Exile*, Lat. *Exilium*; Baniſhment, Ejection. *Has emptied Heaven*; Many are of Opinion that one third of the Angelick Nature was for this Rebellion expell'd Heaven, grounding it on *Revel.* 12. 4.

V. 633. *Shall fail to reaſcend*; Shall not be able to climb up again, of the Fr. *Faillir*, to be unable to be deceived, of *fallo*, Lat. to cheat.

Ibid. *To reaſcend*; To get up again, of *re* and *aſcendere*, Lat. to riſe again.

V. 634. *Self-raiſed and repoſſeſs*; Raiſed by their own inherent Power, repoſſeſs, regain the Poſſeſſion of their Original Heaven, to the Inheritance of which they were born: *Repoſſideo*, Lat. to enter again into poſſeſſion of: *Nativus*, Lat. Natural.

V. 636. *Monarch in Heav'n*; But he who Governs, Sole and Supreme above. Μόναρχος, *Monarcha*, a King, of μονὸς, alone, and ἀρχὴ, Rule.

Ibid. *As one ſecure*; Like one grown careleſs; ſafe, *Securus*, Lat. and therefore heedleſs.

V. 639. *Upheld by old Repute*; Held up, ſupported by ancient Fame and Reputation: Repute, from Reputation, Eſteem, Renown.

V. 640. *His Regal State put forth at full*; Made a great ſhew of his Princely Port; Set all his State to ſhew: *Regalis*, Lat. Kingly: *Status*, Lat. Condition. *Concealed*, of *Celare*, Lat. to hide.

V. 642. *Which tempted our Attempt*; Which drew on our deſign, which provoked us to attempt and try his Power: Tempt, of the French *Tenter*: *Tentare*, Lat. to Provoke, to Entice to: *Attempt*, of *Attentat*. Fr. a Deſign, an Enterprize: Words, thô well choſen, and ſignificative enough, yet of Gingling and Unpleaſant Sound, and like Marriages between Perſons too near of Kin, to be avoided.

V. 644. *To Provoke*; *Provocare*, Lat. to Dare to, to Challenge.

V. 646. *By Fraud*; By Cheat and Cunning, bringing that to paſs, which Force could not effect: *Fraus*, Lat. deceit; *Efficere*, Lat. to effect, perform.

V. 649. *But half his Foe*; Force may affect the Sence, but cannot reach the Soul. The Mind and Stubborn Will are both invulnerable and invincible, the Unconquerable Will,

And Courage never to ſubmit or yield,
And what is elſe not to be overcome? In *Satan's* former ſpeech.

V. 650. *Space may produce new Worlds*; Several Philoſophers were of Opinion, that there were many Worlds, as *Anaxymenes*, *Ariſtarchus*, *Diogenes*, *Democritus*, and *Plato*, (ſcandalized with believing five) becauſe not rightly underſtood, *Epicurus* many, and others that they were infinite, not only the Sun and Moon, but every Star containing a diſtinct World; to the continuing of theſe Conceits, the Spectacles of *Galileus* have not a little contributed.

Ille ferox unoquæ tegi non paſſus Olympo
Immenſum per inane volat, finemque peroſus,
Parturit innumeros Anguſto pectore Mundos. Claud.
Et Chaos innumeros avidum conſumere Mundos. Luc. lib. 6.

Space is not only uſed for Place, but Time alſo; *Produce*, *Producere*, Lat. to bring forth new Worlds different from that the Angels were in, ſuppoſed to have been Created before this lower World.

V. 651. *Whereof ſo rife there went a Fame*; Concerning which, there were ſo many Reports: *Rife*, an old Word for Frequent: *Fame*, of *Fama*, Lat. Report.

V. 652. *To Create*; Lat. *Creare*, to give Beginning to: Creation is the Work of that infinite Power, that brought All Things out of Nothing.

Ibid. *Therein Plant*; And place therein, of *Plantare*, Lat. to ſet, or cauſe to grow, as Herbs, Trees, and Flowers.

V. 653. *A Generation, a Brood of Creatures*; Of *Generare*, Lat. to Beget.

Ibid. *Whom his choice Regard*; Whom his eſpecial Care, of Regard, Fr. for Care, Conſideration.

V. 654. *Equal to the Sons of Heaven*; Favour as highly as the Heavenly Angels: Inhabitants of Heaven, and its Offspring: *Æqualis*, Lat. in the ſame proportion, as much: Not only our Poet, but many of the Fathers, ſuppoſed the Angelick Nature created before the World, thô ſome refer their Original to the firſt day's Diſtinction, comprehending their Creation by *Fiat Lux*.

V. 655. *Thither if but to Pry*; Towards Heaven, or where elſe, this Mighty Work of Creation is to be performed, thô but to mark and heed it: Of the Fr. *Preuver*, to try, to make tryal of: To pry into Things, is to look narrowly, that is, heedfully into it, with contracted Eyes, ſtrengthening the Sight.

V. 656. *Our firſt Eruption*; Our firſt Sally, and breaking out of this our hated Priſon: *Eruptio*, Lat. of *Erumpo*, to break out.

V. 657. *This Infernal Pit*; This low dark Dungeon: Pit, of the Fr. *Puit*, as this of *Puteus*, Lat. a Well.

V. 660. *Muſt mature*; Muſt bring to Perfection, of *Maturare*, Lat. to grow Ripe. So *Virg.*

Hic annis gravis, atque animi maturus Aletbes. Æn. IX.

V. 661. *For who can think Submiſſion*; For who is ſo baſe and mean, as but to think of truckling, of humbling our ſelves before our Adverſary: *Submiſſio*, Lat. Yielding, Submitting.

V. 662. *Open or Underſtood*: Publick or Private, Proclaimed or Concealed.

V. 663. *He Spake*; Thus he ſpoke, an Imitation of *Homer's* frequent, Ὡς ἔφατ'.

Ibid. *And to confirm his Words*; In approbation of his Speech, in token of their agreeing to his Opinion.

V. 667. *Fierce with graſped Arms*; Furious, raging of *Fier*, Fr. from *Ferox*, as this of *Fera*, a Wild Beaſt: And bold with Armed Hand, bray'd on their Sounding Shields War's dreadful Din, daring outrageous Heaven's Almighty Arm: A Graphick Deſcription of the Fooliſh Defiance given by theſe Damned Spirits, in their impotent Rage againſt the Almighty, ſitting in Heaven, and having them in Deriſion. *Claſh*, and *Din*, are Words formed of the Similitude of the Sounds of which they are expreſſive: Claſh, as if of Κλάζω, *Clango*; and Din, of *Tinnio*; the Sound that hollow Metal makes when beat upon.

Sava

Sæva ſonoribus Arma. Says Virg. Æn. 9.

And *Homer*,

Δεινὴ δ' κλαγγὴ γένετ' ἀσπιστάων βιόντων. Il. Λ. A.

——— *Tum ſcuta, Cavæq; Dant ſonitum ſictu Galeæ.*

V. 669. *Hurling Defiance*; This Verſe ſeems Declaratory of the Action expreſſed in the two preceding, the Reprobate Spirits making a dreadful Noiſe on their clattering Shields, turned their diſdainful Eyes up towards Heaven, in Looks that bid Defiance to the Almighty: Defiance, a Challenge; of *Defier*, to Challenge, to Dare to the Combat, Fr. *Hurl*, or, as its Original, *Whirl*, to throw, to throw round about.

V. 670. *Whoſe Grieſly Top*; Whoſe horrid Head: Grieſly, an old Word for Ugly, dreadful.

V. 671. *Belch'd Fire, and rouling Smoak*; Like *Virg.* of *Mount Ætna*: *Turbine fumantem picco & candente favilla.* Æn. 3. Belch, as the Latin *Ructare*, formed of the Sounds they expreſs.

V. 672. *The reſt entire, ſhone with a gloſſie Scurf*; The reſt all Ore, was covered with a ſhining Cruſt: Gloſſie, bright, ſhining of *Gleiſſen*, Ger. to ſhine: *Scurf*, a thin, dry, and lighter kind of Scab: Entire, of *Entier*, Fr. whole.

V. 673. *In his Womb was hid Metallic Ore*; That his Belly, his Entrails were ſtored with Mines of divers Metals: Metallic, *Metallicus*, Lat. belonging to Metals; in Greek, Μεταλλον: *Quod vix ulla Metalli vena inveniatur, quin altera in propinquo inveniatur, unde Græci videntur dixiſſe*, Μετ' ἄλλα. Plin. l. 33. c. 6.

Ibid. *Ore*; Is crude Earth, as digged up, unrefined, and containing Metal in proportion to the richneſs of the Mind: Lead, Tin, Silver Ore, of the Fr. *Or*, *Aurum* Gold, the Metal, Κατ' ἐξοχὴν.

V. 674. *The Work of Sulphur*; The Offspring and Production of Sulphur, that *Vivum & foſſile*, as *Celſus* calls it, which, as if it were *Soli* πῦρ, the Subterranean Fire, concocts and boils up the Crude and undigeſted Earth into a more profitable conſiſtence, and, by its innate Heat, hardens and bakes it into Metals: It is called *Sulphur rerum* by *Paracelſus* and the Chymiſts; it ordinarily ſignifies, Brimſtone.

Ibid. *Winged with ſpeed*; 'Tis uſual with the Poets to expreſs Speed by Wings, thoſe Creatures that are furniſhed with them being the nimbleſt: Thus *Fulminis Ocyor alis*, and *Mercury* the Meſſenger of the Gods, is fledged with them both at head and Foot.

Ut primum alatis tetigit magalia Plantis. Æn. 4.

V. 675. *A Numerous Brigade*; A great Company, Ital. *Brigata*, a Company of Soldiers, generally Horſemen: Hence our Brigadeer, the Commander of a Party of Horſe, *Numeroſus*, Lat. for a great many.

V. 676. *Pioners*; Of *Pionnier*, Fr. a Digger: Of *Pion*, an old Word derived of the barbarous Latin *Pedito*, that is, *Pedes* a Foot Soldier.

V. 677. *To Trench*; To draw a Line, or digg a Trench croſs a Field: Of *Trencher*, Fr. to Cut.

V. 678. *Or caſt a Rampart*; Or to throw up a Defence, Fr. *Rempar*, the Wall of a Fortreſs: Of *Re*, *en*, and *parer*, to defend one againſt.

Ibid. *Mammon lead them on*; ממון Riches, Wealth, it is no Hebrew Word, though found in the Lexicon *Rabbin-Philoſoph.* St. *Auſtin* in his 35th Sermon on the Words of our Saviour, *Ye cannot ſerve God and Mammon*, Luc. 16. 13. where the Greek has Μαμωνᾶ, which we render Riches, tells us, it is a Punic Word, many of which were crept into, and mixt with the Hebrew Language: I do not find it any where uſed in the Sacred Text, but in the 9th and 11th Verſes of the above quoted Chapter, and *Matth.* 6. 24.

V. 679. *The leaſt Erected Spirit*; The moſt Abject, Baſe, and Vile: *Erectus*, Lat. for Raiſed: *Erectâ conſurgit ad Oſcula plantâ*, ſtands on Tip-toes. *Juv.*

V. 682. *Heaven's Pavement trodden Gold*; As the Heavenly *Jeruſalem* is deſcribed by St. *John*, *Revel.* 21. 21. *And the Street of the City is pure Gold*: *Pavimentum*, Lat. a Floor, a Cauſeway, of *Pavio*, Lat. to beat down, to pave.

V. 684. *In Viſion beatifick*; In the happy beholding of God Almighty's infinite Perfections, in which the ſupremeſt Satisfaction conſiſts: *Viſio*, Lat. Sight, Seeing: *Beatificus*, Lat. *Beatum faciens*, making Happy.

V. 685. *By his ſuggeſtion Taught*; Inſtructed by his Information: *Suggeſtio*, Lat. a Prompting: Of *Suggerere*, to put in Mind, to Prompt.

V. 686. *Ranſack'd the Centre*; Dug deep down to the middle of the Earth: To Ranſack, is to ſearch narrowly, and to pry into every Corner, for Prey and Plunder, as if *Reinſaccare*, *ſaccos Exuere & Expilare*: Centre, *Centrum*, Lat. the middle Point in a Circle, or any round Body.

V. 687. *Rifled the Bowels of their Mother*; Tore out the Entrails of the Earth that bore 'em, and Nurs'd 'em too; the Earth was called not only *Mater magna*, from her many Sons, but as Antiquity thought, the Mother of all the Gods: *Alma mater*, was another of her Attributes, from her conſtant providing for her great Family.

Nec

Nec tantum ſegetes, alimentaque debita Divis
Poſcebatur humus, ſed itum eſt in viſcera Terræ
Quaſque recondiderat, Stygiiſque admoverat umbris
Effodiuntur Opes. Met. Lib. 1.

Riſler, or *Raſler*, Fr. or the Sax. *Reapian*, all probably of *Rapere*, to ſnatch, to tear out.

V. 688. *For Treaſures better hid*; In ſearch of Riches, which had better been ſtill in the Center, lock'd up there, and cloſe concealed. Θησαυρὸς, a Store laid up for the future.

——*Pereunt diſcrimine nullo,*
Amiſſæ leges; Sed pars viliſſima rerum,
Certamen Moviſtis, Opes. Luc. Lib. 3.

V. 690. *Ribs of Gold*; Continuing the Metaphor of Earths Bowels, he calls the great Hole made in the Hill, *a wide Wound*, and here the Ore, *Ribs of Gold*, almoſt refined by the Natural Heat of that Infernal Soil.

V. 692. *Deſerve the precious Bane*; Deſerve the dear Deſtruction: Well may Riches come from Hell, the Deſires and Deſigns after which will ſend ſo many thither. *Bana*, an old word for Murderer. *Lucan* deſcribing *Affrica*, praiſeth it for its Poverty:

In nullas vitiatur Opes, non ære, nec auro
Excoquitur, nullo glebarum crimine, pura
Et penitus terra eſt. Lib. 9.

V. 694. *Of Babel*; The Name of the famous Tower, which *Nimrod* perſwaded the Inhabitants of the Earth, *who were then all of one Language and of one Lip*, Gen. 11. 1. to undertake to build as high as might be, to prevent the Deſtruction of any future Deluge. It was called בבל, Confuſion, from that Confuſion of Tongues, whoſe diverſity made 'em deſiſt from their vain deſign: Now becauſe *Gen.* 8. the *Diluvian* Waters are ſaid to have ſurpaſs'd the higheſt Mountain by 15 Cubits, and there being many Mountains in the World, whoſe Perpendicular Altitude is more than four Miles: They intended (as *Joſephus* tells us, *Lib.* 1. *Antiq.*) to raiſe this Tower five Miles in heighth: *Heylin* reports it was raiſed 5164 Paces, before interrupted; but Confuſion covers it. And whereas the Sacred Text ſays, they did attempt this to get 'em a Name, *Gen.* 11. 4. this word *Babel* is convey'd (through all Languages) down to us, to perpetuate the Memory of their Preſumption and Folly: For to *Bable*, ſignifies to ſay ſomething unintelligible. The Giants attempting Heaven, and Piling *Pelion* on *Oſſa*, is probably a Poetick Imitation of this vain attempt.

Inſeruit celſis prope ſe cum Pelion Aſtris,
Syderibuſque vias incumbens abſtulit Oſſa. Luc. Lib. 6.

Ibid. *Works of* Memphian *Kings*; The famous Buildings of *Egyptian* Monarchs, called *Memphian* of *Memphis*, the Capital of ancient *Egypt*, ſeated on the Weſtern Shoar of *Nilus*, from which, diſtant about 16 of our Miles, ſtood the wonderful Pyramids, the biggeſt about ſix Acres high, on which one of their Kings employed 366000 Men almoſt 20 Years: Theſe Monuments of mighty Wealth and Luxury are ſtill ſtanding, and like enough to laſt till the general Conflagration.

Barbara Pyramidum ſileat Miracula Memphis. Mart. Lib. 15.

V. 695. *Monuments of Fame*; Places erected and built in memory of great Kings, as thoſe above-mentioned of the *Memphian* Monarchs. *Monumentum eſt ſtructura ad memoriam defuncti facta*, in the ſame ſenſe that we call the Tombs at *Weſtminſter* the Monuments; and ſuch were often made in remembrance of great Men, though their Bodies lay not there Intombed.

V. 697. *By Spirits Reprobate*; By Wicked Fiends, of the Lat. *Reprobus*, evil, nought, rejected.

V. 698. *With inceſſant Toyl*; With continual Labour: *Inceſſans*, never ceaſing, uninterrupted, of *in* and *ceſſo*, Lat. to give over. *Toyl* of *Tuyl*, Dutch for Husbandry, whence to Till, that being an Occupation full of Labour.

V. 699. *Innumerable*; Numberleſs, of *Innumerabilis*, Lat. that cannot be number'd.

V. 700. *Nigh on the Plain*; Hard by on the ſmooth Plain, many ſmall Trenches were provided, which had underneath 'em Streams of flowing Fire, conveyed into 'em from the flaming Lake, where another numerous Band with admirable Skill, &c.

Ibid. *Cells*, of the Lat. *Cella*, any private ſecret place: *A celando*, to hide.

V. 701. *Veins*; Streams: *Vena*, Lat. not only for the blew Conduits in Mens Bodies, but thoſe of Fountains and Metals in the Earth.

V. 702. *Sluc'd*

V. 702. *Sluc'd from the Lake*; Let out, of the word Sluce, a Contrivance to keep in, and let Water out at pleasure, from the Belg. *Sluyse*, or the Fr. *Escluse*, of *Excludere*, Lat. to shut out.

V. 703. *Found out the Massie Ore*; Melt down the Golden Ore, of *Fondre*, Fr. or *Fondere*, of the Lat. *Fundere*, to melt, to cast Metal.

——Fluit æs rivis, aurique Metallum,
Vulnificumque Calybs vasta fornace liquevit. Æn.

Massie, heavy, of *Massif*, Fr. *Weighty*, of *Massa*, Lat. a Lump. Gold is the heaviest of all Metals.

V. 704. *Sev'ring each kind*; Separating each sort: *Sever*, of *separare*, Lat. to divide.

Ibid. *And scumm'd the Bullion-Dross*; And took the foul Froth that arose out of its Dross: *To scum*, of *Escumer*, to take off the Scum, Lat. *Spuma*, the Froth. *Bullion*, of *Billion*, Fr. old word for base Money, made of Metal not refined, or clogged with too much Alloy. *Dross*, of the Belg. *Droes*, Lees, the Dross in Metals being the useless terrene part, separated from the refined and purer Ore.

V. 706. *A various Mould*; Variety of Moulds, of several Shapes and Figures: *Mould*, of *Molde*, Span: For Figure, Shape, of *Modulus*, Lat.

V. 708. *As in an Organ*; As in an Organ the sound Board conveys Breath from each blast of the Bellows, to many Rows of Pipes, an exact Comparison and new: *Organ*, as if Ὄργανον, Gr. the Instrument, it being one superlatively, and chief of those of Musick.

V. 710. *A Fabrick huge*; A mighty Building, a stately Edifice, of *Fabrica*, as this, *à Fabricando*, Building erecting. *Huge*, big, of the Sax. *Oga*, fright, terrour, as the old word *Hugy*, terrible big, of an affrighting, terrible size.

V. 711. *Rose like an Exhalation*; Came up on a suddain like a mighty Mist, out of the warm Womb where it was founded. *Exhalatio*, Lat. for a Fogg or Mist, drawn out of the moisture of the Earth.

V. 712. *Of Dulcet Symphonies*; Of sweet Harmonies and Concordance: *Dulcet*, pleasing, charming, of *Dulcis*, Lat. sweet. *Symphonies*, Συμφωνία, from Συν and φωνὴ, a Sound, a Voice, an Agreeing and Justness in Time and Tune.

V. 713. *Where Pilasters round*; Set about with little Pillars, of *Pilastre*, Fr. from the Lat. *Pila*, call'd by *Vitruv. Parastatæ*.

V. 714. Doric *Pillars*; Pillars carved according to the *Doric* Order. *Doria* was part of *Greece*, where the *Doric* Dialect prevailed, so named of one of their Kings *Dorus*: The *Grecians* were the most renowned Architects of Antiquity, and the Terms belonging to that Noble Art are from them transmitted down to us; hence to this Day the *Doric* and *Corinthian* Orders have their Names.

V. 715. *Architrave*; A word used by Builders, of the Fr. or It. *Architrave*, the Head or Chapiter of a Pillar.

V. 716. *Cornice*; An Architectonick Term, signifying the Brow or Projection of a Pillar or Wall, of Κορώνη, the end and finishing of a thing; so *Homer* describing the Palace of *Alcinous*,

Ἀργύρεον δ' ἐφ' ὑπερθύριον χρυσείη Κορώνη. ΟΔ. Η.

And *Mart.*

Si nimius videor, servâque Coronide longus
Esse Liber. Epig. Lib. 10.

Where *Farnaby*, *Cornices ponebantur in calce Libri, quasi signa absoluti Operis, translatione ab ædificiis, cujus jam absoluti fastigio apponebatur Cornix.*

Ibid. *Freeze*; That broad flat Band between the *Cornice* and the *Architrave*, from the Fr. *Frize*, as that from *Freze*, a Ruff: Others deduce it of the Ital. *Freggio*, a Fringe, it being one of the Ornamental parts of a Building.

Ibid. *With Bossy Sculptures graven*; Adorned and set off with bold swelling Carved Work. *Bosse*, Fr. Imboss'd, swelling out: *Sculptura*, Lat. Carving: *Graver*, Fr. to cut, to carve, to engrave.

V. 717. *The Roof was Fretted Gold*; The Roof was covered over with Fret-Work all of Massie Gold: *Fretted*, of the It. *Fratto*, of the Lat. *Fractus*, broken, it being a kind of Work full of many Breakings and Indentures.

Ibid. *Babylon*; One of the most famous Cities of the ancient World, Renowned both in Sacred and Profane Story, the Capital of the *Assyrian* Empire; *Semiramis* encompass'd it with Walls of Brick, said to be 100 Cubits high, broad enough for two Chariots to pass, and containing 48 English Miles in Circuit, so that it might well be accounted one of the Worlds seven Wonders.

——Murisque superbam
Assyriæ Babylona domos. Luc. Lib. 8.

V. 718. *Nor great Alcairo*; The Modern Name for Old *Memphis*, the Metropolis, and moſt Celebrated City of *Egypt*, ſeated a little above the *Delta*, where the *Nile* firſt divides it ſelf, making an Iſland, which took its Name from the reſemblance it has to the Letter Δ.

V. 719. ——*Such Magnificence*——*Equall'd in all their Glories*; Neither the Renowned *Babylon*, nor Mighty *Memphis*, when at the heighth of all her Glory, *Aſſyria* ſtrove in Wealth and Luxury to exceed *Egypt* in both abounding, ere could ſhew or Temples of their Gods, or Princely Palaces, that with this ſtately Structure could compare, either in Expence or Art.

Magnificence; Lat. *Magnificentia*, Greatneſs of Expence in Noble and Sumptuous Building, Furniture, or Proviſion.

Ibid. *To Enſhrine*; To place in a ſtately Temple. See V. 383.

V. 720. *Belus* the Son of *Nimrod*, ſecond King of *Babylon*, and the firſt Man worſhipp'd for a God, by the *Chaldeans* ſtyled *Bel*, by the *Phenicians Baal*, both of the Hebrew בעל, ſignifying Lord, uſed promiſcuouſly in the Holy Text: The firſt, *Iſai.* 46. 1. *Jer.* 50. 2. and 51. 44. The other is uſed in many places with the additions of *Peor*, *Tzephon*, and others, as *Baalſamaim*, of which the Supreme Lord, to manifeſt his Deteſtation, tells his People, *Hoſ.* 2. 16. they ſhall call him no more *Baali*, בעלי my Lord. *Heſiod* is the firſt Poet that mentions this Deified Man in his *Catal. Heroin.* Θεσπὶν κύρη Βήλοιο ἄνακτος. This Name grew ſo famous, that many of the *African* Heroes ſubjoyned it to their own, as *Hannibal*, *Aſdrubal*, *Maherbal*. By this Name the *Sydonians* worſhipp'd the *Sun*, whom they term'd *Baalſamaim*, the Lord of Heaven, the Learned *Selden* deducing *Agathiadus*, or, as corrupted, *Heliogabalus*, the *Sun*, from בעל גבל, Signifying Circular Lord. *Syn.* 2. *Cap.* 1. *Ninus*, the Son and Succeſſor of this *Belus*, having erected his Fathers Statue, proclaimed Impunity to all ſuch as ſhould repair to it, and ſolemnly beg pardon there of whatſoever Crime committed: This procured him many vile Votaries and impious Adorations, and made him the firſt inſtance of the ancient *Egyptian* Idolatry, which moſt Nations of the World, as an allay to the Learning they brought from thence, conveyed into their own Countries.

Ibid. *Serapis*, was the ſame with *Apis*, שור, in the Hebrew Tongue ſignifying a Bull, the ſame with *Apis* in the Egyptian, as if a concrete of both שור אפיס, *vultus bovis*. Certain it is, that the Egyptians kept in a Corner of the Temple of *Oſyris*, a live Ox which they had in great Veneration, his Colour was black, with a ſquare blaze in his Forehead, and a white Half-Moon on his Right Side; at a certain period preſcribed by their Ceremonial, he was to be drown'd in the *Nile*, that is, ſacrificed to that Noble River, as *Strab. Lib. ult. Plin. Lib.* 8. *Cap.* 46.

——*Aut quo ſe gurgite Nili,*
Mergat adoratus trepidus paſtoribus Apis. Papin. Sil. 3.

Great and Univerſal Lamentations were made all the Country over, till another ſo mark'd was found, which the Prophetick Prieſts were provided of beforehand, then their Rejoycings were as extravagant; all this agrees with the Ἀφάνισμὸς and Εὕρεσις of *Oſyris*, V. 478.

V. 721. *When* Egypt *with* Aſſyria *ſtrove*. *Egypt* has had many Names; firſt, *Miſreia*, of *Miſraim* the Son of *Chus*, the Son of *Cham*, its firſt Planter; next *Oceana*, of *Oceanus*, one of its Kings; then *Oſiriana*, of *Oſiris*; laſtly, *Egypt*, of *Egyptus Ramaſes*, one of its Princes of great Power. *Aſſyria*, a great Country in *Aſia*, bounded on the Eaſt with *Media*, on the Weſt with *Meſopotamia*, Northward by *Armenia*, and Southward by *Suſiana*: Moſt Hiſtorians derived it of *Aſhur* the ſecond Son of *Shem*, which Sir *Walter Rawleigh*'s Hiſtory of the World, *Bo.* 1. *Chap.* 10. diſproves.

When *Egypt* grew to that exceſs of Wealth and Debauchery, that it conteſted with diſſolute *Aſſyria*, which was moſt corrupted:

——*Horrida ſane*
Ægyptus; ſed luxuriâ, quantum ipſe notavi,
Barbara famoſa non cedit turba Canopo. Juv. Sat. 15.

Luxuria, Lat. the exceſs of Riot.

V. 722. *Th'Aſcending Pile*; The riſing ſtately Structure, deſcribed before, riſing on a ſudden like an Exhalation, V. 711. Aſcending, *Aſcendens*, Lat. of *Aſcendere*, to ariſe. *Pile* ſignifies properly a Heap, but uſed to expreſs a great piece of Building, which when finely finiſh'd, is ſtyled a Noble Stately Pile, of the Fr. *Pile*, or the Ital. *Pila*, as both of Πιλέω, to bind together, to make firm and compleat, rather than of Πυρὸς, Heaps of Wood erected at Funeral Piles.

V. 724. *Opening their Brazen Folds*; So *Virg.* deſcribing *Juno*'s Temple building by *Dido*;

Hic Templum Junoni ingens——
Ærea cui gradibus ſurgebant limina, nexæque
Ære trabes, foribus Cardo ſtridebat Aheni. Æn. 1.

V. 726. *And*

V. 726. *And level Pavement*; O're the even Floor: *Livel*, Fr. of *Libella*, Lat. a Line with a Plummet to it, by which Maſons and Carpenters try their Work.

Ibid. *From the Arched Roof*; From the Vaulted ſealing: Arch, of *Arcus*, Lat. a Bow, becauſe bent, and turning like one.

V. 727. *Pendant by ſubtle Magick*, &c. From the Vaulted Roof, hanging by ſtrange Contrivance many Rows of ſhining Lamps, and flaming Torches fed with Oily *Naptha* and *Sulphur*, darted Light as from the Starry Firmament.

Pendens, Lat. hanging, hung up by ſo nice and curious a Contrivance, by a Line ſo ſmall, as not to be perceived. *Subtilis*, Lat. whence Subtle ſignifies properly Small, Fine.

Magick, Μαγεία, and Μάγος, are Perſian Words, expreſſing the Service of their Gods, and the Prieſts that were knowing and converſant in the Adminiſtration of Divine Things, the Philoſophers of their Age, who kept all the Learning in their own hands; *Magick* in thoſe times being the higheſt Skill in Natural Philoſophy put into Practice in ſome Amazing Inſtances, whoſe Definition is thus given us: *Magia eſt comparatio a Viro ſapiente Agentium per naturam, cum patientibus, ſibi congruenter reſpondentibus, ut inde Opera prodeant, non ſine eorum admiratione, qui cauſam ignorant.* And ſays another, Magick is a perfect Knowledge (as far as attainable in this Life) of the wonderous Works of God, and their Effects; *Hâc Magiâ, Dominum Jeſum, fuiſſe promiſſum regem, cognoverunt Magi, qui ad eum adorandum, longiſſimis è Regionibus profecti ſunt*: Scalig. cont. Cardan. So that by Subtle Magick, imports no more than, as we ſay, hung up by Geometry, that is, ſtrangely, of which every Beholder cannot conceive the Contrivance.

V. 728. *Of Starry Lamps*; Of Lights that ſhone like Stars, Λάμπα ἀπὸ τῦ Λάμπειν, from their ſhining.

Ibid. *And Blazing Creſſets*; And flaming Beacons: *Creſſet*, an old Word for any great flaming Light: *Blazing*, of the High Dutch *Blazen*, to blow, becauſe Flame and Fire are encreaſed by Wind.

V. 729. *Fed with Naptha*; Νάφθα, Gr. נפט, from נפט, to diſperſe it ſelf, is ſo powerful a Compoſition, or rather ſo unctuous a ſort of Bitumen, that if it approach either Fire or the Sun-Beams, it immediately breaks out into a Blaze: Βαβυλωνία Ἀσφάλτε πεπίσμα, τὸ χρῆμα λάθρᾳ, λίμνῃ ἔχον ἀφθονίαν πυρὸς, ὃς καὶ ἐν διαστήματι φερόμενον πατὸ, *Diodor. Sicul.* l. 1. c. 102. The Greeks call it Μηδείας Ἔλαιον, the famous Sorcereſs *Medea*'s Oyl.

Ibid. *Aſphaltus*; Ἄσφαλτος, a kind of ſoft, fat, oily Clay, clammy like Pitch, abounding with much fiery and flaming Matter, ἀπὸ τῦ φαλλεσθαι, as incapable of being ſhaken, or overturned; Τοιαύτην ἀσφάλειαν πρὸς τοῖς Κτίσμασι, ὅτε ταῖς ὀπταῖς πλίνθοις, καὶ τοῖς λεπτοῖς λίθοις ἐμπυγέσαι, ἰσχυροτέρου γένεσθαι παντὸς Σιδήρου: This *Aſphaltus* mixt with well-burnt Bricks, and little Stones, gave ſuch a ſtrength and ſecurity to Buildings, that they became ſtronger and more durable, than if made of Iron; *Suidas*. The Lake of *Sodom* abounded with this Bitumen, thence called Ἀσφαλτῖτις λιμνή.

V. 732. *The Architect*; Ἀρχιτέκτων, the Maſter-Builder, the Chief Contriver: Of Ἀρχὸς, Principal, and Τέκτων, Gr. a Builder.

V. 733. *By many a towred Structure high*; By many lofty Buildings adorn'd with Towers: *Structura*, Lat. a Building, an Edifice.

V. 734. *Where Scepter'd Angels*, &c. Where Angels Regent kept their Courts: *Scepter'd*, allowed Scepters as Enſigns of their State and Command: Σκηπτοῦχοι βασιλῆες, *Sceptrigeri Reges*; as *Homer* calls them, Il. B. *Sceptrum*, Lat. Σκῆπτρον, Gr.

Angel, of Ἄγγελος, Gr. a Meſſenger, theſe Spirits being God's Meſſengers. Reſidence, a Place of Abode: Of *Reſideo*, Lat. to remain, to abide: *Reſidentia*, both in the Canon and Common Law, is the Continuance or Abode of a Parſon or Vicar upon his Benefice.

V. 735. *The Supreme King*; The moſt high Governor GOD Almighty, the lofty One Lord over all: *Supremus*, Lat. higheſt.

V. 736. *Exalted to ſuch Power*; Raiſed to ſuch Command: *Exaltare*, Lat. to lift up, to advance.

Ibid. *And gave to Rule*; And appointed them Rulers over the bright Orders of the Angels committed to their Holy Care: *Gave to Rule*, gave the Government of; a Verb uſed for a Noun, as *Tibi dulce dedit Deus ridere.*

V. 737. *In his Hierarchy*; In his Holy Government: Of Ἱερὸς, Holy; and Ἀρχὴ, Rule, Principality.

Ibid. *The Orders bright*; The ſeveral Ranks and Degrees of Glorious Angels, there being, without all doubt, Order and Diſtinction in that Heavenly Hierarchy: *Ordo*, Lat. Degree.

V. 738. *Unadored*; Not Worſhipp'd: Of *In* and *Adorare*, Lat. to Worſhip.

V. 739. *In ancient Greece*; *Græcia*, ſo called of *Græcus* Son of *Cecrops*, one of the firſt Kings of that large Country lying in *Europe*, vaſt, fruitful, and populous, the early Seat of Arts and Arms, brought to a mighty height and noble pitch in about 2000 Years time, now entirely over-run by Barbarity (the Reproachful Name given by its Inhabitants to all other Nations) in 200 Years by the Turks ill Government and Tyranny.

Ibid. *Auſonian Land*; *Italy*, part of which was ſo named of *Auſon* Son of *Ulyſſes*, by *Caliphſo*, who is ſaid to have Reigned there: Others ſay, the ancient Inhabitants of this Country were by the Greeks called Αὔσονες, whom the Latins ſtyled *Aurunci*, (as *Aurunci ita ferre ſenes*, Æn. 7.) by changing *r* into *s*.

V. 740. *Mul-*

V. 740. *Mulciber*; So called, *à Mulcendo*, i. e. *à Temperando ferro*, his more reputable Name being *Vulcan*, the Son of *Jupiter* and *Juno*, thrown out of Heaven for reſcuing his Mother out of his angry Father's clutches, as he relates his own Story. Ι Λ. Α.

Ἥδη γάρ με κἀλλοτ' ἀλεξόμενον μεμαυῖα,
Ῥίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι,
Κάππεσον ἐν Λήμνῳ: According to the Relation of him here given.

Others affirm, his Father and Mother both gave him this unlucky lift (by which he got his Lameneſs) for his Uglineſs and Deformity, of which *Homer* makes him accuſe them. Ο. Δ. Θ.

Οὐνεκ' ὀφθ, καλός τε κἠ ἀρηρὼς, ἀυτὰρ ἔγωγε
Ἠπεδανὸς γενόμαν. ἀτὰρ ὅτι μοι αἰπὺς ἀλὸς
Ἀλλὰ τοκῆε δύω τὼ μὴ γείνασθαι ὄφελον.

The Myſtery of all this is, that Thunder and Lightning, begot in the Regions above by the influence of the Sun on the Air, is thrown from thence in diſmal Noiſe and terrible Claps down upon the Earth.

V. 741. *They Fabled*; Told a pretty Story, feigned a well-contrived Tale: Of *Fabula*, Lat. a Story, a Fiction.

Ibid. *Jove*; The Son of *Saturn* and *Ops*, born in *Crete* at the ſame Birth with his Siſter *Juno*, whom he took to Wife: He was privately brought up in *Ida*, and Nurs'd by the Nymphs, for fear of his devouring Father, whom he expelled out of his Kingdom. *Jove* is not ſo probable a Diminutive of *Jupiter*, as a Derivative of the Venerable and Ineffable יהוה; and *Jupiter* rather *Jah Pater*, than *Juvans Pater*. *Jovem primò Deum Judæorum fuiſſe exiſtimat Varro*: As St. *Aug.* in *l.* 1. *De conſen. Evang.*

V. 742. *Sheer o're*; Quite over the bright Battlements of Heaven: *Sheer*, an old Word ſignifying Pure, Bright, Clear.

Ibid. *Chryſtal Battlements*; Chryſtal, of Κρύσταλλος, which they tell us, is, Τὸ ψυχὸ τῦ Κρύος συγκελλόμενον ὕδωρ, Water frozen to a ſhining Conſiſtence, like Ice.

——— Εἰκῦῖα χαλάζῃ
Ἢ χιόνι ψυχῇ, ἢ ἐξ ὕδατος κρυστάλλῳ, Chryſtal made of Water. Ι Δ. Χ.

Battlements are properly Pinnacles and Ornaments of great Buildings, to ſet 'em off, and pleaſe the Eye; they are alſo Defences on the top of a Garriſon Wall to defend the Soldiers againſt the Beſiegers.

V. 745. *Dropt from the Zenith*; Fell directly down, סמת, and corruptly סנת, is an Arabian Word for the Crown of the Head, and from thence made to ſignifie the Pole of the Horizon, the Point of the Firmament directly over our Heads wherever we are.

Ibid. *Like a falling Star*; A Compariſon well ſuted to a tumbling Deity. So *Homer*:

Παμφαίνων' ὥς τ' ἀστέρ', ὅν τε πυρσὸν ἐπικλείουσι. Ι Λ. Χ.

V. 746. *Lemnos*; A conſiderable Iſland in the *Archipelago*, about 600 Miles in circuit, where *Vulcan* had a Temple, and kept one of his Shops in which he made Thunderbolts; hence called, *Pater Lemnius*.

Hæc Pater Æoliis properat dum Lemnius oris. Æn. 8.

Ibid. *Th' Ægean Iſle*; An Iſland in the *Ægean* Sea, part of the *Mediterranean* near *Greece*, call'd now *Archipelago*. It took its Name either of *Ægeus* Father of *Theſeus*, who drowned himſelf therein, or of *Ægis* a City in the Iſland *Eubœa*; as *Strabo* affirms.

——— *Boreæ cum Spiritus alto*
Intonat Ægæo. Æn. 12.

Ibid. *Thus they relate*; Thus the Poets tell the Story: Relate of, *Referro*, Lat. to report, to tell; whence Relation.

V. 747. *Erring*; Miſtaking: Of the Lat. *Errare*, to Wander, to be Deceived.

V. 749. *Scape*; Get off, ſave himſelf: Of the Fr. *Eſchapper*, to come off, to free himſelf.

V. 750. *By all his Engins*; With all his Tricks and Contrivances: The Word ſeems a Derivative of *Ingenium*, Wit and Cunning, of which a great deal is requiſite to find out thoſe ſtrange Engines, and Mathematical Machines, uſeful in raiſing great Piles and vaſt Weights.

V. 751. *With his Induſtrious Crew*; With his Gang of Cunning Artificers: *Induſtrius*, Lat. Diligent, Laborious.

V. 752. *The*

V. 752. *The Winged Heralds*; *Heraut*, Fr. and *Heraldo*, Span. come all from the Ger. *Herold*, an Officer in a formal and remarkable Habit, ſent either to denounce War, or to propoſe Terms of Ceſſation and Truce, always held ſacred and ſecure as to their Perſons in Honour of their Office, which is very ancient, derived of *Heer*, Dut. Army, and *Held*, Commander, as ſent from the General or Commander in Chief: *Milton* has given them Wings, not only as Angels, but to expreſs their ſpeed.

V. 755. *A Solemn Council*: A general publick Meeting, to conſider and conſult of their Affairs: *Solennis*, Lat. publick, great; *Concilium*, Lat. for Council, and the place it is held in.

V. 756. *At Pandæmonium*; A Name feigned by our Poet for *Lucifer*'s Palace, the famous Fabrick deſcribed before, of the Gr. Παν, all, and Δαίμων, Gr. for wiſe, skilful, knowing, a word not always taken in an ill ſenſe, though the Devils are call'd Δαίμονες, from their extraordinary knowledge and cunning. *All-Devil-Hall*, or *Satan's Court*.

Ibid. *The High Capital*; Satan's chief place of Reſidence; of *Capitalis*, as this of *Caput*, the Head, and thence uſed for Chief: Thus *Rome* was ſtyled, *Caput Orbis, & Rerum Maxima Roma*.

V. 757. *Their Summons*; Of *Semonce*, Fr. a calling before one, a Citation, and this of *Summoneo*, Lat. to give Notice of.

V. 758. *Squared Regiment*; Full and compleat: *Carré*, Fr. of *Quadrare*, Lat. a Square being a Figure whoſe four ſides are equal. *Regimentum*, Lat. a Band of Soldiers, from *Regimen*, the Government they are, or ought to be kept under.

V. 761. *All acceſs was throng'd*; Every place that led to the Infernal Palace was crowded, all the Avenues thronged: *Acceſſus*, Lat. for Paſſage, or Way to.

V. 762. *The Porches wide*; Open ſpacious Places, whoſe Roofs were commonly ſupported by Pillars, made to avoid the Violence of Sun or Showers, in which the ancient Philoſophers taught and diſputed, of *Porche*, Fr. and this of *Porticus*, Lat.

V. 763. *Where Champions*, &c. A Champion is properly a Challenger, who to maintain and defend another's Claim or Right, was wont anciently to defie all Oppoſers that durſt diſpute it, and give 'em Combat by way of Deciſion; of the Lat. *Campus*, a Field, in which, encloſed on all ſides, the Encounter uſually was made.

V. 764. *At the Soldan's Chair*; Before the Turkiſh Emperour ſeated in his Chair of State: *Soldan* or *Sultan*, are eſteemed to be of *Arabian*, by others of *Perſian* Original, and to ſignifie Power, Dominion; yet the word ſeems more naturally derivable of the Hebrew שלט, to Govern.

V. 765. *Defi'd the beſt of Panim*, &c. Challeng'd the ſtouteſt of the Heathen Knights. *Defie*, of *Defier*, Fr. to provoke to fight: *Panim*, of the Fr. *Payen*, as this of *Paganus*, Lat. a Countryman, *qui in Pagis degere ſolebat*: The Heathens were call'd Pagans, becauſe their Temples being Conſecrated to Chriſt, when his Holy Religion prevailed in the World, and their Churches in all Cities ſequeſter'd to his Service, they were allowed their Idolatrous Worſhip only in Country Towns and Villages, which being more ignorant, and leſs apt to be enlighten'd, continued longeſt there.

Ibid. *Chivalry*; Horſemanſhip, Gentlemen ſerving on Horſeback: *Chevalerie*, Fr. Knighthood, and its cauſe, Proweſs, of *Cheval*, Fr. a Horſe.

V. 766. *To Mortal Combat*; To deadly fight: *Combat*, Fr. for Fight, of *Combatre*, to Fight, of *Con* and *Batuere*, Lat. to beat.

Ibid. *Or Carreer with Lance*; Or running a Tilt, a famous Exerciſe formerly, in which Perſons armed from Head to Foot, and bravely mounted, run full ſpeed at one another; and by breaking their Lances, and continuing firmly ſeated in their Saddles, ſhewed their Horſemanſhip, Strength and Dexterity: This ſort of Encounter is by our Author diſtinguiſh'd from the Mortal Fray, as being but Ludicrous, and often uſed with great Pomp and Splendour at Feaſts and Marriages. *Carriere*, Fr. running full ſpeed on Horſeback. Lance, of *Lancea*, a Javeline, a Spear, *ab æquâ* Lance, becauſe poiſed before thrown, or of λόγχη, Gr. for the ſame.

V. 767. *Thick ſwarm'd*; Flew about in ſwarms like Bees, to which he compares them in the following Verſes. To ſwarm, comes of the Teutonick *Shwarmen*, to fly in great Numbers.

V. 768. *Bruſh'd with the hiſs*; Sounding with the Noiſe made by their whiſtling Wings: *Hiſs* is a word made of the Similitue of the Sound of which it is expreſſive, of the Tut. *Ziſchen*, of Σίζω, to make ſuch a Noiſe, as red hot Iron does when quench'd in Water: So the Wind is ſaid Σίζειν, to whiſtle.

Ibid. *Ruſſling Wings*; Making a Noiſe, ſounding, of the Belg. *Ruyſſelen*, to make a hollow Sound, a coined word.

V. 769. *When the Sun with Taurus Rides*; When the Sun is in the Cœleſtial Sign named the *Bull*, for which *Taurus* is Lat. placed by *Jupiter* among the Signs of the Zodiack, in Memory of that Bull that tranſported his Miſtriſs *Europa* from *Phœnicia* to *Crete*.

Candidus auratis aperit cum Cornibus annum
Taurus. Georg. Lib. 1. in *April.*

V. 770. *Pour forth their Populous Youth*; Send forth their Young Ones in vaſt Multitudes: *Populoſus*, Lat. abounding full of People. So *Virg.*

Ut, cum prima novi ducent examina Reges
Vere ſuo, Ludetque favis, emiſſa juventus. Georg. Lib. 4.

V. 771. *About the Hive in Cluſters*; An exact Imitation of *Homer*, deſcribing the Crowds that followed *Agamemnon* after his Haranguing the *Grecians.*

———Ἑπεσσύοντο δ' λαοὶ
Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένάων
Βοτρυδὸν δ' πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν,
Αἱ μὲν τ' ἔνθα ἅλις πωπᾶται, αἱ δ' τ' ἔνθα. IA. B.

Βοτρυδὸν, is exactly expreſſive of *in Cluſters*, of Βοτρὺς, *Racemus*, a Bunch of Grapes.

V. 773. *The Suburb of*, &c. The Out-part of this little City, thatcht with Straw: *Suburbia*, Lat. for Streets and Houſes lying without the Walls of a City. *Citadelle*, Fr. is properly a ſmall City, alſo a ſtrong Fort built within a City, either to defend or curb it.

V. 774. *New rubb'd with Baum*; *Balm*, or as the Fr. *Baulme*, is an Herb of a pleaſing and grateful ſmell: Its Name is *Greek*, of Βάλσαμον, and by contraction *Balm*, of Bees being delighted by all Odoriferous Herbs, and perfumed Flowers. *Virgil*, as well as Experience, tells us,

Hæc circum caſiæ virides, & olentia latè
Serpylla, & graviter Spirantis copia Thymbræ,
Floreat———

Ibid. *Expatiate*; Flee to and fro, wander about, of *expatiari*, Lat.. to go abroad.

V. 775. *And confer their State-Affairs*; Conſider and adviſe of things concerning their Government, according to the Opinion of *Virgil* and others, that Bees have one, and that Monarchical.

Solæ Communes Natos, conſortia tecta,
Urbis habent, magniſque agitant ſub legibus ævum
Et Patriam ſolæ, & certos novere Nepotes. Georg. 4.

——*Regem non ſic Ægyptus & ingens*
Lydia, nec populi Parthorum, aut Medus Hydaſpes
Obſervant, Rege incolumi mens omnibus una eſt,
Amiſſo, rupere fidem. Ibid.——

Confer, of *Confero*, Lat. to conſult, to conſider of in common.

Ibid. *The Airy Crowd*; The Light Spiritual Throng of Angels, of *Aerius*, Lat. of Air.

V. 776. *Swarm'd and were ſtraitn'd*; Increaſed, and were confined in narrow room: Strait, of *Eſtroit*, Fr. of *ſtrictus*, Lat. contracted, crowded together.

V. 778. *In bigneſs to ſurpaſs*, &c. They who ſo lately ſeem'd in ſize t'exceed the Giant Offſpring of the Angry Earth, ſent to attempt on Heaven. *Surpaſs*, Fr. *Surpaſſer*, to go beyond, to out-do. *Brood*, of the Belg. *Broeden*, to hatch.

Giant; One of extraordinary bigneſs, both for Bulk and Stature. Lat. *Gigas*; *Geant*, Fr. Γίγας, as if Γηγενὴς, Gr. Earth-born. So *Virg.*

——*Partu terra nefando*
Cœumq; Japetumque creat, ſævumque Typhœa
Et Conjuratos Cœlum reſcindere Fratres. Georg. Lib. 1.

And

Hic genus antiquum Terræ, Titania Pubes
Fulmine dejecti. Æn. 6.

Theſe Giants were by the Poets made the Sons of *Titan* and the Earth, who made War on *Jove*, to revenge the Injury done their Father, (Elder Brother to *Saturn*) by depriving him, and conſequently them his Deſcendants, of his Kingdom.

V. 780. *Like*

V. 780. *Like that* Pigmean *Race*; The *Pigmies* are ſaid to inhabit about the Eaſt of *India*, near the riſing of the *Ganges*, where the Cranes lay their Eggs: They had their Name of Πυγμὴ, Gr. a Fiſt, as being about a Hand high. *Juven.* meaſures 'em by the Foot:

Ubi tota cohors pede non eſt altior uno. Sat. 13.
Ad ſubitas Thracum volucres, nubemque ſonoram,
Pigmæus parvâ curris Bellator in armâ,
Mox impar hoſtî, rapturſque per aëra, curvis
Unguibus à ſævâ fertur grue.

Pygmæos quoque, haud longè ab his natos; quorum qui longiſſimi ſint, non longiores eſſe, quam pedes duos & quadrantem, Aul. Gell. Lib. 11. Cap. 4. the talleſt not exceed 2½ Feet in height.

Race; The Breed, Off-ſpring, from *Radix*, Lat. a Root.

V. 781. *Beyond the Indian Mount*; The Mountain *Imaus*, the Northern Boundary of *India*.

Ibid. *Or Faery Elves*; Or Dancing Sprights, agreeable to the Old Wives Fables: *Fairies* ſeem derivable from Φῆρες, the *Ionic* word for Fauns, Satyrs, and ſuch like Wild Creatures, as are Fabled to frequent the Woods.

Elf; A Goblin, a Nimble Spright, from ἀλφω, to change, according to the Erroneous Opinion, that theſe Fairy Elves do ſometimes exchange their Brats for others more Beautiful.

V. 782. *Whoſe Midnight Revels*; Whom ſporting and dancing at Midnight, near ſome Wood, or Waters-ſide, a Swain going late home, ſees, or imagines that he ſees. To Revel, is properly to Dance or make Merry late, or all Night, from the Fr. *Reſveiller*, to Watch, to be up late.

V. 783. *Belated Peaſant*; Some Country Swain out late at Night: *Paiſant*, Fr. a Country-Man, a Clown.

V. 784. *Or dreams he ſees.* So *Virg.*

Aut videt aut vidiſſe putat per nubila Lunam. Æn. 6.

V. 785. *Sits Arbitreſs*; Governeſs of the Night, looking on like a Judge and Beholder of their Paſtimes. *Lucian*, in his Book *De Deâ Syriâ*, calls the Moon *Noctis Arbitram*. *Arbiter* is properly an Umpire, a Private Judge, choſen by Common Conſent to determine between Parties, but moſt properly it ſignifies a Looker on, and is ſo uſed by *Horace*, *Non locus effuſi late maris arbiter*; a Place that has a free and open Proſpect to the Sea-ward. *Epiſt. Lib. Cap.* 11.

Ibid. *And nearer to the Earth*; Beginning to decline and go down, nearer to her ſetting, or nearer to the Earth, in regard of the Sun and Stars, that fetch wider compaſs round it.

V. 786. *Wheeles her pale courſe*; Makes her wan way, drives her pale Chariot nearer to the Earth. *Pallidus*, Lat. faint, whitiſh, courſe: *Curſus*, Lat. Race, Journey, Way.

V. 787. *Intent, with Jocund Muſick charm*, &c. They wholly buſie in their Sports and Dance, with pleaſing Tunes delight his charmed Ear. *Intent*, earneſt, ſet upon a thing, of *intenſus*, Lat. *Jocund*, of *Jucundus*, Lat ſweet, pleaſant: *To charm*, is to gain upon, and as it were bewitch or inchant ones Ears, ſo as to deprive him of the power to depart, of *Carmen*, Lat. for a Charm.

Carmina vel Cœlo poſſunt deducere Lunam. Virg. Ecl. 8.

Muſick; Μουσικὴ, the Art of Harmony, whether Inſtrumental or Vocal; *A Muſis Inventoribus.*

V. 788. *At once with Joy and Fear*, &c. At the ſame time both pleaſed and ſcared, delighted and affrighted, his Heart within him leaps, he feels at once the unequal Motions and Impreſſions that Fear and Joy make in his beating Breaſt. *Rebound*, of *Rebondir*, Fr. to leap back again; a Metaphorical Expreſſion, from the rebounding of a Ball.

V. 789. *Thus Incorporeal Spirits*; Thus Angels, or Spirits not cloathed and clogg'd with groſs Earthly Bodies, for Incorporeal is Declarative of their Nature. *Incorporeus*, Lat. without a Body.

V. 790. *Reduc'd their Shapes immenſe*; Leſſen'd and contracted their vaſt Shapes to ſmalleſt ſize: *Reducere*, Lat. to reſtrain: *Immenſus*, Lat. vaſt, huge.

Ibid. *And were at large*; And were at eaſe, not crowded, becauſe contracted into leſs room; ſo to go at large, is to be at liberty, to be free, otherwiſe to be at large, when they had leſſen'd themſelves, would be a plain Contradiction.

V. 792. *Of that Infernal Court*; Of Hell, *Lucifer*'s new Court: *Infernalis*, Lat. belonging to the nethermoſt deepeſt Hell, τὸ κάτω.

V. 793. *In their own Dimenſions*; Not leſſen'd in Shape or Size, but in their own Majeſtick make: *Dimenſio*, Lat. Meaſure, Proportion.

V. 794. *Seraphick*; Is the ſingular of *Seraphim*, and *Cherubim* the plural of *Cherub*, the Ruling Lords, of both which before.

V. 795. *In cloſe receſs*; In ſtricteſt privacy: *Receſſus*, Lat. Retirement, a place to be in private.

Ibid. *And*

Ibid. *And ſecret Conclave;* Is a private place into which no Perſon can come without a Key, a place appointed and ſet apart for ſecret Counſels, of *Con* and *Claudo*, to be ſhut up together: Hence the place where the Election of the Pope is made at *Rome*, is called the Conclave.

V. 796. *A thouſand Demi-Gods;* A great Aſſembly of conſulting *Seraphims*, called *Demi-Gods*, as being Spirits approaching neareſt to Divinity, though infinitely ſhort of it. *Demi* of *Dimidium*, Lat. half the word anſwers to the Ἡμίθεοι of the Heathen, Illuſtrious Perſons, Aiders of Mankind, and Maintainers of Virtue; Heroes who deliver'd their Country from Oppreſſion and Tyranny, therefore reputed the Off-ſpring of the Gods, and at their Deaths mounted among them.

Ἀνδρῶν Ἡρώων θεῖον γένος, οἳ καλέονται
Ἡμίθεοι Heſiod. ἔργ. So Ἡμιθέων γένος ἀνδρῶν. IA. M.

Ibid. *A Thouſand;* A great many, a certain Number, for one incertain, ſo *mille trahens varios adverſo ſole colores*, Virg. of the Rainbow, caſting a Thouſand Colours, the many-coloured Bow.

V. 797. *Frequent and full;* Compleat and full, a Pleonaſm, *Frequens*, Lat. for full, *Sylva frequens trabibus.*

V. 798. *Conſult;* The Conſultation, of *Conſulo*, Lat. to take advice, to conſider of Affairs together.

NOTES

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK II.

Verſ. 1. OF *Royal State*; Of Kingly Port and Condition: *Royal*, Fr. belonging to a King, of *Roy*, Fr. from *Rex*, Lat. a King: State, of *Status*, Lat. Condition, Quality, Dignity, *Secundum Statum*, according to the Quality of of the Perſon.

V. 2. *Outſhone*; More Glorious and Shining: Of Outſhine, to ſhine beyond, Out ſignifying Beyond: As Outdo, to do more, or beyond the power of another.

Ibid. *Ormus*; *Ormuſium*, once a Rich and Potent City in an Iſland on the Coaſt of *Perſia*, ſeated at the Mouth of the Perſian Gulph, about 12 Miles from the Continent, called *Ormuzia*, famous for the Traffick of *India*, *Perſia*, and *Arabia*, for which its Situation made it moſt convenient: The *Arabians* uſed to ſay of it,

Ibid. *Si Terrarum Orbis quâquâ patet annulus eſſet,*
Illius Ormuſium Gemma decuſq; foret.

Ind; *India*, named of its vaſt River *Indus*, bounding it on the Weſt, rich in Mines of Gold and Silver, with precious Stones and Gems, and Spices of all ſorts.

V. 3. *Or where the Gorgeous Eaſt*; Or where the Glorious Nations of the Eaſt: Gorgeous, of the Fr. *Glorieux*, Splendid, Gawdy.

V. 4. *Barbarick Pearl and Gold*; Pearl and Gold found among the ſoft *Aſiaticks*, eſteemed and called Barbarous by the *Grecians*: *Barbaricus*, Lat. Foreign, found among uncivilized People. Thus *Lucretius* terms Exotick Cloaths of a Foreign Faſhion:

Jam tibi Barbaricæ veſtes Melibæaque fulgens. Lib. 2.

So *Virgil.*

Barbarico poſtes Auro, ſpoliiſque ſuperbi. Æn. 2.

And *Lucan*, Pharſa. Lib. 1.

Barbaricas ſævi diſcurrere Cæſaris alas,

Forces raiſed among Barbarous Nations.

V. *To that bad Eminence*; Raiſed to that ſad Supremacy, to that wicked Height: *Eminentia*, Lat. Excellency, a Station and Degree of Honour more than ordinary, Son *Eminence*.

Satan, by much bad Merit raiſed on high, ſat on a Glorious Throne in Kingly State, outdoing far the Pride of wealthy *Ormus*, and rich *India*; or where the gawdy Eaſtern Nations pour with profuſe hand whole ſhowers of Pearl and Gold upon their barbarous Kings.

Ibid. *And from Deſpair, thus high uplifted beyond Hope*; And from the deſperate Eſtate in which ſo late he was, when he lay groveling on the burning Lake: Raiſed up *thus high beyond his Hope*, Aſpires *beyond thus high*, aims at ſome things above this height: *Deſperatio*, Lat. Deſpair.

V. 8. *Inſatiate to purſue*; Unſatisfied with the purſuit of, unſatisfied in proſecuting War againſt the Almighty, thô in vain to purſue ſucceſsleſs War with Heaven, much overmatch'd: *Inſatiatus*, Lat. unſatisfied: Purſuit, Fr. *Pourſuivre*, to follow after, to puſh on: Vain, *Vanus*, Lat. fooliſh, indiſcreet, and thence unſucceſsful.

V. 10. *Imaginations thus diſplay'd*; Did thus his lofty Thoughts unfold: Diſplay, of *Diſployer*, Fr. from *Diſplicare*, Lat. to unfold, to unwrap; our Imaginations, till expreſs'd by Words lying cloſe wrapt, and, as it were, folded up in our Minds, which our Expreſſions unfold, and lay open to others Ears and Underſtandings: *Imaginatio*, Lat. the Conceptions of the Mind, our Thoughts.

V. 11. *Powers and Dominions*, &c. Ye Rulers, Princes, and Heavenly Gods, well expreſs'd by *Satan* in the beginning of his Speech, by Power and Dominion in the Abſtract, flattering his Damned Slaves with Abſolute Power, and Sovereign Command, ſtyling them *The Deities of Heaven*, at the ſame time they were, outcaſt and exil'd thence, *Captives of Hell.* St. *Paul* uſes the ſame Expreſſion, *Coloſſ.* 1. 16. *Thrones or Dominions, Principalities or Powers. Dominium*, Lat. Rule: *Deitas*, Lat. Godhead, Deity.

V. 12. *For ſince no Deep*, &c. For ſince no Deep, no not this bottomleſs Pit of Hell, is able in its flaming Dungeon to Impriſon the everlaſting Strength of Deathleſs Angels, thô overlaid and foyl'd: *Oppreſſus*, Lat. Overlaid, Overcharg'd.

V. 15. *From this deſcent Celeſtial Virtues*; From this low Station our Heavenly Powers recovering and ariſing, will much more daring and more dreadful ſhew, than if not fallen at all, and need to fear no ſecond foyl: Deſcent, *Deſcenſus*, Lat. *Deſcenſus Averni*, going down into Hell, *Virg. Fatum*, Lat. Calamity, Overthrow.

V. 18. *The fixt Laws of Heaven*; Satan here aſcribes his former high Station in Heaven not to his Maker, but to Fate and uncontrolable Neceſſity, the fixt unalterable Laws of Heaven, according to the Opinion of the Stoicks, well expreſs'd by *Lucan*:

Sive Parens rerum ———
Fixit in æternum cauſas, quâ cuncta coercet
Se quoque lege tenens, & ſecula juſſa ferentem,
Fatorum immoto diviſit limite Mundum. Phar. 2.

V. 21. *Hath been atchiev'd of Merit*; Thô Fate made me at firſt your Leader, next your own free Choice, moved to it by what I have merited, either by Conduct, or my Courage, yet nothing more ſecures me in this ſafe unenvied Throne, allowed me thus by general Conſent, than this our overthrow, recovered in ſome meaſure: Achiev'd, or Atchiev'd, of *Achever*, Fr. to bring to paſs, to finiſh, to compleat.

V. 23. *Eſtabliſh'd*; Fixed, aſſured: Of *Eſtablir*, Fr. to confirm: Conſent, *Conſenſus*, Lat. Agreement.

V. 25. *In Heaven, which follows Dignity*; The Glorious Train that does in Heaven's happy Palaces attend on Ruling Angels, well might move Envy from thoſe below: *Dignitas*, Lat. Worth, and thence (as the reaſon of it) Authority.

V. 26. *From each Inferior*; From every Underling, from thoſe under Command: *Inferior*, Lat. Lower.

V. 27. *Expoſes*; Lays open: Of *Exponere*, Lat. to hazard, to adventure.

V. 28. *The Thunders Aim*; An Epithete *Homer* often gives his *Jupiter*: Τερπικέραυνος, and Υψιβρεμέτης, thundering from on high: *Tonitruus, Altitonans.*

V. 29. *Your Bulwark*; Your Guard, your Security, that interpoſeth between you and Danger, a Bulwark being a Defence made to ſtrengthen a Town 'gainſt an Attack, where the Defendants ſtand unexpoſed to the Enemies Shot, who aſſault it bare-faced: Of *Boll*, Ger. for Round, Spherical; and *Werk*, a Work, denominated of its Circular Shape.

Ibid. *Condemns*; Of *Condamnare*, Lat. to condemn, to overthrow in Judgment. The higheſt Place, Satan's Pre-eminence gives Sentence, as it were, againſt him, that he ought foremoſt to expoſe himſelf to the moſt eminent Dangers, in regard of his high Station and Command.

V. 32. *From Faction*; From Plotting, and contriving Parties: *Factio*, Lat. for the ſame, a ſiding of great Men generally, rather than good, combining for their own Intereſt together againſt a Prince or Government.

Ibid. *Will Claim*; Will lay Claim to, will ſtrive for: Of *Claim*, Fr. for a publick Demand of ſomething belonging to a Perſon kept out of Poſſeſſion of it: Of the Lat. *Clamare*, *Clamando ſibi vindicare*; thence the barbarous Law word, *Clameum.*

V. 33. *Precedence*; Place, a going before, Authority: None ſure will claim Precedence, will ſtrive for Place in Hell, where the higheſt Seat may be the hotteſt: *Præcedentia*, Lat. of *Præcedere*, to go before.

V. 34. *That with Ambitious Mind*; Satan here ſlily ſets forth to view all his Dangers and Undertakings, his Courage, and his Conſultations, but hides and keeps cloſe his proud Ambition, and deſire of Rule, Lording it over the fallen Angels for his ſake expoſed to Sin and Suffering, for his dire Ambition that made him Rebel againſt his Maker, Ambition ſo inſatiate of Command, that in the firſt Book, *Verſ.* 262. he ſays, *To Reign is worth Ambition, thô in Hell*; which here he cloaks with ſuch a ſly Inſinuation, as if his High and Kingly Exaltation did only raiſe his Sufferings to a height, in proportion to his Power: *Ambitioſus*, Lat. deſirous of Command.

V. 36. *Firm*

V. 36. *Firm Accord*; Aſſured and unſhaken Agreement: Of *Accord*, Fr. of *Accorder*, to agree, as if *Accordare*, of *Ad* and *Corda*, a Muſical Metaphor, from the ſtretching and tuning of ſeveral Strings to the ſame Tone: *Firmus*, Lat. for ſettled, ſure.

V. 39. *Surer to proſper*, &c. More certain to ſucceed, than even Succeſs it ſelf could have aſcertained us: Proſperity, Lat. *Proſperitas*, which often makes Men heedleſs of their Advantages and Dangers.

V. 41. *Or Covert Guile*; Or ſecret Practices, cunning Wiles and Stratagems: *Couvert*, Fr. hid: Of *Couvrir*, Fr. to hide: Of the Lat. *Cooperire*, to conceal.

V. 42. *We now debate*; Argue, Conſider, Diſpute: Of *Debatre*, Fr. to Fight; a Debate being a kind of Fight, and engaging of one Reaſon againſt another, till by frequent Refutations the ſtrongeſt prevail, and are Victorious.

V. 46. *Th' Eternal*; with God, who is Everlaſting: *Æternus*, Lat. Eternal.

Ibid. *To be deem'd equal in ſtrength*; His Hope was to be judg'd equal in Force and Power with God everlaſting: *Deem'd*, Judged, of the Sax. *Deman*, to judge, and *Dema*, a Judge: Equal, *Æqualis*, Lat. for like in Power, Years, or Size, *&c.*

V. 47. *And rather than be leſs, cared not*, &c. Theſe Words conſummate the Character of *Moloc*, the boldeſt and *the fierceſt Spirit that fought in Heaven*, daring to that degree, that rather than be any thing leſs than the Almighty, would chooſe, to ceaſe to be at all, had rather be deſtroyed, annihilated, and reduced from Being, to his Primitive Original *Nothing*.

V. 48. *Cared not to be*; Deſpis'd his Being, his Nature, and Eternity, *with that Care loſt*, with that contempt and diſregard of Life, loſt and vaniſh'd were all his Fears of what might happen to him.

V. 50. *Or worſe, he reck'd not*; Of Hell, or worſe, if ought might be ſo, he made no account, ſtood not in aw of: *He reck'd not*, he reckon'd not, an abbreviation to reck, to reckon, to eſteem or make account of.

Ibid. *Theſe Words thereafter*, &c. And accordingly in theſe Words expreſs'd his Mind, his Sentiments.

V. 52. *Of Wiles more unexpert*; With Tricks and Deſigns leſs acquainted: *Inexpertus*, Lat. unskilled in, unacquainted with.

V. 53. *Contrive*; Find out: *Controuver*, Fr. to invent.

V. 56. *Sit lingering here*; Stay waiting here, loſing their Time and Patience: *Linger*, of the Ger. *Langerew*, to draw out in length, as if to longer.

V. 57. *Heaven's Fugitives*; the Runaways of Heaven, that have forſaken and fled from their Native Heaven: *Fugitivus*, Lat. one that runs away.

V. 58. *Opprobrious Den of Shame*; A Pleonaſme, this dark diſgraceful Den of Shame: *Den* is properly a lurking Place, where Wild Beaſts in Woods and Foreſts hide themſelves.

V. 59. *The Priſon of his Tyranny*, &c. The Priſon into which we are thrown by his Uſurped Power, who Reigns thus much the longer, by the delay we make in attempting on him.

V. 63. *Turning our Tortures*, &c. Uſing our Torments in ſtead of Arms againſt our Tormenter; explained by *Arming our ſelves with Helliſh Flames and Fury*, V. 61. *Tortura*, Lat. for any ſort of Pain or Puniſhment uſually inflicted on Malefactors, to make them confeſs their Crimes and Wicked undertakings.

V. 65. *Of his Almighty Engin*; A deſcription of the Thunder, God Almighty's powerful Engin.

V. 67. *Black Fire and Horror*; The gloomy, dark, and obſcure Fire of Hell, *from whoſe Flames no Light, but rather Darkneſs viſible.* Book I. V. 62.

Ibid. *And Horror ſhot with equal Rage*; And trembling and diſmay, with the ſame force and fury thrown amongſt his Angels: *Horror*, Lat. for Quaking, either by reaſon of Fear, or Cold, the one being the conſequence of the other: *Rage*, Fury, of the Lat. *Rabies*, Madneſs.

V. 69. *Mixt with Tartarean Sulphur*; And his pure Throne, ſtained and polluted with Hell Fire, and flaming Brimſtone: *Tartareus*, Lat. Helliſh; of Τάρταρος, Gr. the deep Gulph of Hell, the bottomleſs Pit; of Ταράσσειν, to be diſturbed, to be in confuſion.

Εἰς τάρταρον ἠερόεντα
Τῆλε μάλ', ὅσσον χάσμα χθονὸς ἔστι βέρεθρον. I. A. Θ.

Bis nigra videre Tartara. Says *Virg.* Æn. 6.

V. 71. *And ſteep to ſcale*, &c. And hard to riſe upright upon the Wing againſt our Foes, who over-reach us from on high: Difficult, Lat. *Difficilis*, hard to be brought to paſs: *Steep*, Upright, as Cliffs and Hills are, where we are forced to climb up ſtep by ſtep: *To ſcale*, is properly to mount up to, by a Ladder, of *Scala*, Lat. ſo ſignifying; hence *Scalado*, ſetting Ladders to a Town-Wall, and endeavouring by them to paſs over, here, *to mount upright upon the Wing towards Heaven's high Battlements.*

V. 73. *If the ſleepy Drench*, &c. If the dull Draught, we lately took of the Lethean Lake, does not ſtill ſeize our Senſes, and make us forget our natural Force and Faculties; *Pythagoras*, who was the firſt, or at leaſt the moſt famous of the Philoſophers, who maintained the Μετεμψύχωσιν, the returning of Souls after Death into other Bodies, to act other parts on the

low

low Stage of this miſerable Life, gave occaſion to the Poets that followed his Opinion, to invent this *Lethe*, which was one of the Rivers of Hell, where Souls that were to be re-embodied were firſt drench'd before their return to this World, that they might forget all that they knew or ſuffered before, of which it ſeems *Pythagoras* drank not ſo deep, ſince he remember'd his former Name and Quality.

——— *Trojani tempore Belli,*
Panthoïdes Euphorbus eram ———

To this *Lethean* Lake our Poet alludes; of which *Virg.*

——— *Animæ quibus altera fatò*
Corpora debentur, Lethæi ad Fluminis undam,
Securos latices & longa oblivia potant. Æn. 6.

——— *Lethes tacitus prælabitur amnis*
Infernis, ut fama, trahens oblivia, venis. Luc. lib. 9.

Drench, of the Sax. *Drencan*, to drink. *Benumm not ſtill*, does not ſtill ſtupifie, and dwell upon our Underſtandings: A Limb is ſaid to be benum'd, when ſo ſeized on by the Cold as to be uſeleſs, and not to be moved; of the Sax. *Niman*, to take hold of, to ſeize on; as the Latins uſe *Membris captus*, and Phyſicians expreſs the ſtupifying Diſtempers that affected the Brain, by κατάληξις, by the ſame Analogy.

V. 77. *To us is adverſe*; Is contrary to our nature: *Adverſus*, Lat. againſt, contrary; the Winged Angels, Spiritual and Light, do naturally aſcend; deſcent and fall is force, and preternatural to them.

V. 78. *Hung on our broken Rear*; Followed our routed Army in the Rear: Of the Fr. *Arriere*, behind.

V. 79. *Inſulting*; Leaping on us: Of *Inſulto*, Lat. to leap upon, of *in* and *ſalto*, to jump, from the uſage of the Word; for triumphing and bragging over one is meerly Metaphorical, from *Inſultare*, to trample on, to tread under Foot, and thence to Scorn and Contemn: *Through the Deep*, through the vaſt Interval, the ſpace between Heaven and Hell.

V. 80. *With what compulſion*; With what conſtraint and force, what painful flight, how difficult and hard it was for us to deſcend, to take our flight againſt our Airy Nature downwards: *Compulſio*, Lat. conſtraint: *Laborioſus*, Lat. difficult, full of labour.

V. 81. *The Aſcent is eaſie*; To ſpring upwards on the Wing, is uſual and eaſie to us: *Aſcenſus*, Lat. the act of flying or getting up. *Virgil* does as truly obſerve:

——— *Facilis deſcenſus Averni*
Sed revocare gradus, ſuperaſque evadere ad auras
Hic labor, hoc Opus eſt. ——— Æn. 6.

Concerning his Hero's going to viſit his Father among the Shades below, Bodies compounded and elemented of Earth do naturally deſcend; but to Spirits, thoſe Divine, Airy, Agile Beings, as our Poet well obſerves, Aſcent is eaſie, and all Motion downwards ſeems forc'd and contrary.

V. 87. *In this abhorred Deep*; In this moſt hateful Dungeon, in this deteſtable loathſome Deep: Of *Abhorreo*, Lat. to hate.

V. 88. *Of unextinguiſhable Fire*; Everlaſting Fire, that ſhall not be quenched: *Inextinguibilis*, Lat. unquenchable; as deſcribed in *Iſa.* 66. and the laſt Verſe; and *Mark* 9. 43, 44, 45. 46, &c.

V. 89. *Muſt exerciſe us*; Muſt vex and toil us everlaſtingly, muſt be our conſtant buſineſs to be broil'd in everlaſting Flames: *Exercco*, Lat. to vex and trouble, as well as to employ and buſie.

V. 90. *The Vaſſals of his Anger*; The Subjects of his Wrath, the Bond-ſlaves of his everlaſting Fury: *Vaſſal* does properly ſignifie a Tenant, who, by the holding of his Lands, was bound to attend his Lord in Perſon to the Wars; thence by the Learned *Spelman* deduced from the Ger. *Geſell*, a Companion in Fight and Danger; but at laſt it was depraved to ſignifie a Slave or Bond-man.

Ibid. *The Scourge*; The Laſh, the Whip; of the Fr. *Eſcourgée*, a Thong, a Laſh: As the Ital. *Scoreggiare*, to Scourge, all from the Lat. *Corium*, a Hide, out of which Thongs and Laſhes were uſually made.

V. 91. *Inexorably*; Without Remiſſion, not to be begged off: Of *Inexorabilis*, Lat. that cannot, or will not forgive, unpardonably.

V. 92. *Calls us to Pennance*; To Puniſhment: Of *Pennance*, a contraction of the Lat. *Pœnitentia*, Repentance, being a Puniſhment inflicted on our ſelves by hearty Sorrow and Grief for our Offences, that God may be pleaſed, through the Merits and Mediation of Jeſus Chriſt, to remit that Eternal One due to our manifold Tranſgreſſions. Our Poet here ſuppoſes the Sufferings

Sufferings of the Damned Spirits not to be always alike intenſe, but that they had ſome Intermiſſions, during which they might conſider of their ſad condition, and with more *decorum* contrive, and try all ways how to alleviate their everlaſting Loſs of Heaven and Happineſs.

V. 93. *Quite aboliſh'd, and expire*; Utterly deſtroyed, and ceaſe to be: *Abolitus*, Lat. utterly ruined, quite deſtroyed. *Expirare*, Lat. to dye, to breath ones laſt; not to be laid of the Angels everlaſting, *à parte poſt*, *Quite* altogether, of the Fr. *Quitte* free, as Debtors are when they have paid what they owe, and are free from all their Obligations; of the Lat. *Quietus*, at eaſe, as being diſcharged.

V. 94. *What doubt we to incenſe*; Why ſhould we be afraid of encreaſing his Anger to extremity: *Incendere*, Lat. to inflame, to ſet on fire.

V. 95. *Which to the heighth enraged*; Which forced into its fierceſt Flame, which to its moſt outrageous heighth provok'd: *Enrag'd*, encreas'd, even unto Madneſs, of *Enragé*, Fr. Mad, Furious.

V. 96. *His fierceſt Wrath*; Which raiſed to utmoſt Fury, will either quite deſtroy us, and bring back to our firſt Nothing this our ſprightly Being, a State more happy than to be ever wretched: *Conſume*, of *Conſumere*, Lat. to waſte, to deſtroy: *Reduce*, of *Reducere*, Lat. to bring back to the former place or condition.

V. 97. *This Eſſential*; This our Being: Nothing and Eſſence are directly oppoſite, the one being a Privation of what the other is: *Eſſentiale*, Lat. any thing that is; of *Eſſentia* being, of *Eſſe* to be, *happier far*, *&c.* an Argument that has more of Subtilty than Solidity in it.

V. 98. *'Tis happier far not to be at all, than to be miſerable*; Of this Opinion, *Virgil* makes *Juturna* in *Æn.* 12. where ſhe complains:

> *Quò vitam dedit Æternam? Cur mortis adempta eſt*
> *Conditio? Poſſem tantos finire dolores*
> *Nunc certe, & miſero Fratri comes ire ſub umbras,*
> *Jam mortalis ego.* ------

V. 99. *Or if our Subſtance*; Or if our Being Heavenly be, and therefore can never be deſtroyed; we ne'er can be in worſe condition than now we are, on this ſide being nothing at all: *Divine*, of *Divinus*, Lat. Heavenly.

V. 102. *Sufficient to diſturb*; Able to diſorder and trouble Heaven: *Diſturbare*, Lat. to toſs upſide down, to hinder an Undertaking.

V. 103. *With perpetual Inrodes to allarm*, &c. And with continual Attempts to ſhake, thô we can never reach his Throne, ſo fixed, and by the Fates eſtabliſhed: *Inrode*, an Invaſion into an Enemies Country; of *in* and *ride*, to ride into, to *Allarm*, is to ſteal upon our Enemies by ſurprize, which cauſes them on the ſudden to ſound to Arms, to repel the unforeſeen onſet: Of the Fr. *Allarme*, the depravation of *Ad Arma*.

V. 104. *Inacceſſible*; That cannot be come at: Of *Inacceſſus*, Lat. unapproachable: *Fatal*, immoveable, *Fatalis*, Lat. according to the unalterable Decree of the Fates.

V. 106. *His Look denounc'd*; His Looks proclaimed, and threaten'd deſperate Revenge: Of the Lat. *Denunciare*, to threaten, to beſpeak.

V. 109. *In Act more graceful and humane*; In Behaviour more comely and gentile: *Actus*, Lat. for geſture in Speech or Gate: *Humanus*, Lat. belonging to Mankind, and thence Gentle and Debonaire.

V. 111. *For Dignity compos'd, and high Exploit*; Made to Command, and undertake great Deeds: *Compoſitus*, Lat. fitted, framed: *Exploit*, Fr. an Attempt, a Noble Deſign or Undertaking.

V. 112. *But all was falſe and hollow*; Deceitful and empty: Hollow, as having no true Subſtance and Solidity, a Metaphor taken from Veſſels that ſound moſt, when empty.

V. 113. *Dropt Manna*; Dropt Sweetneſs, overflowed with Eloquence, as *Manna* is deſcribed, *Exod.* 16. 31. and *Wiſdom* 16. 20. מן comes of מנה, to number, becauſe every one was appointed to gather an *Omer* thereof according to the number of the Perſons in their Families, thô the *Talmud* will have it מן הוא, *Quid hoc!* by way of Admiration.

V. 114. *To perplex and daſh*; To confound and diſorder the wiſeſt Councels; of the Saxon *Dwæſ*, a Fool, one aſtoniſhed, frighted out of all Thought and Conſideration: *Matureſt*, properly Ripeſt, of *Maturus*, Lat. Ripe; *Matureſt Counſels*, the beſt choſen Advice brought neareſt to perfection.

V. 116. *In Vice, induſtrious*, &c. In ill, laborious, in more gallant Deeds, fearful, and backward: *Induſtrius*, Lat. diligent, forward: *Nobler*, of *Nobilis*, *Nobilior*, Lat. more noble, more excellent: *Timorous*, of *Timidus*, Lat. fearful.

V. 118. *And with perſwaſive Accent*; And in his winning way did thus begin: *Perſwaſive*, of *Perſuaſio*, Lat. for perſwading, gaining on our Hearers by Arguments finely urged, eloquent and graceful Diſcourſe: *Accent*, Lat. *Accentus*, the graceful Tone uſed in pronouncing Speeches, affecting the Auditory with the Harmonious turn of the Tongue.

V. 121. *Main Reaſon to perſwade*; Chief Argument to move us to immediate War: *Main*, of the Fr. *Magne*, as that of *Magnus*, Lat. great, main Reaſon, chiefeſt, the greateſt Reaſon: *Immediate* War, without any intermiſſion, inceſſant, uninterrupted; of *Immediatus*, Lat. without any ſtop, or delay.

V. 122. *Did not diſſwade me moſt*; Were not the greateſt Argument to me againſt it: Of *Diſſuadere*, Lat. to adviſe to the contrary, to adviſe againſt.

V. 123. *Seem to caſt, ominous Conjecture*, &c. And ſeem to raiſe an ill Opinion of our Undertaking: *Ominoſus*, Lat. unlucky, for *Omen* is uſed in both ſenſes, and here in the worſt; *Quod dii prius omen in ipſum, Convertant.* Æn. 2. *Conjectura*, a Gueſs, an Opinion.

V. 124. *In Fact of Arms*; In Deeds of War: Of *Facta*, Lat. valiant, noble Deeds.

V. 127. *And utter Diſſolution*; And intire Deſtruction of his Being, utter Abolition: Of *Diſſolutio*, Lat. from *di* and *ſolvo*, the breaking the Ligaments and very Bonds of Being.

V. 128. *As the ſcope of all his Aim*; As the utmoſt end of his Intention, as the chief Deſign and Mark at which he aims: *Scopus*, Σκόπος, the Mark at which Archers ſhoot, and thence the Intention and Deſign at which Men in their Undertakings aim.

V. 130. *That render all Acceſs impregnable*; That make all Approaches to Heaven's high Towers, vain, and to no purpoſe: *Render*, of the Fr. *Rendre*, as that of *Reddere*, Lat. *i. e. Eſſicere*, to make: Acceſs, *Acceſſus*, Lat. a coming to: *Imprenable*, Fr. not to be taken, or forced.

Ibid. *Oft on the bordering Deep*; Their Legions of Armed Angels oft encamp upon the gloomy Deep that borders on our flaming Dungeon.

V. 132. *Encamp their Legions*; Legions of Angels keep their watchful Camp, Neighbouring on the Deep, or Winging through the Dark, ſearch far and wide through Regions of the Night, diſdaining any ſudden Onſet or Attempt: *Encamp*, of *in* and *campus*, Lat. Field, Armies being then Encamped, when quitting their Quarters they take the Fields and lodge in 'em.

V. 133. *Scout*; To ſpy, to ſearch diligently, as thoſe who are ſent out to diſcover the approach or poſture of the Enemy: Of the Fr. *Eſcoute*, a Spy, of *Eſcouter*, Fr. to hear, to liſten, their Ears (in the Night eſpecially) being on the Watch, as well as their Eyes at other times.

V. 134. *Surprize*; Of the Fr. *Surprinſe*, a taking one at unawares, an unforeſeen Aſſault given on a ſudden.

V. 135, &c. *By Force, and at*, &c. Or ſuppoſe us able to force our way, and at our Heels all Hell, in maddeſt Mutiny armed with ſoory Fires, could riſe and mix 'em with Heaven's Purity; yet would our mighty Adverſary ſit, unſullied on his Throne, and Heaven the Seat, of his tranſcendent Brightneſs, would endure no Stain, but quickly throw off and diſdain the black Attempt ſuperior, and ſoon clear it ſelf from all our groſs and baſer Flames.

Inſurrectio, Lat. ariſing againſt; of *Inſurgere*, Lat. to *confound*, to mix with, of *Confundere*, Lat. to mingle by pouring together: Incorruptible, *Incorruptibilis*, Lat. not to be corrupted, incapable of decay or alteration: Unpolluted, *Impollutus*, Lat. unſtained.

V. 139. *Etherial Mould*; The Heavenly Subſtance: *Mould* properly ſignifies Earth, Duſt.

V. 140. *Incapable of Stain*; Heaven's Azure, not to be ſtained or ſullied: *Incapax*, Lat. not ſubject to: *Expel*, of *Expellere*, to drive out.

V. 142. *Thus repulſed*; Thus worſted, and foil'd: *Repulſus*, Lat. beaten back, defeated.

V. 143. *Our final Hope is flat Deſpair*; Our laſt, our utmoſt Hope is meer Deſpair: *Final*, laſt, higheſt, from *Finalis*, Lat. laſt: *Flat*, plat. Meer, plain, downright Deſpair.

Ibid. *We muſt exaſperate*; We muſt provoke: *Exaſperare*, Lat. to whet, to make more rough and ſevere.

V. 147. *This Intellectual Being*; This Spiritual Underſtanding, this Angelic Eſſence, whoſe Beings are more compleat, and of a compaſs of Underſtanding more vaſt and comprehenſive than the Rational: *Intellectualis*, Lat. belonging to Knowledge.

V. 150. *In the wide Womb*, &c. In the empty Womb of dark Confuſion; *Uncreated Night* is made the Image of Non-entity, for of Things uncreated, or that have no Being, we have but an obſcure Negative Notion: *Increatus*, Lat. unmade, not created.

V. 151. *Devoid of Senſe and Motion*; Without all Senſe and Motion: Senſeleſs, dead, *void* and *devoid*, of the Fr. *Vuide*, empty: This is one of thoſe bad, which *Belial* endeavours to make appear a good Reaſon, according to his Character, *Ver.* 113. for certainly 'tis much better not to be at all, than to be miſerable to all Eternity, as our Saviour himſelf teſtifieth of *Judas*, *Woe to that Man by whom the Son of Man is betrayed: it had been good for that Man if he had never been born.* Matth. 14. 21. And we ſee even Kings and mighty Potentates willingly give up, and deſire to reſign their Crowns, and all the Affluence and Power, the Pomp and Pride of Life, when preſs'd with extream and remedileſs Pain, thô but Corporeal, thô the naked and ſhivering Soul may (for ought they know) immediately be ſummoned and arraigned at Heaven's high Tribunal, and after a ſhort interval, the lazy Grave may again give up its ſad and ſinful Aſſociate, to be conſigned over to Eternal Puniſhment.

V. 154. *Is doubtful*; Whether it be in his Power to do it, is uncertain, is more than we know; that is, Whether it be conſiſtent with his immutable Decrees, to annihilate and deſtroy our Angelic Beings.

V. 156. *Belike through Impotence*, &c. As it were through Weakneſs, or by meer Miſtake: *Impotentia* ſignifies properly want of Power, thence uſed to expreſs Raſhneſs, and Diſability to

Govern

Govern our Paſſions; Will God, who is ſo Wiſe and ſo Omniſcient, manage his Anger ſo unwarily, as in his wrathful Rage with one ſtroke to deſtroy and end his Enemies, whom his Anger ſpares, decreed and doom'd to ſuffer without end?

V. 160. *We are Decreed, Reſerv'd, and Deſtin'd*; We are adjudged and doom'd, kept and appointed for everlaſting Pain: Decreed, of *Decerno*, Lat. to judge, to ſentence: Reſerv'd, *Reſervatus*, Lat. kept, preſerv'd; Deſtin'd, *Deſtinatus*, Lat. appointed, deſigned for. Here *Belial* makes and anſwers an Objection; If deſtin'd thus, and doom'd to everlaſting Sufferance, why ſhould we fear or ſcruple to provoke the Victor with immediate War? What have we worſe to fear, or more to feel? Which thus he refutes; Thô our Puniſhment be endleſs, yet it is not ſo ſevere as when firſt we fled, and fell from Heaven into this burning Lake, nor as it may be, if by our daring we ſhould awake his Anger, (ſomewhat abated and allayed) who can make our Torments much more intenſe and everlaſting too.

V. 165. *When we fled amain*; As faſt as we were able, with might and main; of the Sax. *Megen*, Strength, Power.

V. 168. *A Refuge*, &c. A ſhelter from thoſe Sufferings: *Refugium*, Lat. a place of ſafety, to which Men fly in time of danger, of *Refugio*, to fly to.

V. 172. *And plunge us in the Flames?* And drowned us in that fiery Floud? *Plonger*, Fr. to put over Head and Ears into Water.

V. 173. *Should intermitted Vengeance*, &c. Or what if from Heaven our angry Victor, ſomewhat now appeaſed, ſhould reaſſume his Thunder? Intermitted, *Intermiſſus*, Lat. broken off, reſpited.

V. 174. *His red Right Hand*; God Almighty's Power is in Holy Text expreſſed by his Right Hand, as *Pſal.* 17. 7. and 44. 4. which is called *Red*, as being Armed with his flaming Thunder: Read *Deut.* 33. 2. where *a Fiery Law is ſaid to be in his Right Hand.*

V. 176. *Should ſpout her Cataracts of Fire*; And this flaming Roof of Hell ſhould ſhower down her Spouts of Fire, Καταῤῥάκται, or Καταῤῥάκτης; *Locus abruptus & præceps in flumine, unde aqua ruit potius quam fluit*; as *Euſtathius* deſcribes it: Of Καταῤῥάσσω, to flow, and ruſh away with violence and impetuoſity as overflowing Rivers do. A *Cataract*, is a headlong fall of Water from a ſteep place, like thoſe of *Nile*, deafning the Neighbourhood; and theſe Cataracts of Fire do well enough agree with Hell's Firmament vaulted with fluid Flames.

V. 177. *Impendent Horrors*; Dreadfully hanging over us: Impendent, of *Impendere*, Lat. to hang over, ſo as to ſeem inſtantly ready to fall on ones Head: *Horror*, Lat. ſhivering, quaking for Cold; and thence any extraordinary Dread or Fright, that ſcares into a Trembling.

V. 179. *Deſigning or Exhorting*; Contriving or perſwading, &c. *Deſigno*, Lat. to mark out: *Exhortor*, Lat. to perſwade.

V. 180, and 181. *Caught in a fiery Tempeſt*, &c. *each on his Rock tranſfix'd*; Snatch'd in a flaming Storm up, ſhall be daſh'd, each on a pointed Rock ſtruck through; borrowed of *Virgil*, in his deſcription of the Fate of *Ajax Oileus*:

Illum expirantem tranſfixo pectore flammas
Turbine corripuit, ſcopuloque infixit Acuto. Æn. 1.

Homer has not expreſſed it half ſo terribly. Ο Δ. Δ.

Ibid. *The Sport and Prey*; *Vacuâ ludibria ventis*: Prey, of *Præda*, Lat. for Spoyl and Plunder.

V. 182. *Of racking Whirlwinds*; Of tormenting Tempeſts, according to the Hurricane of Hell, ſet out by our Poet in the beginning of the firſt Book; *O'rewhelm'd with Floods and Whirlwinds of tempeſtuous Fire*, Ver. 64.

V. 184. *To converſe with*, &c. To entertain our ſelves with diſmal Groans to all Eternity: *Converſari*, Lat. to be familiar, to be acquainted with.

V. 185. *Unreſpited, Unpitied, Unreprieved*; Without Delay or Pity, or Reprieve: *Unreſpited*, without the leaſt *Reſpit*, a Law Term, of the Fr. *Reſpit*, a Delay, time, or a Term given, of *Reſpectus*, Lat. for looking back, and conſidering before things are brought to a final determination, ſo Sentence or Judgment is ſaid to be reſpited: *Unreſpited*, without any intermiſſion: *Unpitied*, of *Pitié*, Fr. for Mercy and Compaſſion: *Unreprieved*, to reprieve: *Reprendre*, Fr. is to bring back from the place of Execution, and to ſuſpend the Puniſhment for ſome time.

V. 187. *Open or concealed*; Publick or private, declared or ſecret: *Concelare*, Lat. to hide, to keep cloſe.

V. 191. *Derides*; Laughs at: Of *Deridere*, Lat. to ſcorn, to expoſe and laugh at.

V. 192. *To reſiſt our Might*; To withſtand our Power: *Reſiſtere*, to withſtand, to ſtand againſt.

V. 193. *To Fruſtrate*; To make vain, to diſappoint: *Fruſtare*, Lat. to deceive.

V. 194. *Thus vile*; Thus baſe, mean, and contemptible: Of *Vilis*, Lat. of no worth or account.

V. 195. *Thus expell'd*; Thus driven out, Outcaſts and Exiles of Heaven: Of *Expellere*, Lat. to drive out.

V. 197. *Since*

V. 197. *Since Fate inevitable*; Since unavoidable neceſſity o'repowers us: *Inevitabilis*, Lat. that is not to be avoided: Subdues, of *Subdere*, Lat. to overcome, to ſubdue.

V. 198. *Omnipotent Decree*; And the All-powerful Sentence of him who has ſubdued us: *Decretum*, Lat. an Ordinance, a Sentence, *Fatorum Decreta*, were accounted unalterable.

V. 200. *Nor the Law unjuſt that ſo Ordains*; Nor is the Law, that orders our Sufferings to bear proportion with our Sins, unequal or unrighteous: *Ordinare*, to diſpoſe, to order, to appoint.

V. 206. *To endure Exile*; To undergo Baniſhment: *Endurer*, Fr. to ſuffer, of *in* and *durare*: *Exilium*, Lat. Baniſhment.

V. 210. *May much remit*; Aſſwage, diminiſh, and abate his Anger: *Remittere*, Lat. to abate.

V. 214. *Will ſlacken*; Theſe raging Fires will be leſs fierce, will abate their Heat: *Slack*, of the Lat. *Laxus*, looſe, remiſs.

V. 215. *Our purer Eſſence*, &c. Our more Spiritual Beings will o'recome their noiſom Fumes: *Noxius*, Lat. hurtful: *Vapor*, a hot Breath, or fiery Exhalation.

V. 216. *Or enured, not feel*; Or uſed and accuſtomed to 'em, of *in* and *ure*, a contraction of *Uſura*, Lat.

V. 217. *And to the place conform'd*; Or at length altered, and to our ſad Seat becoming ſuitable: *Conformis*, Lat. like to.

V. 219. *Familiar the fierce Heat*; Will entertain with leſs diſorder the ſcorching Flames; familiar and cuſtomary grown: *Familiaris*, Lat. wonted, what one is acquainted with, and accuſtomed to.

V. 222. *Of future Days*; Beſides what hope Futurity may help us to: *Futurus*, Lat. for what is to come.

Ibid. *What Chance, what Change*; Here our Haranguer does not conſider, that neither Chance or Change take Place on God Almighty, and his Wiſe and Unalterable Determinations: Chance, as if Cheance, of *Cheoir*, Fr. to fall, Chance being to poor Purblind Mortals what ſeems to befall 'em, who ſee not from whoſe Hand their Miſchiefs come, or that their own oft pull 'em down deſervedly upon their Heads.

V. 225. *If we procure not*; If we encreaſe not our Unhappineſs, if we provide not for our ſelves more Woe: *Procurare*, Lat. to buſie ones ſelf in anothers Matters, alſo to encreaſe, augment.

V. 226. *With Words cloath'd in Reaſon's Garb*; Thus *Belial* cloathing his Diſcourſe with Reaſon's comely Dreſs, arraying his Oration with fine Expreſſions full of ſeeming Sence and Reaſon: Garb, of *Garbe*, an old Fr. Word for a gentile comely Dreſs; Words are the Garb Men dreſs their Thoughts in.

V. 227. *Counſell'd ignoble Eaſe*; Adviſed diſhonourable Eaſe: *Ignobilis*, Lat. baſe, diſhoneſt; *Ignobile otium*.

V. 229. *Either to Diſinthrone*; Either to Diſpoſſeſs the King of Heaven, and to Diſplace him from his Throne: Ἐνθρονίζω, Gr. to place on a Throne, whoſe contrary is to Diſinthrone.

V. 230. *Or to regain*; Or to recover; of the Fr. *Regaigner*, to obtain, or get again.

V. 231. *Him to Unthrone*; Him to bereave of his Power, to diſpoſſeſs of his Soveraignty; *Unthrone*, *Dethrone*, *Diſinthrone*, Words of the ſame import.

V. 233. *To fickle Chance*; When the fixt and Eternal Laws of the Creation ſhall to giddy and uncertain Chance give way, and Confuſion decide the Quarrel and Conteſt.

V. 234. *Argues as vain*; Proves the other as vain and hopeleſs for us to recover our loſt and forfeited Inheritance of Heaven: *Arguere*, Lat. to make appear, evident.

V. 237. *Suppoſe he ſhould Relent*; Suppoſe he ſhould incline to Mercy, grow ſoft and eaſie, and proclaim to all free Pardon, on condition of Return to our Obedience; Relent, Fr. *Relentir*, Lat. *Relenteſcere*, to wax ſoft: *Publicare*, Lat. to Publiſh: Grace, *Gratia*, Lat. Pardon, Favour.

V. 239. *Of new Subjection*; Of new Obedience: *Subjectio*, Lat.

Ibid. *With what Eyes*; How aſhamed and confounded ſhould we? Shame ſhewing it ſelf in the Eyes, the Windows of the Soul.

V. 241. *Strict Laws impos'd*; Severe Laws laid upon us: *Strictus*, Lat. hard, ſevere, compulſive, of *Stringo* to bind: Impos'd, *Impoſitus*, Lat. of *Imponere*, to lay upon.

Ibid. *To celebrate his Throne with Warbled Hymns*; In ſolemn manner to ſurround his Throne with Tuneful Songs, and to his Godhead ſing Thankſgivings forc'd and feign'd: *Celebrare*, Lat. to worſhip, to frequent and haunt.

V. 242. *With Warbled Hymns*; With Chanted Songs: Warble, of the Belg. *Wervelen*, is properly to turn round, thence in Muſick uſed for that turn of the Voice uſed in ſhaking a Note: *Hymns*, Ὕμνος, Gr. a Song made in Praiſe of the Deity, many of which were made by *Homer*, *Orpheus*, *Callimachus*, &c. called Ὕμνοι εἰς Δία, εἰς Ἀπόλλωνα: And by the ſame Name *Philo* calls the Pſalms of *David*.

V. 242. *Forc'd Hallelujahs*; Strained Praiſes, and Thankſgivings forced and conſtrained: הללויה *Praiſe the Lord*, of הללו the Imperative Mood *Pihel*, and יה *the Lord*, frequently uſed in the Pſalms, as 106. 1. and 113. 1. and *Revel.* 19. *v.* 1, 3, 4, &c.

V. 245. *Am-*

V. 243. *Ambroſial Odours*, &c. While from his Altar does aſcend the ſweeteſt Scents, breath'd from Immortal Flowers our Slaviſh Sacrifice: Ἀμβρόσιος Immortal, Divine, of α Privative, and βροτὸς Mortal. Hence *Homer*, Καὶ Θ' Ἀμβρόσιον, ΟΔ. Σ. Sometimes it ſignifies Sweet, Pleaſing, ἀεὶ δ' Ἀμβροσίῳ νίγυθ' ὕπνῳ, & Ἀμβροσίλω διὰ, νύκλα, *per placidam noctem*; ΙΔ. Β. *Liquidum Ambroſiæ diffudit Odorem*; Geor. 4. And *Ambroſiæque Comæ divinum vertice Odorem, Spiravere*; Æn. 1. *Nectar* was the Drink, and *Ambroſia* the Meat of the Gods, adminiſtred to 'em by *Ganimedes*, and *Hebe* the Goddeſs of Youth, thô promiſcuouſly uſed. *Neptune*'s Horſes had a maſh of it, Ἀμβρόσιον βάλαν ἔδμεν. ΙΛ. Ν. And *Thetis* uſed it for a Preſervative to *Patroclus*, Παῖδ' ἀλλ' αὐτ' Ἀμβροσίλω καὶ Νέκλος ἐρυθρὸν, Στάξει, κ' ῥινῶν. ΙΛ. Τ. It was ſometimes taken for the name of a Flower, whence Ἀμβρόσιος ſignifies *Floridus*, as *Euſtath.*

V. 246. *Our Servile Offering*; *Servilis*, Lat. belonging to a Slave, or Bondman.

V. 249. —*Let us not then purſue*, &c. Let us not then purſue the mean condition of ſhining Slavery, by Power unattainable, and if by Prayer, unwelcome, thô in Heaven unacceptable; of *in* and *acceptus*, Lat. welcome, pleaſant.

V. 252. *Of ſplendid Vaſſalage*; Of gay, pompous Slavery: *Vaſſalage*, is properly the Service and Subjection a Tenant owes his Lord, of whom he holds his Land.

V. 254. *Live to our ſelves*; *Tecum habita & noris quam ſit tibi curta ſupellex.* Perſ.

V. 256. *Preferring hard Liberty*; Eſteeming Freedom, thô with Hardſhip gain'd, beyond the Yoke of pompous Servitude, that ſeems ſo eaſie to mean Minds: *Pompa*, Lat. for ſhew, ſuch as of Triumphs and Proceſſions.

V. 258. *Then moſt conſpicuous*; Our Grandeur then will be moſt manifeſt: *Conſpicuus*, Lat. evident, notable, admirable.

V. 262. *Through Labour and Indurance*; To work Eaſe out of Pain ſeems a hard Task, but our Author's meaning is, To overcome their Puniſhment by Patience, and by Sufferance to ſubdue the Extremity of it to that degree, as by Cuſtom and Habitude to allay its Rigour: Indurance, of *Indurare*, to bear, to harden ones ſelf againſt; as *Virg.*

Durate & voſmet rebus rebus ſervate ſecundis. Æn. 1.

V. 264. *Heaven's all-ruling Sire*; The Great Governor and Supreme Lord of Heaven: *Sire*, Fr. Lord, in a ſenſe ſo Superlative, that without any addition it is uſed as the moſt Honourable Appellative in Speaking and Addreſſing to the French King, All-Ruling:

Tum Pater omnipotens rerum cui ſumma poteſtas. Æn. 10.

V. 265. *Chooſe to reſide*; Make his Abode; of *Reſider*, Fr. to remain, to ſtay, to continue in a place.

Ibid. *His Glory unobſcured*; His Brightneſs unſullied, his Glory not dimmed or diminiſhed: Unobſcured, of *Inobſcuro*, Lat. to hide, to conceal, to darken.

V. 266. *And with the Majeſty*, &c. Darkneſs has a kind of Awfulneſs, by our Poet well expreſs'd by *Majeſty*, with awful Darkneſs ſurrounding his Soveraign Seat, which ſome of the *European* Monarchs ſeem to imitate by the Concealments of their Courts.

V. 268. *Muſtering their Rage*; Shewing their Fury, proclaiming Heaven's loud Anger: To *Muſter*, is to ſhew, of the Fr. *Monſtre*; ſo to muſter Forces, is to make a general ſhew and appearance of Soldiers with their Arms; the foregoing five Verſes are an imitation of *Pſal.* 8. from *v.* 9. to *v.* 13. incluſive; ſee alſo *Exod.* 19. *v.* 9, and 18. *Reſembler*, Fr. to be like.

V. 269. *Cannot we his Light imitate*; Confirmed by St. *Paul*, who tells us, *Satan himſelf is transformed into an Angel of Light*, 2 Cor. 11. *v.* 14. *Imitari*, to Counterfeit, to do any thing like another.

V. 270. *This deſart Soil*, &c. This Wilderneſs of Woe wants not its conceal'd Wealth, Jewels and Gold; nor want we Power or Art to adorn even Hell it ſelf, and make it imitate his Heaven: *Deſertum*, Lat. a Wilderneſs, a Place uninhabited, uncultivated.

V. 275. *Become our Elements*; Our Puniſhments in time, perhaps, may change into our Paſtime, a vain Flattery, and fooliſh Expectation, as if Fits of Gout or Stone could be more tolerable for being tedious to Extremity, if ſo, the Damned Spirits might hope for Eaſe on everlaſting Racks: *Elementa*, Lat. the firſt Principles of which all things are made and compounded, in this Elementary World our Puniſhment might become part of our Being.

V. 277. *Into their Temper*; Our pure Spiritual Being, changed into theſe groſs Fires, as before, *V.* 217.

V. 278. *The Senſible of Pain*; The Senſe, the Pungency of Pain; Τὸ *Senſibile*, the Adjective uſed for a Subſtantive.

V. 282. *Diſmiſſing quite*; Laying aſide, giving over all Thoughts of War; of *Demittere*, Lat. to ſend away.

V. 284. *He ſcarce had finiſh'd*; He had ſcarce made an end of ſpeaking, ſcarce had he finiſhed his Speech: *Finir*, Fr. to make an end, of the Lat. *Finire.*

Ibid. *When ſuch murmur*, &c. When ſuch a ſound was heard through the Aſſembly, as when in hollow Rocks remains the buz of boiſtrous Winds, which all night long had raiſed and ſwelled

the Seas, but by degrees now falling, do with their rude hoarſe Murmurings incline Seamen (whom Danger had bereaved of Reſt) to ſleep, whoſe Skiff perhaps, or little Veſſel, rides at Anchor within a Harbor hemm'd in by broken Rocks, the Storm being now blown o're; *Murmur*, Lat. the noiſe of Water running, or any ſuch thing, Coined of the ſound it makes; Μυρμύρειν λέγονται τὰ ῥέοντα ὕδατα, ſays *Euſtathius*: Hence Expreſſive of the Applauſe and good Liking given by the Auditors to a publick Speech or Action. So *Virg.*

——— *Continuo vaſtis cum viribus effert*
Ora Dares, magnoq; virûm ſe murmure tollit. Æn. 5.

V. 286. *Retain the ſound of bluſtring Winds*; *Retain*, of the Fr. *Retenir*, to keep in or back, bluſtring, noiſeful, roaring, we call a ſwaggering vapouring Fellow, a Bluſterer.

V. 287. *Had rouzed the Sea*; Had raiſed and ſwelled the Sea into angry and foaming Billows, had waken'd it out out of its dull lazy Lethargy, where it lay ſleeping in a dead Calm, and ſtirr'd and toſs'd it into a furious Storm. *Virg.* compares the Aſſent given by the Aſſembly of the Gods to *Juno*'s Speech in *Æn.* 10. to the riſing Wind which our Author aſſimulates to its decreaſing Murmurs.

——— *Cunctique fremebant*
Cœlicolæ aſſenſu vario; ceu flamina prima
Cum deprenſa fremunt ſilvis, & cæca volutant
Murmura, venturos nautis prodentia ventos.

The one as true on Land, as the other at Sea.

Ibid. *With hoarſe Cadence lull*; Words not eaſie to be altered into others half ſo expreſſive, the Winds with their decreaſing hoarſneſs huſh and lay aſleep the o'rewatch'd Seaman: *La Cadence*, as the Fr. uſe it in reference both to Speech and Muſick, is a round going off of Words, a juſt and proportionate Meaſure falling from ſome higher Strain, whence it has its Name, from *Cadere*, Lat. to fall: *Lull*, expreſſeth a ſort of humming and ſinging uſed by Nurſes to get Children to ſleep, whence our *Lullaby*, a Word coined of the ſound, derivable of the Greek Λάλλα, uſed to the ſame purpoſe, of Λαλεῖν, Gr. to ſpeak.

V. 288. *Sea-faring Men*, Seamen that travel by Sea, of the Ger. *Fharen*, to go, to journey: *Bark*, of the Fr. *Barque*, and this of Βαεὶς, Gr. for a little Ship; others, of our *Bark* of a Tree, of which divers barbarous People do at this day make Boats.

V. 289. *Or Pinnace Anchors*, &c. Of the Fr. *Pinaſſe*, a Skiff, of the Lat. *Pinus*, the Timber Tree of which anciently they were made, and by the beſt Poets tropically deſcribed.

Ne trepidate meas, Teucri, defendere Naves
Neve armate manus: Maria ante exurere Turno
Quàm ſacras dabitur Pinus. ——— Æn. 9.

Anchors, rides at anchor, remains in; *Anchora*, Lat. of the Gr. Ἄγκυρα; And ſince this and many other of our Sea-terms are borrowed of the Grecians as well as of other Nations, why may we not preſume that our Iſland Anceſtors, by ſituation inclined to Commerce, might bring home and adopt into their Language many Greek Words, as probably as their Sailing-Succeſſors daily tranſport Foreign Commodities and Faſhions: — *Unco non alligat Anchora morſu*, ſays *Virg.* deſcriptive both of its ſhape and deſign; *Æn.* 1.

Ibid. *In a Craggy Bay*; in a Rocky Harbour: A *Crag* ſignifies a Rock, derivable either of the Welch *Craig*, ſignifying the ſame thing, or of *Crag the Neck*, broken and ſharp Rocks appearing on the Hills in ſhape of that ſimilitude. A *Bay*, is properly the Sea encompaſſed by a bending Shoar, of *Bygen*, Ger. to bend, being a crooked or circular Incloſure of the Sea where Ships may ride ſecure, defended from the Fury of the Winds.

V. 290. *Such Applauſe*; Such good liking; ſuch Commendation was given *Mammon* at the end of his Speech: *Applauſus*, Lat. a clapping of Hands in token of Liking or Joy, of *Applaudo.*

V. 291. *His Sentence pleas'd*; This Opinion pleas'd perſwading Peace: *Sententia*, Lat. Judgment, Councel: *Adviſing*, of the Fr. *Aviſer*, to give Counſel, to Adviſe.

V. 292. *For ſuch another Field*; The Place for the Action, the Field for the Battel there fought, for ſuch another Fight was more dreadful and terrible to 'em than all their Torments.

Nulla ſalus bello, pacem te Poſcimus omnes. Æn. 11.

V. 294. *The Sword of* Michael; Deſcribed in the ſixth Book, *Given him from the Armory of God ſo temper'd*, with which Satan himſelf was wounded. Read *Dan.* 10. *v.* 13 and 21. and *Revel.* 12. 7.

V. 296. *To*

V. 296. *To found this nether Empire*; To lay the Foundations of this Infernal State, of Hell the Government below: *Fundare*, Lat. to lay the Ground-work of a Building: *Nether*, of the Sax. *Nider*, downwards below: *Imperium*, Lat. Command of Kings Governors, &c.

V. 297. *By Policy*, &c. Which by State Policy, and length of Time, might rise to Rival Heaven: Policy, of Πολιτεία, Gr. for the Government of Kingdoms or States, of Πόλις, a City, and thence taken for the Subtilties made use of to support 'em: Process, of *Processus*, Lat. of *Procedere*, to go on, as Time is travelling every minute forward towards Eternity, its Journey's end.

V. 298. *In Emulation opposite*; In envious Contrariety to Heaven: *Æmulatio* is used both in good and bad Sense, for striving to exceed and excel others: *Oppositus*, Lat. set against, contrary to.

V. 300. *With grave Aspect he rose*; With Wisdom in his Face he stood up: *Gravis*, Lat. Weighty, Wise: *Aspectus*, Lat. Countenance, Looks.

V. 302. *A Pillar of State*; A Supporter of the Government, one on whose Shoulders the weighty Affairs of State might well be trusted, able to undergo the burden of Publick Business, and therefore fitly compared to *Atlas* in the following Verses; a Metaphor taken from Architecture, which under-props mighty Piles of Building by Pillars: *Status*, Lat. for Condition, and used to express the great Men and Governors of Kingdoms and Commonwealths.

Ibid. *Deep on his front engraven Deliberation sat*, &c. The nice Consideration of Affairs appeared in his Forehead, and wary Advice dwelt on his Brow: Front, of *Frons*, Lat. the Forehead: Engraven, of *Engraver*, Fr. of Graver to Carve, of Γεγραφω, Gr. the Grecians having been great Masters in Sculpture, we may well borrow their terms of Art: *Deliberatio*, Lat. for Consultation, an Advising.

V. 305. *Majestick thô in Ruine*; Awful althô undone: *Majesteux*, Fr. Princely, of the Lat. *Majestas*, *Sage*, Wise, of *Sagax*. Lat. Cunning.

V. 306. *With Atlantean Shoulders*, &c. Of vast Abilities, fit to undertake the weightiest Affairs of mightiest Kingdoms: *Atlas* was King of *Mauritania*, for his great skill in Astrology Fabled to support Heaven on his Shoulders.

——— *Docuit quæ maximus Atlas*
Hic canit errantem Lunam, Solisque labores. Æn. 1.

——— *Ubi Cælifer Atlas*
Axem humero torquet stellis ardentibus aptum. Æn. 6.

——— *Maximus Atlas*
Edidit, æthereo humero qui sustinet axes. Æn. 8.

Perseus the Son of *Jupiter* turned him in to a Mountain of the same Name for refusing him Entertainment, of which read *Metam. lib.* 4. about the latter end. It is the greatest Mountain of *Africa*, of vast height, which gave occasion to the Fiction of bearing Heaven on his Back: See him described, *Æn.* 4.

——— *Latera ardua cernit*
Atlantis duri, Cælum qui vertice fulsit, &c.

Hence *Juvenal* exposing the multiplicity of the *Roman* Deities,

——— *Nec turba Deorum*
Talis, ut est hodie; contentaque sidera paucis
Numinibus, miserum urgebant Atlanta minore Pondere. Sat. 13.

V. 307. *His Look drew Audience*; His Look obliged 'em all to listen and attend, silent as Night, and quiet and unmoved as the mid-day Air in Summer: *Audience*, hearing, of *Audire*, Lat. to hear: *Noon-tide*, mid-day, of *Nona*, Ital. for that time, from the ninth hour of the day, when the *Romans* used to eat, and *Tid*, Sax. Time; Night is seldom named by the Poets, without the adjunct of Stillness and Silence, *Sub nocte silenti*, Æn. 4. And in great Continents in Summer time, about Noon the Air is as still, not the least breath of Wind being heard to break or interrupt its calmness, a Similitude not so obsolete.

V. 310. *Thrones*, &c. Princes, and commanding Powers, the Birth of Heaven, Divine Perfections, or these glorious Names, now must we quit, and changing them be call'd, &c.

V. 311. *Or these Titles*, &c. These glorious Names: *Titulus*, Lat. for a Title of Honour, as we phrase it: *Renunciare*, Lat. to renounce, to forsake, to give over.

V. 312. *Changing Style*; Altering our Appellations, changing our Names: Stryle, of *Stylus*, Lat. for an Iron with the sharp end, of which the Romans wrote on Tables, and with the broad end strook it out, hence taken for the manner of Men's Writing or Speaking, and for their Names, Titles, and Dignities.

V. 313. *For*

V. 313. *For ſo the popular Vote inclines*; For to this common Will, the general Voice, the publick Deſire, leads and directs: Vote, of the Lat. *Votum*, a Prayer, or any thing much wiſhed for; ſo to put to the Vote, is to leave the Matter in diſpute to be decided by the choice, deſire, or good liking, of the major part of the Aſſembly: *Popularis*, Lat. common, general, as belonging to the common People: Inclines, moves, of *Inclinare*, Lat. to bend, to ſtoop downwards.

V. 315. *Doubtleſs, while we Dream*; No doubt, while we vainly imagine, and will not know, that Heaven's King has decreed this Place our Priſon, not a ſecure Abode, beyond the reach of his Almighty Arm, *Ah neſcis longas Regibus eſſe manus!* moſt undoubtedly true of Heaven's Almighty King: To *Doom*, is to decree, to judge, to ordain, a Sax. word: *Retreat*, of the Fr. *Retraicte*, a retiring, or withdrawing from Danger, into a place of Strength and Security.

V. 318. *To live Exempt from H. h. Juriſdiction*; To live free from God's Supreme Authority, out of the compaſs of Heaven's all-commanding Power: *Exemptus*, Lat. free from, Priviledged againſt, whence the Fr. Military Word *Un Exempt*, being an Inferior Officer diſcharged of common Duty: Juriſdiction, *Juriſdictio*, is a Law-Term, ſignifying the Authority and Power by Law given to a Perſon to do Juſtice in Cauſes of Complaints made before him. See *Cook's Proemium* to the 4 *Juſtitiæ*.

V. 319. *In new League banded againſt*, &c. In a new Alliance combined againſt his Power: *Banded*, of the Fr. *Bander*, to joyn together, to combine.

V. 321. *In ſtricteſt Bondage*; But to continue in ſevereſt Slavery, thô at this vaſt diſtance by unavoidable Reſtraint, Retain'd, Millions of Slaves Impriſon'd.

V. 322. *Curb*; Reſtraint: A *Curb* is that Chain that is made faſt under a Horſes Chops, ſerving to retain and with-hold him, the Word to *Curb* ſignifying as much; of the Fr. *Courber*, of *Curvare*, Lat. to bend, to bridle, and reſtrain: *Reſerv'd*, of the Lat. *Reſervare*, to keep in ſtore, to retain: *Captive*, of *Captivus*, Lat. properly a Priſoner taken in War.

V. 325. *In heighth or depth*; In Heaven or Hell, the one the higheſt, the other the loweſt, and conſequently deepeſt, *First and Laſt*, &c. Abſolutely, without any Competitor; *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, even the Almighty*; Rev. 1. 8.

V. 328. *And with Iron Scepter Rule*, &c. And bear Rule over us here in Hell, by exerciſing his wrathful Vengeance on us, as he governs by his Eternal Goodneſs, and unexhauſted Mercies thoſe in Heaven: The *Iron Scepter* is an alluſion to *Pſal.* 11. 9. as that of *Gold* to *Eſther* 5. 2. Of theſe two Metals were the Ages of the World ſo ſignificantly named, the firſt and happieſt *The Golden Age*, long before that Precious Bane was found, the other of *Iron*: *Tunc itum eſt in viſcera Terræ, &c. Iamque nocens ferrum, ferroque nocentius aurum Prodierat*, Met. 1. *Sub initio*.

V. 330. *Projecting*; Deſigning, contriving, of *Projicere*, Lat. to put forth, to be inclined, or bent to, whence *Project*, and *Projectors*.

V. 331. *War hath determin'd us*; This one Battel loſt, hath put an end to all our Endeavours, has concluded us; of *Determinare*, Lat. to bring to an end: Irreparable, *Irreparabilis*, Lat. not to be reſtor'd to its former State, irrecoverable.

V. 334. *Cuſtody ſevere*; Strict and cloſe Impriſonment: *Cuſtodia*, Lat. Priſon, Reſtraint: *Severus*, Lat. harſh, cruel.

V. 335. *Arbitrary Puniſhment*; According to the Will of our angry Conqueror: *Arbitrarius*, Lat. Voluntary, left to the Will of another: The Civilians diſtinguiſh between *Arbitrium* and *Arbitrarium* thus; *Arbitrium, eſt ſententia, ex arbitrio & bona fide lata*; *Arbitrarium quod in arbitris poteſtate eſt pro arbitrio judicioque ſuo ſtatuere*.

V. 338. *Untamed Reluctance*; Unbroken, unabated, unwearied Oppoſition: *Reluctance*, Striſe, of *Reluctari*, to wreſtle with: *Hoſtilitas*, Lat. Enmity.

V. 340. *May leaſt Rejoyce*, &c. May take leaſt Pleaſure in inflicting thoſe Puniſhments that are to us moſt ſenſible and ſevere,

V. 343, *With dangerous Expedition*; With hazardous Attempt to march againſt the Almighty: *Expeditio*, Lat. a March into an Enemies Country, a Warlike Voyage: Invade, of *Invadere*, Lat. to go againſt, or into an Enemies Land.

V. 334. *Siege or Ambuſh*, &c. Siege, of *Sedes*, Lat. a Seat, for to beſiege a Place is to ſit down before it, and *Inſedere* is uſed by *Livy* to beſiege: *Ambuſh*, a lying in wait, ro ſurprize or ſet upon an Enemy at unawares, of the Fr. *Embuſcade*, properly a hiding in Buſhes and Woods, of the Particle *En* and *Buiſſon*, a Buſh.

V. 347. *If Ancient and Prophetic Fame*; If old Reports in Heaven, and foretelling Fame miſtake not: *Ancient*, of *Ancien*, Fr. old: *Prophetic*, of *Propheticus*, Lat. of Προφήτης, a Prophet, one who foreſees and foretells Things e're they come to paſs: Fame, of Φήμη, Gr. for Report.

V. 355. *Pronounc'd among the Gods*; Such was his Pleaſure declared among us [Gods], and ratified with an Oath that ſhook Heaven's mighty Round: *Pronunciatus*, Lat. declared openly, proclaimed: *Confirmare*, Lat. to ratify, to aſcertain. *Homer* makes his *Jupiter* grant Requeſts by nodding his Head, which he tells us ſhook whole Heaven:

Νεῦσε Κρονίων — Μέγαν δ' ἐλέλιξεν Ὄλυμπον. Ι Λ. Α.

For-

Virgil imitates him, but adds an Oath to it:

Idque ratum Stygii per flumina fratris,
Per pice torrentes atrâque voragine rigas,
Annuit, & totum nutu tremefecit Olympum. Æn. 9.

V. 357. *How Endu'd*; Furniſh'd with what ſtrength of Underſtanding: *Endu'd*, for Endow'd, of *Dos*, Lat. for the Faculties and Powers of the Mind, as well as for a Dowry.

V. 364. *May be Atchiev'd*; May be Perform'd, of the Fr. *Achever*, to Compleat, to bring to Perfection.

V. 368. *The punie Habitants*; The weak infirm Poſſeſſors, the late made Inmates of this new World: *Puiſné*, born ſince, created long ſince us, Angelick Beings boaſting Eternity.

V. 369. *Seduce them to our Party*; Entice them to forſake their God, and ſide with us againſt him; this was the dreadful Danger, and Diabolick Deſign, for their Force, thô inconceivable, was not to be feared, againſt that our Maker had ſecured us.

V. 371. *Aboliſh his own Work*; And may repenting he had made vile Men cruſh his Creation: *Abolere*, Lat. utterly to deſtroy and deface.

V. 372. *Interrupt his Joy in our Confuſion*; This would diſturb and diminiſh the Pleaſure he takes in having ruined us: *Interrumpere*, Lat. to break off.

V. 375. *Their frail Original*; Their infirm State, and blaſted Happineſs, blaſted ſo ſoon: Their weak Original *Adam*, the Protoplaſt, an Original of Mankind: *Originalis*, of *Origo*, Lat. the firſt, the Fountain.

V. 379. *Hatching vain Empires*; Dreaming of Deſigns that never will ſucceed: A mean Metaphor from a Hen ſitting on, and hatching her Eggs, well applied to the trifling Endeavours of theſe exiled Angels, to eſtabliſh an Empire againſt their Almighty Conqueror.

V. 380. *Firſt deviſed by Satan*; See the firſt Book, V. 642. *Space may produce new Worlds*, &c. Deviſed, found out, thought on, of *Deviſer*, Fr. to invent.

V. 385. *To mingle and involve*; To mix and wrap up Earth and Hell together, (*i. e.*) to ſeduce Mankind to ſide with him againſt his Maker, and thereby to make the Earth, like his Hell, the Seat of Sin and Suffering: *Involvere*, Lat. to wrap up, and thereby to darken.

Ibid. *Done all to ſpite*; To vex and anger the Almighty: *Spite*, a Contraction of the Fr. *Deſpit*, Anger, Spleen, of the Lat. *Deſpicere*, to Contemn; nothing like Contempt provoking Men more readily to Anger.

V. 386. *His Glory to augment*; To encreaſe and raiſe his Glory and juſt Praiſe, who brings Good out of Evil, and (as at the Creation) called Light out of Darkneſs; See V. 217. of the firſt Book: *Augmentare*, Lat. to encreaſe.

V. 389. *With full aſſent they Vote*; They all agreed to it, and gave their Voices for undertaking the Deſign: *Aſſenſus*, Lat. an Agreement, Liking, Approbation.

V. 392. *Synod of Gods*; Aſſembly of Gods: Σύνοδος, Gr. an Aſſembly met to conſult of great and weighty Affairs, a General Council, of Σὺν and ὁδὸς, a Convention.

V. 394. *In ſpight of Fate*; In defiance of Fate, notwithſtanding all the envious oppoſition of our Fate.

V. 396. *Of thoſe bright Confines*; Perhaps in ſight of Heaven's bright Bounds: *Confinia*, Lat. are properly the Bounds and Terms of Lands adjoyning to one another.

V. 397. *And opportune Excurſion*, &c. Whereby our Force being nigh, with eaſier Invaſion we may happen again to enter Heaven: *Opportunus*, Lat. convenient, fit, eaſie: *Excurſio*, Lat. a ſudden Onſet, or Invaſion.

Ibid. *We may chance re-enter*; Perhaps we may re-enter, it may fall out, we may regain our Native Habitation, Heaven: Of *Cheance*, Fr. an old Word: Hap or Luck, of *Cheoir*, Fr. to befall.

V. 398. *In ſome mild Zone*, &c. Or elſe in ſome calm Quarter remain not baniſh'd from Heaven's beauteous Light: *Zone*, of Ζώνη, Gr. a Girdle, or Swathing-band, becauſe in that manner the Zones begirt and encompaſs the World; They were always reckon'd five, the middlemoſt that between the Tropics, called the *Torrid* or *Roaſting*; the two outermoſt placed between the Polar Circles and the Poles, named the *Frigid* or *Cold*; the two ſtyled *Temperate*, lying each between the Frigid and the Torrid Zones.

Quinque tenent Cælum Zonæ, quarum una coruſco,
Semper ſole rubeus & torrida ſemper ab igni, &c. Georg. 1.

Quarum quæ media eſt, non eſt habitabilis æſtu. Ovid. Metam. 1. about the beginning.

V. 399. — *Not unviſited*; Not debarr'd of, not ſhut up from: *Inviſitatus*, Lat. unfrequented.

V. 400. *At the brightning Orient*, &c. And at the riſing brightneſs of its Rays, clear of this dusky hue, the pleaſing Air ſhall with her balmy Breath heal up the Wounds made by theſe fretting Fires: *Oriens*, Lat. for Riſing, and alſo the Eaſt, becauſe there the Sun riſeth.

V. 401. *Purge off*; Cleanſe, Scour, of *Purgare*, Lat. *Delicioſus*, Lat. ſweet, pleaſing.

V. 402. *To heal the Scar*; To cure the Wounds which commonly leave Scars behind 'em: *Scar*, of the Gr. Ἔσχαρα, as being like the cruſty Hardneſs made by ſearing with a hot Iron or Cauſtic: *Corroſive*, gnawing, grinding, of *Corrodere*, Lat. to gnaw round.

V. 403. *Shall breath her Balm*; Shall ſend forth her ſoft healing Breath: Balm, *Balſamum*, both of the Gr. Βαλσαμον, the Balm-tree, from which diſtilled a moſt Sovereign Healing Liquor growing near *Engaddi*, a City not far from the Lake *Aſphaltites*, as *Joſephus* affirms, *Book* IX. *Chap.* 1. Preſented to *Solomon* by the Queen of *Ethiopia*, as the ſame Author, *Book* VIII. *Chap.* 2.

Odorato ſudantia ligno Balſama. Geor. 2.

V. 405. *Who ſhall tempt*, &c. Who ſhall Eſſay to wander through the bottomleſs, dark, and unbounded Gulph, and through the thick and ſenſible Obſcurity ſeek out his unknown Way: *Tempt the Abyſs*, try, adventure on, of *Tentare*, Lat. to undertake, to attempt.

V. 406. *Infinite Abyſs*; The boundleſs, unlimited Gulph of Darkneſs, the incomprehenſible State of *Non-Entity*: *Infinitus*, Lat. unfiniſh'd, endleſs, not to be taken here in the ſenſe that Infinitude is attributed to the One only Infinite GOD. *Anaxagoras* made two Firſt Principles of all Things, the *Intelligence*, and the *Interminate*, the firſt of which *Ariſtotle* called *Form*, and the latter *Privation*.

V. 407. *The palpable Obſcure*; The ſenſible Obſcurity, Darkneſs ſo groſs as to be felt, like that *Egyptian* Plague on *Pharaoh*, *Exod.* 10. 21. where the Tranſlations uſe the ſame Word to expreſs its Groſſneſs; *Tenebræ tam denſæ ut Palpari queant*: Whence *Palpable*, Lat. *Palpabilis*, that may be felt; *Obſcure* for Obſcurity, an Adjective for a Subſtantive, as *Magnum per inane, & per inane profundum*: Lucret. lib. 1.

V. 408. *His uncouth Way*; His unknown Road, of the Sax. *Uncud*, undiſcovered, unknown.

V. 409. *Upborn with indefatigable*; Or take his nimble Courſe, raiſed on unwearied Wings, over the vaſt Vacuity, broken off from being, till he ſhall Land upon this new World, balanc'd in the yielding Air like to ſome fortunate Iſland: *Indefatigabilis*, Lat. unwearied.

V. 410. *Over the vaſt Abrupt*; Over the Pathleſs Deep; *Abrupta dicebantur locæ difficilia, & divulſa ac invia*: Of *Abruptus*, Lat. broken off: *Vaſtus*, Lat. large, deſolate, uninhabited.

Ibid. *E're he arrive the happy Iſle*; Before he Land upon the happy Iſland: *Arriver*, Fr. to come to the Bank of: *Rive*, Fr. the Shore, of *Ripa*, Lat. Bank, Iſle, of *Inſula*, Lat. an Iſland.

V. 412. *Or what Evaſion*, &c. Or what ſly Contrivance can help him to eſcape through the ſtrict Watches, and the many Guards of Angels camping round: *Evaſio*, Lat. a getting off, or out of a dangerous Undertaking.

V. 413. *Sentries*; Watches, Guards, of Sentry and Sentinel, a Watchman, one ſet to watch the approach of an Enemy, of the Lat. *Sentire*. *Statio* was a Watch in a Camp or City in time of War.

V. 415. *All Circumſpection*; All heed and watchfulneſs imaginable: *Circumſpectio*, Lat. heedfulneſs, of *Circumſpicio*, Lat. to look about. He had need look well and warily about him.

V. 416. *Choice in our Suffrage*; And we have need to be as careful in the Choice of him to be Elected by our Votes for this great Enterprize: *Suffragium*, Lat. a Voice or Vote given at the Election of one to ſome conſiderable Place or Employment.

V. 418. *Expectation held his Look ſuſpenſe*; Uncertainty and Doubt ſate on his Eyes, while he expected who would back or contradict, or undertake the dangerous Enterprize: *Suſpenſus*, Lat. uncertain, doubtful in his Deliberation.

V. 420. *To ſecond, or oppoſe*; To uphold, or object and ſpeak againſt; of *Secundus*, Lat. Second, one who ſtands by, and ſupports another in any Speech or Action: *Opponere*, Lat. to ſpeak againſt.

V. 421. *All ſate mute pondering*; But they all were ſilent, weighing the Danger: *Mutus*, Lat. Dumb: *Ponderare*, Lat. to conſider of.

V. 423. *And each in others*, &c. And each in others Face diſcovered his own Fear, Confounded.

V. 425. *Of thoſe Heaven-Warring Champions*; Of thoſe Celeſtial Leaders: Champions, of the Lat. *Campus*, the Place where they perſormed their Proweſs; *Campio* (ſays *Hottoman*) *eſt certator pro alio, datus in Duello, à Campo dictus, qui circus erat decertantibus definitus.* Here our Author, in imitation of the Greeks, who delighted in the ſignificancy of Compound Words, uſeth *Heaven-Warring Champions* for Heavenly Warriours, Champions that waged War in Heaven.

V. 426. *So hardy*; So bold, ſo daring, of *Hardi*, Fr. Valiant, of *Ardere*, Lat. to be active and earneſt about.

V. 430. *Conſcious of higheſt Worth*, &c. Relying on his own vaſt Valour, thus undaunted ſpake: *Conſcious*, knowing, underſtanding well his own Worth, of the Lat. *Conſcius*. So. *Virg. Conſcius audaci facti.* Æn. 11.

V. 431. O

V. 431. *O Progeny of Heaven*; O Heavenly Offspring, and Eternal Powers: *Progeny*, of *Progenies*, Lat.

Jam nova Progenies Cœlo demittitur alto. Ecl. 4.

V. 432. *With Reaſon*, &c. Not without Reaſon do we ſilent ſit and pauſe, thô fearleſs on this Undertaking; *Demur*, or *Demurrer*, is a Law-Term of the Fr. *Demeurer*, to ſtay, to abide in a place; and is a Pauſe or Stop put to the Proceedings of any Action, wherein matter of Law ariſeth that is not plain to the Judge, but hard and difficult, that it breeds juſt doubt.

V. 434. *And hard that*, &c. *Sed revocare gradus, ſuperaſque evadere ad auras, hoc Opus, hic labor eſt*; an imitation of *Virgil*, Æn. 6.

V. 435. *Thin huge Convex of Fire*; This vaſt Vault of Fire: *Convex*, of *Convexus*, Lat. bending downwards, round about, like the Heavenly Orbs encompaſſing the Earth. So *Virg.*

Supera aſpectans convexa precatur. Æn. 10.

Convexum is the outward Roundneſs, the Superficies of the Globe, as *Concavum* the inſide thereof, uſed promiſcuouſly by the Poets:

Tædet Cœli convexa tueri. Æn. 4.

Inque modum tumuli concava ſurgit aqua. Ovid. de Triſt.

V. 436. *Outrageous to devour, immures us*; Fierce to deſtroy, ſurrounds us on all ſides: *Outrageux*, Violent, Furious, Fr. *Immures*, encloſeth us with flaming Walls: *Immurare*, bar. Lat. to Wall in.

V. 437. *Ninefold*; All the Poets beſtow this Epithete on *Styx*, one of the Rivers of Hell,

Novies Styx interfuſa coërcet. Æn. 4.

Which, to make the Infernal Priſon more ſtrong, our Poet has applied to its Walls.

V. 438. *Prohibit all Egreſs*; Forbid our getting forth: *Prohibeo*, Lat. to hinder, to forbid: *Egreſſus*, Lat. going forth, an Outlett.

V. 439. *The void Profound of uneſſential Night*; The empty Deep of uncreated Darkneſs ſwallows him immediately, and with entire loſs of being affrights him, drown'd in that wide gaping Gulph that never brings forth any thing: Night was by the Ancients eſteemed a Goddeſs, or rather the Mother of all the Gods, as being before the Creation of any thing, Darkneſs approaching neareſt to, and being the beſt reſemblance of Non-entity.

Νύκτα θεῶν γενέτειραν ἀείσομαι ἠδὲ καὶ ἀνδρῶν,
Νύξ γένεσις πάντων. ——— *Orpheus in Hym.*

The Title of *Uneſſential*, is much more ſuitable and expreſſive of this great Gulf, placed by our Poet between Heaven and Hell: *Profundus*, Lat. deep; *Noctem profundam*, in the ſame ſence, Æn. 4. *Uneſſential*, void of Being: *Eſſentialis*, Lat. that has Being, or belonging to the Being or Eſſence of any thing.

V. 442. *Plung'd into that Abortive Gulf*; Thrown headlong into that abortive Womb of Darkneſs: *Plonger*, Fr. to duck, to dive: Abortive, *Abortivus*, Lat. born, or brought forth before its time, untimely, caſt out of the Womb before it has attained perfect Life and Form. The State of Non-entity is well compared to an abortive Gulf, where there is no beginning of Being, but even our Conceptions are ſwallowed up in confuſion.

V. 449. *Of publick Moment*; Of Importance to the Public: *Momentum*, Lat. Concern, Eſteem: *Publicus*, Lat. belonging to the Generality, to the Public.

V. 451. *Wherefore do I aſſume*, &c. Wherefore do I take this State upon me: See *Sarpedon's* Speech to *Glaucus*, Ι Λ. Μ.

Γλαῦκε, τίη δὴ νῶϊ τε τιμήεντα μάλιστα,
Ἕδρῃ τε, κρέασίν τε, ἰδὲ πλείους δεπάεσσιν
Ἐν Λυκίῃ, &c.

Which will be found as much exalted in the Imitation, as a Seraphim is ſuperiour to a Man even of Homeric make.

V. 458. *Intend at home*; Make it your buſineſs, apply your ſelves to find out what may make Hell more eaſie to be undergone: *Intendo*, Lat. to give heed to: *Tolerabilis*, Lat. that may be ſuffered or endured.

V. 461. *If Cure or Charm*, &c. If any Means or Magic may be found to delay or deceive, or eaſe and ſlacken the Miſeries of this ſad Manſion: Cure, of *Cura*, Lat. the Care neceſſary

to

to be taken in working it: Charm, of the Lat. *Carmen*, a Verſe, in which Charms were uſually written, as *Virgil* teſtifies:

Ducite ab Urbe domum, mea Carmina, ducite Daphnim:
Carmina vel Cælo poſſunt deducere Lunam. Ecl. 8.

V. 462. *To reſpite*; To put off, to delay: *Reſpit* is a Law Word, and in the Latin called *Reſpectus*, a kind of Pauſe and Stop in a Suit, allowing one time to look back, or about him: *To ſlack the Pain*, to abate it, to give ſome Eaſe, untying as it were; a Metaphor taken from binding ſtrictly, to make it leſs intenſe.

V. 463. *Intermit no Watch*; Keep ſtrict Guard, be ſure not to diſcontinue the Watchfulneſs againſt our Foes, who are not to be ſurprized: *Intermittere*, Lat. to ceaſe, to give over.

V. 473. *Stand his Rivals*; Be rank'd even with him, be in the Opinion of the Vulgar eſteemed his Equal: *Rivales*, Lat. for thoſe that make Love to the ſame Woman: *Repute*, Reputation, Honour, of *Reputer*, Fr. to eſteem.

V. 478. *Of Thunder heard remote*; Of Thunder at a diſtance: *Remotus*, Lat. removed, farther off.

V. 480. *Extol him equal*; In their Praiſes raiſe him equal to God the moſt Higheſt: *Extollere*, Lat. to Praiſe exceſſively: *Extollere vires*, Æn. 11. to praiſe and magnifie the Power.

V. 485. *Their ſpecious Deeds*; Leſt ill Men ſhould vaunt their ſeemly Deeds on Earth, forc'd from 'em by Vain-Glory or Ambition cautiouſly, concealed and covered over with godly Zeal: *Speciouſus*, Lat. beautiful, fair to outward appearance; *Specioſa quæro paſcere Tygres*, *Hor.* of *Europa*, Od. 26. *Carm.* lib. 3. *Exercitare*, Lat. to excite, to ſtir up.

V. 486. *Or cloſe Ambition varniſh'd o're*, &c. A noble Verſe, and highly expreſſive of thoſe zealous Hypocrites our Author's Contemporaries, an Age ſo impiouſly Godly, and ſo zealouſly Wicked, that Prayer was the Prologue to the Murder of a Monarch at his own Gate: *Varniſh'd o're*, of the Fr. *Vernice*, a Compoſition of Gum of Juniper Trees and Lineſeed Oyl, ſetting a Luſtre on what it is laid, admirably applied to Zeal, which ſo glares in the Eyes of the Weak *Populace*, that they are not able to diſcover the dark Deſigns that it too often hides: *Zeal*, of the Gr. Ζῆλος, of Ζέω, to be hot, as it is too often.

V. 489. *As when from Mountain*; As when from lofty Hills dark Clouds ariſe, while the North Wind lies ſtill and overſpread, Heaven's pleaſant Proſpect, the thick condens'd Air threatens the Earth, o'recaſt with Snow or Rain.

V. 490. *The North Wind ſleeps*; A Wind that generally clears the Air when it breaths, and therefore is ſaid to be at Reſt while the aſſembling Clouds aſcend: 'Tis uſual with the Poets to lay the Sea aſleep, which can hardly be, if any Wind be awake;

Sæva quierant æquora. Æn. 4.

Τῶν δ' ὅτε νιφάδες χιονος πίπτουσι θαμειαὶ
Ἠματι χειμερίῳ, ὅτε τ' ὦρτο μητίετα Ζεὺς
Νιφέων ἀνθρώποισι, πεφασγόμενος τὰ ἄ κῆλα
Κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
Τηλῶν ὀρέων κορυφὰς, καὶ πρώονας ἄκρους. ΙΛ. Μ.

Where *Jupiter* is ſaid to lay the Winds aſleep, before he covers the Mountains with Winter Snow.

V. 491. *The Lowring Element*; The angry Sky; to *Lowre*, Sign. to look awry upon, a threatning Aſpect, as if by frowning, and drawing down the Brows, it were looking lower: By *Element*, is meant the Air, commonly called one of the four.

V. 492. *Scouls o're the darken'd*, &c. With Showre or Snow threatens the darken'd Earth: To *Scowl*, is to look on one with Eyes half ſhut, as if we endeavoured to hide our ſelves, to ſee and not be ſeen, well applied to the Cloudy Sky: *Lantſkip*, of the Belg. *Landſchap*, the ſhape or appearance of Land; hence we call a Piece of Painting, where a proſpect or view of Woods and Trees, Gardens or Fountains, with adjoyning Hills or Plains is imitated, a *Landſkip*; but it is here meant, a Country overcaſt by dark Clouds, as by *Heaven's chearful Face*, the clear Sky.

V. 493. *If chance the Radiant Sun*; If it chance the ſhining Sun, e're he take leave, ſhews himſelf ere he ſets, the Fields recover: *Radians*, Lat. ſhining: *Extendere*, Lat. to ſtretch, or ſpread out: *Revive*, of *Reviviſco*, Lat. to gain new Life, to recover.

V. 495. *And bleating Herds atteſt their Joy*; The very Beaſts do with their various Voices joyn to expreſs their general Joy: *Bleating*, comes of *Balatus*, the Cry of Sheep or Lambs, coined in imitation of the Sound: *Atteſt*, of *Atteſtari*, Lat. to bear Witneſs.

V. 497. *O Shame to Men*; Read *Juvenal Sat.* 15. about 16 Verſes from the end:

Sed nunc Serpentum major concordia: Parcit
Cognatis maculis ſimilis fera, &c.

V. 498. *Firm*

V. 498. *Firm Concord*; Laſting Agreement: *Firmus*, Lat. faſt, ſtable, *Concordia*, Lat.

V. 502. *Levie War*; Raiſe waſtful War, of the Fr. *Lever*, to raiſe, hence to Levy Money.

V. 504. *Induce us to accord*; Perſwade us to agree, and live in Peace; *Inducere*, Lat. to perſwade, to intice: *Accord*, of *Accorder*, Fr. to agree, a Muſical Metaphor of *ad* and *Chorda*, a String, from the ſtraining and tuning Strings up to the ſame Tone.

V. 507. *The Stygian Counſel thus diſſolved*; The Helliſh Counſel thus broke up: *Stygian*, of *Styx*, one of the Rivers of Hell; whence *Pluto*, its Governor, was ſtyled, *Stygius, Stygii per flumina fratris*, Æn. 9. Diſſolv'd, *Diſſolvere*, Lat. to break up, to diſmiſs.

V. 509. *Their mighty Paramount*; Their haughty Chief, of *Paramount*, a diſuſed Fr. Word, ſignifying Supreme.

V. 510. *Alone th' Antagoniſt of Heaven*; Able alone to oppoſe th'Almighty: Ἀνταγωνιστὴς, Gr. an Adverſary, more properly one that Contends in ſingle Combat; of Ἀντὶ, againſt, and Ἀγὼν, Strife, Contention, Fight.

V. 513. *A Globe of*, &c. A Multitude, a Troop, of the Lat. *Globus*, a great Company.

V. 514. *With bright Imblazonrie*, &c. With ſhining Enſigns, and affrighting Arms: *Imblazonrie*, of *In* and *Blaſon*, Fr. for the Painting and Embelliſhing of Arms, either on Flags, Colours, or Shields: Horrent, *Horrens*, Lat. terrible.

Horrentia martis Arma. Æn. 1.
Acie denſâ atque horrentibus haſtis; In Æn. 10.

V. 515. *Of their Seſſion*; Of their Meeting and Sitting in Council: *Seſſio*, Lat. for a Meeting, or Sitting on public Buſineſs, an Aſſize: *Reſult*, the Reſolution that is taken, what is done and reſolv'd on, of *Reſolvere*, as *Conſult*, of *Conſulere*.

V. 518. *The ſounding Alchymie*; The ſounding Metal: *Alchymy* is an Arabic Word, ſignifying Hidden, of *Al* the Article, and *Chema* to hide, to conceal: Hence the Alchymiſts and Chymiſts take their Name, not ſo fitly from concealing the Secrets of their Art, as becauſe they cannot find their great Secret *The Philoſophers Stone*, which lyes hid, and is concealed from them: Now this Art endeavouring the Tranſmutation of ignobler Metals into more perfect and of higher Price, our Author uſeth the word for Metal, a Trumpet of Braſs or Silver.

V. 521. *Acclaim*; Acclamation abreviated; a Shouting for Joy, or in ſign of good Liking and Concurrence, of *Acclamare*, Lat. to rejoyce, or agree with.

V. 523. *By falſe preſumptuous Hope*; By Hope that often deceives us, by promiſing and preſuming too much: *Preſumer*, Fr. of the Lat. *Preſumere*, to take before hand, to be too forward and overweening.

Ibid. *The ranged Powers diſband*; The Infernal Forces that all this while had ſtood in Order of Battel, (as *Book* 1. *Ver.* 555.) now diſperſe, and go each his own way, as Inclination, or the ſad Survey of their dark Dungeon leads them: *Ranged*, of *Ranger* or *Arranger*, Fr. to draw into Order.

V. 526. *Truce to his reſtleſs Thoughts*; Eaſe to his tortured Mind: Truce, *Treves*, Fr. of the Ger. *Trew*, *Faith* is a temporary or ſhort Peace agreed on by Enemies upon mutual Faith given. The *Irkſom Hours*, to paſs away the unpleaſant Hours; *Irkſom*, as if *Werkſom*, painful, of *Werk*, the *Lincolnſhire* Word for Grief or Pain.

V. 531. *As at the Olympian Games*; One of the four Celebrated Games of *Græce* was Inſtituted by *Hercules*, in Honour of his Father *Jupiter Olympius*, not far from the City *Olympia* in *Elis*, after he had revenged himſelf on *Augeas* the King of that Province: It was obſerved every fifth year, and the Exerciſes were five, Cuffing, Running, Dancing, Quoiting, and Wreſtling;

Curſibus & crudo decernet Græcia ceſtu. Geor. 3.

The Victor was Crown'd with a Garland of Olive.

That *Hercules*, and not any of the five *Idean* Brothers, was the Inſtitutor of theſe Olympic Games, *Pindar* atteſts.

Ἦ τοι Πίσα μὲν Διὸς Ὀλυμπιάδαι' ἔσα
Σὲν Ἡρακλέης Ἀκρόθιγα πολέμου. Pind. *in* Olymp.

Piſa was part of *Elis* near the River *Alpheus*:

Aut Alphea rotis prælabi flumina Piſæ,
Et Jovis in Luco currus agitare volantes. Geor. 3.

Hor. Od. 1. l. 1.

Quos curriculo pulverem Olympicum collegiſſe juvat.

Δεῖμοι, the Olympic Races, were at firſt invented in Honour and Memory of the Sun's Motion. Ibid.

Ibid. *Or Pythian Fields*; Where the Pythian Games were, as *Ovid* tells us, Inſtituted by *Apollo* after he had ſlain the vaſt Serpent *Python*, to perpetuate the Memory of his Victory.

Neve Operis famam poſſit delere vetuſtas;
Inſtituit ſacros celebri certamine ludos;
Pythia de domitæ Serpentis nomine dictos.
His juvenum quicunque manu, pedibuſve rotâve
Vicerat, Oeſculeæ capiebat frondis honorem.
Nondum Laurus erat. —— Met. l. 1.

But in Memory of the Debauchery attempted by him on the Nymph *Daphne*, the Victors were afterwards Crowned with Laurel.

V. 532. *Part curb their fierce Steeds*; Some of them are employed in governing and taming their high-metled Horſes, making them governable and obedient to Hand and Heel: Part of, Lat. *Pars*, a Portion: To *Curb*, is to with-hold, to hold in, to ſtop or keep from running away, of the Fr. *Courber*, to bend. This is a manifeſt imitation of *Virg. Æn.* 6.

—— *Quæ gratia currûm*
Armorumque fuit vivis, quæ cura Nitentes
Paſcere Equos; eadem ſequitur tellure repoſtos.

Ibid. *Or ſhun the Goal with rapid Wheels*; *Metaq; fervidis Evitata rotis*: Hor. lib. 1. Od. 1. In Chariot-Racing, the Art of the Driver was ſhewn in turning round, and not touching the Goal, attempted often with extream Hazard: *Goal*, Fr. *Gaule*, a long Pole or Poſt, uſed to mark the Place where the Courſe ended, and therefore well applied by *Virg. Hic tibi mortis erant metæ*, Æn. 12. *Rapid*, ſwift, Lat. *Rapidus*.

V. 533. *Or fronted Brigad's form*; Or range and draw their Troops up, facing each other; when an Army is Embattled, the Line next the Enemy is called the *Van* or *Front* of the Army, from *Exercitus*: *Form*, Lat. *Formare*, to ſhape, faſhion, bring into form.

V. 535. *Waged in the*, &c. Wage cometh of the Fr. *Gager*, to Fight, give Battle, or Engage, War being the worſt of Wagers.

V. 537. *Before each Van prick forth*, &c. From before each Army the nimble active Knights (light as the Air where they Encounter) ſpur their Courſers on, and point and level their Lances at each other, till the main Groſſes joyn: *Van*, the fore Front of an Army, of the Fr. *Avant*, the fore part, ſo their *Avantgarde*, the Vantguard: *Prick*, of *Piquer*, Fr. to Ride, to Spur a Horſe; whence to *Pickeer*, ſignifyeth, to Ride out from a Body of Men going to Charge, and ſingle out ſome Daring Man, engaging with Sword and Piſtol, as formerly with Launce, generally performed on Horſeback, and therefore a Derivative of *Piquer*, and not of *Pike*: *Couch their Spears*, lower, let fall their Launces, and drop 'em ſo, as to run full tilt againſt the Adverſary, Fr. *Coucher*, to lay along; Spears in marching being born upright, let fall to a level in an Encounter.

V. 538. *With Feats of Arms*; With Warlike Deeds, with bold Exploits: Fr. *Faict*, an Action.

V. 539. *From either end of Heaven*, &c On every ſide the Firmament ſeems on Fire, where the Heaven ſeemeth to our ſight to have an End, hard to be found in Bodies circular: *Welkin*, the Sky, the Region of the Air, Sax. *Welen*. Theſe Warlike Apparitions may be well ſuppoſed ſent to forewarn Proud and Luxurious Cities, they being ſeldom fancied to appear, but in diſaſtrous Times, and eminent Dangers; our own Stories afford us ſome of theſe fighting *Phænomena* about the time of our Civil Wars.

V. 540. *Others with vaſt Typhean Rage*, &c. Others more boiſtrous with Gigantic Rage tear Hills and Rocks, and in Hurricanes Tempeſt the Air ſo hideous, that Hell it ſelf can ſcarce contain the dire *Turmoil*: *Typhæan*, a Derivative of *Typhæus* or *Typhon*, one of the Gigantic Invaders of Heaven, of whom before, *Book* 1. *Ver.* 199. *Fell*, of the old Fr. word *Felle*, Cruel, whence *Fellon*.

V. 541. *Rend*; Or Rent, of the Sax. *Rendean*, to tear up.

V. 543. *As when* Alcides, &c. As raging mad and furious as *Hercules*, who having fought with *Achelous*, and won *Deianira* the Daughter of *Oeneus* King *Ætolia*, coming to the River *Euenus*, *Neſſus* the Centaur would needs undertake to carry the Bride over, to whom, after *Hercules* was got to the other ſide, he offered Violence, but was immediately ſlain by one of the Arrows that had killed the Venomous *Hydra*; the Revengeful Raviſher mixing his Bloud with the Poyſon that infected the deadly Dart, perſwaded the credulous Lady, that the Garment ſtained with his Gore would prove a moſt certain Antidote againſt her Husband's wandering Affections, as famous for the Conqueſts gained o're him by the fair Sex, as he was for his own. *Hercules* afterwards having ſubdued *Oechalia*, (a City of *Bæotia*) brought thence the Charming *Iole* Daughter of *Erytus* King of that Country, and Landing in *Eubæa*, was buſie in Erecting an Altar to return Thanks by Sacrifice to his Father *Jupiter*, when *Deianira*, jealous of his new Miſtreſs, ſent *Lychas* to him with the Poyſon'd Robe, which ſtuck ſo cloſe to him, that he pulled the Fleſh from his Bones endeavouring to get it off, whereupon he made himſelf a Funeral

Funeral Pile of *Thessalian* Pines, and burnt himself thereon. *Venerat Æveus rapidas Jove natus ad undas*; Met. 9. Where read this Story; *Hercules* was the Son of *Jupiter* and *Alcmena*, named *Alcides* of his Grandfather *Alcæus*, as *Euripides* testifies:

Τίς ἦ Διὸς σύλλεκτον ἐκ οἴδε βροτῶν,
Ἀργεῖον Ἀμφιτρύωνα, ὃν Ἀλκαῖος ποτε
Ἔτικτεν ὁ Περσέως, πατέρα τόνδ' Ἡρακλέα

Victor ab Oechalia Cenæo sacra parabat
Vota Jovi.——— Met. l. 1.

V. 544. *Th' Invenom'd*; Empoison'd with the Bloud of *Nessus*: Fr. *Envenimé*, of *In* and *Venenum*, Lat. Poison.

Prætulit imbutam Nessæo Sanguine vestem. Meta. 9.

Tabem fluenti vulneris dextra excipit
Traditque nobis ungulæ insertam suæ, &c. Her. Oet. Act. 2.

——— *O Mare & Terras, ardeo!*
Quantam neque atro delibutus Hercules
Nessi cruore. ----- Hor. Epod. 17.

V. 546. *Oeta*; A Hill in the Borders of *Thessaly*, where enraged *Hercules* burnt himself, which made *Seneca* give *Hercules* the Name of *Oetæus* in the Tragedy written of him.

V. 547. *Into th' Euboic Sea*; *Eubœa* (now *Negropont*) is an Island in the *Archipelago*, from whence the Neighbouring Sea was formerly called *Euboic*.

—— *Euboica tellus,*
Vertice immenso tumens Pulsatur omni latere. Sen. Her. Oet. Act. 3. Sce. 2.

Sternentemque trabes, irascentemque videres
Montibus aut Patrio tendentem brachia Cælo.
Ecce lichan trepidum & latitantem rupe cavata, &c.
Corripit Alcides; & terque quaterque rotatum,
Mittit in Euboïcas, tormento fortius, undas. Met. 9.

V. 548. —— *Others more gentle*; Retired into some secret Valley, sing with Angels Voices tuned to many a Harp, their own bold Deeds and luckless Overthrow, by chance of War, complaining that hard Fate, free Virtue should to Force or Chance enslave.

V. 551. *By Doom of Battel*; By the Decision of the Sword, by Event of Battel: *Doom* signifies Judgment, of the Sax. *Dom*; hence *Domedag*, Doomesday, the Day of Judgment.

V. 552. *Should Enthral*; Should make subject to, should Enslave, of the Dan. *Træl*, a Slave.

V. 553. *Their Song was Partial*; Their Song was Selfish, but the Notes Divine, (how could they choose when Souls Immortal sing?) made Hell more tolerable, and took with strange Delight, those who in Throngs gave ear: *Partial*, of *Partialis*, Lat. one so byass'd by his Affections to the side he is engaged on, that right or wrong his Judgment is overborn by Passion for his Party.

V. 554. *Suspended Hell*; Made 'em forget their Pains, mitigated their Torments, of *Suspendere*, Lat. to put off, to stay, to defer: *Ravishment*, extream Delight, of the Fr. *Ravissement*.

V. 555. *The thronging Audience*; The thronging Hearers, of *Audientia*, Lat. the sense of Hearing, Listning, of *Audire*, Lat. to hear: An Imitation of *Virg. Æn.* 6.

Pars pedibus plaudunt Choreas & Carmina dicunt,
Nec non Threicius longâ cum veste Sacerdos, &c.

But he introduceth only an *Orpheus* or *Musæus* his Scholar, far inferior to this Angelic Quire.

Ibid. *Discourse*; (Which our Poet so justly prefers to the highest Harmony, that he has seated his Reasoning Angels on a Hill as high and elevated as their Thoughts, leaving the Songsters in their humble Valley,) is from the Fr. *Discours*, as this of the Lat. *Discursus*, Reasoning, Discourse leading from one Notion or Argument to another.

V. 556. *For Eloquence*, &c. For Eloquence seizeth the very Soul, while Song only attacques our Ears; the Powers of the first affect all the Faculties of our Souls, and Captivate 'em, while the Charms of the other work but on Sense, tickle our Ears, and then vanish with their Airy Trillo's: *Eloquentia*, Lat. for the noble Faculty, of Reasoning in free, strong, and copious Speech.

V. 558. *In*

V. 558. *In Thoughts more elevate*; In Notions more high and refined: *Elevatus*, Lat. for raiſed, of *Elevare*, to lift up.

V. 559. *Of Providence*, &c. They Diſcourſed and Reaſoned ſubtily and refinedly of the wonderfull, various, and unaccountable Providence of that Eternal Being, who made this beauteous Univerſe, and manageth it according to the Methods of his inſcrutable Will, not to be fathomed by the moſt diſcerning and enlightened Angels, much leſs by Minds cloathed and immerſed in Clay: *Providentia*, Lat. of *Providere*, to foreſee, and take care of. Inſtances of God's continual and general Providence over the World, are many in Scripture; *Pſal.* 147. *v.* 8. *Matth.* 6. *v.* 26. Read the 39th Chapter of *Job*. *Orpheus* ſtyled GOD *Oculum Infinitum*, an Infinite Eye, ſuperviſing and providing for the whole Creation.

Ibid. *Fore-knowledge, Will and Fate*; The Præſcience and Fore-knowledge of God Almighty is indubitable, ſince he who is Omniſcient muſt needs know and ſee all Things at one view, thoſe that are paſt or yet to come, being only ſuch in reference to finite Beings, but have no relation to him that is Eternal. From this Fore-knowledge, which in God is Abſolute, as the next Verſe affirms, the weak Apologiſts for Sin and Folly endeavour to draw a Conſequential Impunity, as if whatever God foreknows will be, were by that his Fore-knowledge influenced and compelled ſo to come to paſs, robbing at once the juſt Judge of all the Earth (of whom the Pſalmiſt ſays, *The Lord is righteous in all his Ways, and holy in all his Works*, *Pſal.* 145. *v.* 7.) of his Glory, and Man of his Free-will, whom *God created after his Image*, Gen. 1. 27. *and left him in the hands of his own Counſel*, *Eccleſ.* 5. *v.* 14. But to avoid deriving our Finite Conſequences from Incomprehenſible Infinitude, many things are by Men foreknown, on which nevertheleſs their Foreknowledge has not the leaſt effect or ſhadow of Impulſe, as the Riſing and Setting of the Sun, the Succeſſion of the Seaſons of the Year, the various Appearances of the Moon, and the Eclipſes of both thoſe Luminaries to the end of the World, are eaſie to be foreknown, yet no Man will affirm, that his Foreknowledge is the cauſe of any of 'em.

V. 560. *Fix'd Fate Free-Will. Omnia fato fieri*, was the *Dogma* of the Stoicks; And *Quod fore paratum eſt, id ſummum exuperat Jovem. Seneca* in his *Oedipus* follows their Opinion; *Fatis agimur: cedite fatis, non illa Deo vertiſſe licet, quæ nexa ſuis currunt cauſis. Et cuique ratus, prece non ulla, Mobilis ordo.* This Inflexibility of Fate ſeems borrowed of what Sacred Writ has delivered of the Immutability of the Almighty, *I am the Lord, I change not*, Mal. 3. v 6. To this fixed Fate, this fatal Neceſſity, is oppoſed Man's Free-Will, well deſcribed, *Eccleſ.* 15. from *v.* 11. to the end: *Come, now let us reaſon together, ſaith the Lord, if you conſent and obey, ye ſhall eat the good Things of the Land, but if ye refuſe and be rebellious*, &c. Iſa. 1. *v.* 18, 19, 20. 2 Eſdras 1. *v.* 28, 29, 30. *Thus ſaith the Almighty Lord, have I not prayed you, as a Father his Son*, &c. See *Luke* 13. *v.* 38. and read the 11th Chapter of *Hoſea*. *Abſolute*, of *Abſolutus*, Lat. perfect, finiſh'd. *Man's Free-Will* will be made out more clear in the third Book of this Poem.

V. 561. *In wandring Mazes loſt*; And found no way out of the Confuſions of the Controverſie, well compared to the turnings and windings of a Maze; Human Reaſon may well grow weary, and loſe its way among the many amazing turns of Providence, or become giddy and confounded when it runs into Diſputes ſo far above its reach, as are thoſe infinite Perfections of God's Omniſcience, and his Eternal Decrees. A *Maze*, a Labyrinth, contrived with ſo many turnings, that he who entereth it may eaſily miſs his way, by rounding often the ſame place, derived of the Belg. *Miſſen*, to wander.

V. 563. *And final Miſery*; They argued and diſputed much of Bliſs and Miſery, the great Concluſions and Ends of all Things, and all Perſons: *Finalis*, Lat. bounding, concluding.

V. 564. *Paſſion and Apathie*; Of the Unruline's of our Paſſions and Affections, and the Care which is to be taken in Governing them; or of Diſcarding of 'em quite, and Diſrobing our ſelves even of all Natural Affections, if there be ſuch a Poſſibility, well by our Poets ſtyled, *Vain Wiſdom all, and falſe Philoſophy*. *Paſſion*, of the Gr. Πάθος, Sufferance: *Apathie*, its contrary, of the Privative ἀ and πάθος, freedom from Paſſion or Concern, either of Pain or Pleaſure, a ſetled ſedate ſtate of Mind: *Philoſophie*, of the Gr. Φιλοσοφία, the Love of Wiſdom.

V. 566. *Yet with a pleaſing Sorcerie*, &c. Yet with a ſoft Deluſion could allay: *Sorcerie*, Witchcraft, of the Fr. *Sorcier*, a Conjurer, one who pretends to Cunning, *Per illicatas ſortes*.

V. 567. *Pain for a while, or Anguiſh*, &c. Pain for ſome time, or Grief, and could raiſe up deceitful Hope, and arm the ſtedfaſt Heart with perſevering Patience, as with Steel covered threefold: *Anguiſh*, properly Grief, Sadneſs relating to the Soul, as Pain does to the Body, of the Fr. *Angoiſſe*, from the Lat. *Anguſtia*: *Excite*, of the Lat. *Excitare*, to raiſe, rouze, to quicken: Fallacious, Fr. *Fallacieux*, Couſening, Cheating: *Obdured*, hardened, of *Obduratus*, Lat.

V. 569. *With triple Steel*; An imitation of *Horace*; *Illi robur & æs triplex, circa pectus erat*, &c. Od. 3. His Breaſt was armed with the ſtrength of threefold Braſs, only our Poet uſeth the hardeſt Metal of the two: *Triplex*, Lat. threefold.

V. 570. *Another part* of theſe Infernal Fiends, in Squadrons and great Bodies, bold and adventurous, take their quick march four ſeveral ways, to diſcover far and wide that diſmal World, if perhaps any part of it might yield 'em a more eaſie Dwelling-place.

V. 575. *That*

V. 575. *That diſgorge*; That empty themſelves, Fr. *Deſgorger*, to Vomit, of *Gorge*, Fr. the Throat.

V. 577. *Abhorred Styx*; The Greek Poets give Names to the Infernal Rivers of Hell, from thoſe noxious Springs found in divers Parts of their Country: *Styx* is a Fountain of *Arcadia*, iſſuing from an extream high Rock near the City *Nonacris*, falling at laſt into the River *Crathis*, a cold Poiſon ſo ſtrong, that it pierces even Veſſels of Gold, and could be contained in nothing but a Horſe's Hoof, as *Pauſanias* in his *Arcadicis*. It had its Name of Στυγέω, to Hate, rightly ſtyled, *The Flood of deadly Hate*; and by *Virg. Palus inamabilis*, Æn. 6. the Heathen Gods were ſaid to Swear by this hateful Stream.

Καὶ τὸ καταιβόμενον Στυγὸς ὕδωρ (ὅρκιον αἰνὸν
Ὀφθ· δεινὸν πάλει μακάρεσσι θεοῖσι.) ΟΔ. Ε.

Thus imitated by *Virgil.*

——— *Stygiamque paludem,*
Dii cujus jurare timent & fallere numen. Æn. 6.

Dii juranda palus Oculis incognita noſtris. Met. 2.

——— *Stygii quoque conſcia ſunto*
Numina torrentis, timor & Deus ille deorum. Met. 3.

V. 578. *Sad Acheron*; There were divers Poiſonous Springs of this Name, one in *Elis*, the Weſtern Part of *Peloponeſus*, flowing into the River *Alpheus*, where *Pluto* and *Proſerpina* had a Temple, *Strab. l.* 8. Another in *Theſprotia* of *Epirus*, according to *Pauſan.* in *Atticis.* Its Name is deduced of Ἄχθ·, Gr. Grief, and ῥέω, to flow: ——— *Tenebroſa palus Acheronte refuſo*, Æn. 6. Well agreeing with our Poets, *Of Sorrow black and deep*: Read, *Eſt locus, Italiæ in medio, &c.* Æn. 7.

V. 579. *Cocytus*; Of Κωκυτὸς, Gr. Lamentation, one of the Rivers of Hell, ſwoln continually by the Tears of the Damned, of Κωκύω, to Mourn; as our Poet expounds it by the ruful Stream.

Ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
Κωκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. ΟΔ. Κ.

Cocytuſque ſinu labens circumfluit atro. Æn. 6.

And in the ſame Book.

Hinc via Tartarei quæ fert Acherontis ad undas,
Turbidus hic cæno, vaſtaque voragine gurges
Æſtuat, atque omnem Cocyto eructat arenam.

Ruful, Mournful, of the word to *Rue*, of the Teut. *Rewen*, to repent; and indeed even the Heathen Poets did by theſe Rivers of Mournings and diſmal Lamentations, which were to be paſs'd by all that left Life, deſcribe the ſad and diſconſolate Condition of Mankind, when at their Deaths they reflected on their paſt and ill-ſpent Lives.

Ibid. *Fiery Phlegeton*; Another of the Rivers of Hell, whoſe Streams are raging Fire, borrowed (not improbably) of the Sacred Writ, deſcribing the Torments of the Wicked by *Fire that ſhall never be quenched*, Iſa. 66. v. 24. ——— *Rapidus flammis ambit torrentibus amnis Tartareus Phlegethon, torquetque ſonantia ſaxa.* Æn. 6. From Φλέγω, to burn: *Torrens*, Lat. vehement, furious: *Waves of torrent Fire*, Torrents and Floods of Fire. *Et quos fumantia Torquens æquora, vorticibus Pelegethon perluſtrat anhelis.* Claud.

V. 583. *Lethe the River of Oblivion*; Divers Rivers were Renowned by this Name, one in *Portugal* commonly called *Lima*, as *Mela*; another in *Africa* near the *Great Syrtis*, and the City *Berenice*, as *Solinus*; a third in *Beotia* near the City *Lebas*, *Pauſan.* in *Bæoticis*; and many others reckoned by *Strab. l.* 14. It took its Name of Λήθη, Gr. Forgetfulneſs, becauſe, according to the Opinion of *Pythagoras*, and divers other Philoſophers who maintained the Tranſmigration of Souls into other Bodies, they were to drink of this dull heavy River before their re-entry, that they might forget as well the happy Freedom they enjoyed when releaſed from this low Life, as the Cares and Miſeries they were to undergo again by undertaking it a ſecond time, which no one would ſubmit to that had the leaſt remembrance of 'em.

——— *Animæ, quibus altera fato*
Corpora debentur, Lethæi ad fluminis undam
Securos latices, & longa oblivia potant. Æn. 6.

Quam juxta Lethes tacitus prælabitur Amnis,
Infernis (ut fama) trahens oblivia venis. Luc. l. 9.

The true Deſcription of *The Slow and Silent Stream.* *Oblivio*, Lat. Forgetfulneſs.

V. 584. *Her watry Labyrinth*; Her watry Windings and Turnings to and fro: Λαβύρινθος, a Greek Word, to expreſs a Building made on purpoſe with ſo many intricate Turnings, and deceitful Doors, that it was difficult to find the way out; of which *Pliny* reckons four: One in *Egypt*, the Undertaking of many of the Kings of that Country; the ſecond in *Creta*, built by *Dædalus* in imitation of that, but far ſhort of it; a third in *Lemnos*, ſupported by 150 Pillars; and a fourth in *Italy*, the Work and Sepulcher of *Porſena* King of the *Thuſcians*: *Plin. l.* 36. *c.* 13. The Charging and Retreating of the Trojan Youths, and their turning upon one another, is by *Virgil* aſſimulated to a Labyrinth.

Ut quondam Cretâ fertur Labyrinthus in altâ,
Parietibus textum cæcis iter, ancipitemque
Mille viis habuiſſe dolum, quâ ſigna ſequendi
Falleret indeprenſus & irremeabilis error,
Haud aliter Teucrûm nati. —— Æn. 5.

It may therefore as well ſuit with the various Windings of a River often turning upon it ſelf, whoſe intricate Gyres and Meanders with-hold and check its Waters from making too much ſpeed unto their Source the Sea.

V. 587. *A frozen Continent*; A cold Country: *Continens*, Lat. continual, without ſeparation. Hence the firm Land is called the *Continent*, as not interrupted by the Sea.

V. 590. *And Ruin ſeems of ancient Pile*; Looks like the decay and downfal of ſome mighty Building, or ancient Structure: *Pile*, Fr. for a Heap, and thence uſed for a vaſt Building, or Princes Palace, a Noble Pile.

V. 592. *A Gulf profound*, &c. A gawping Gulf, as deep as the vaſt *Serbonian* Quagmire between the ancient Mountain *Caſſius*, and famous *Damiata*, a City of *Egypt*, on one of the more Eaſtern Mouths of the *Nile*, formerly called *Tamiata*, and ſtill by the Arabians *Damiat*.

Ibid. *Serbons* was a Lake 200 Furlongs in length, and 1000 in compaſs, called by the old Egyptians, *The Place of Typhon's Expiration*, now *Bayrena*, dividing *Egypt* from *Syria*. It was ſurrounded on all ſides by Hills of looſe Sand, which, carried into the Water by high Winds, ſo thickened the Lake, as not to be diſtinguiſh'd from part of the Continent; where whole Armies have been decoyed in, and ſwallowed up, for the Sands for a great way ſeeming firm Land, ſlid by the weight of great Bodies of Men farther off into the Lake, that was but a deceitful crude Conſiſtence, and engaged 'em beyond poſſibility of returning thence, called, like that in *Æn.* 8. *Immane Barathrum*. Read *Herod. l.* 3.

The Mountain *Caſius*, bordered on this Bog, being no other but a vaſt Mole of looſe Sand, as *Lucan* teſtifies:

Perfida quâ tellus Caſiis excurrit arenis
Et vada teſtantur junctas Ægyptia Syrtes. Phar. 8.

V. 594. *The parching Air*; —— *Burns frore*, &c. Our Poet tells us, that beyond the flaming Torrent of fierce *Phlegethon*, there is a frozen Continent in Hell, diſmal and dark, with everlaſting Storms of dreadful Whirlwinds, and horrid Hail that never melts, but grows up in vaſt heaps, like mighty Ruines of ancient and decayed Piles: The keen Air in this accurſed Climate ſcorcheth, and the fierce Froſts perform the Effect of Fire.

V. 595. *Burns frore*; *Boreæ Penetrabile frigus adurit*, The piercing cold North-Wind burns, ſays *Virgil*, *Geor.* 1. The ſcorching Air burns by freezing, ſays *Milton*; the Words *Urere* and *Aduere* are applied both to Heat and Cold; *Urebant montana nives*. Lucan. l. 4. *Peruſti artus, membra torrida gelu*. Livi. l. 21. *Ambuſti multorum artus vi frigoris*. Tac. l. 13. Καὶ ἡ Ἑλλήσποντος πολλῶν ἡμερῶν ὑπὸ βίας ἐπαγομένου, &c. *Xenoph. Ariſtotle*, in the fourth Book of his Meteors, tells us, this is effected; Διὰ τὸ συνάγειν ἡ ἀντιπερίστασις τὸ θερμόν, becauſe the natural and innate Heat, hemm'd in and beſieged on all ſides by the extream contrariety of the Cold, becomes more fierce and ſcorching. Others more probably alledge, *That Cold performs the effect of Fire*, by extinguiſhing the Heat, and drying up the thriving Moiſture in Plants and Trees, whereby they become wither'd as if ſcorch'd by Fire, which agrees with the Philoſophy of *Eccleſ. ch.* 43. *v.* 20, and 21. deſcribing a Froſt, Ψυχρὸς ἄνεμος βορέης πνεύσει, &c. Καταφάγεται ὄρη, καὶ ξύλινον ἐκκάυσει, καὶ ἀναξήρανσι χλόην ὡς πῦρ. *When the cold North-Wind bloweth*, &c. *It devoureth the Mountains, and burneth the Wilderneſs, and deſtroyeth all that is Green, like Fire.* *Frore*, of Freeze, and this of Φείσσω, to ſhake for Cold, to ſhiver.

V. 596. *By harpy-footed Furies*; *Harpyiæ*, who were named from Ἁρπάζειν, of their Rapacity and Greedineſs, were ſaid to be Daughters of the Earth and Sea, ſtyled *Jupiter's Dogs*, Ἁρπυίας μεγάλοιο Διὸς κυνάς. *Apoll. l.* 2. They inhabited the *Strophades* Iſlands near *Peloponneſus*, in the *Ionian* Sea, deſcribed by *Virg.*

Triſtius

Triſtius haud illis monſtrum, nec ſævior ulla
Peſtis & ira Deûm Stygiis ſeſe exſuſit undis.
Virginei volucrum vultus, fœdiſſima ventris
Proluvies, uncæque manus, & pallida ſemper
Ora fame. —— Æn. 3.

In the ſame place one of 'em is ſtyled *Furiarum maxima*, and afterwards *Divæ obſcenæque volucres.*

V. 597. *At certain Revolutions*; At certain Times: *Revolutio*, Lat. for the turning round of the Heavenly Spheres, coming about to the Point where their Gyre began, therefore uſed to expreſs the Terms and Periods of Time, depending on, and meaſured by their Motions.

V. 599. *Extreams by Change more fierce*; Finely Illuſtrated, by being removed from Beds of raging Fire, to ſtarve in Ice their ſoft Spiritual Warmth, there languiſhing, fix'd, and immoveable, and frozen in for certain terms of Time, and in an inſtant, motionleſs and benum'd, hurried back to Baths of flaming Brimſtone. To *Pine*, is to be puniſhed, thence to waſt and decay, of the Sax. *Pin*, *Pœna* Puniſhment: Immoveable, *Immobilis*, Lat. void of Motion: *Infixt*, faſtened, *Infixus*, Lat. of *Infigere*, to drive into.

V. 603. *Periods of Time*; For certain terms of Time: Περίοδος, Gr. a Circuit, a going about, of περὶ about, and ὁδὸς a way, Time being computed by the Heavenly Motions and Circumgyrations.

V. 604. *Lethean Sound*; This Lethean Straight: A *Sound*, is properly a Sea encloſed with Land, as that of *Denmark*. Of *Sound*, Dan. for Swimming: Lethean, *Lethæus*, Lat. of the River *Lethe*.

V. 607. *With one ſmall Drop*; *Virgil*, and the reſt of the Poets that held the Μετεμψύχωσιν, made no other uſe of theſe Waters of Oblivion, but to drench the Souls that were to be Incorporated anew, with an abſolute forgetfulneſs of lamentable Life, as was ſhewed before, V. 583. and will be further manifeſt from theſe:

Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium, Deus evocat agmine magno:
Scilicet immemores, ſupera ut convexa reviſant,
Rurſus & incipiant in corpora velle reverti. Æn. 6.

But our Author improves it to the aggravation of Hell's Torments, by Ferrying his Fiends to and fro over this *Lethean* Lake, between their Torrid and their Frozen Zone, paſſing them over this forgetful Ford, and ſhewing them a whole River of that Water, one drop of which would be an Anodine to all their Torments, and end their Sufferings (which elſe muſt ever laſt) in ſweet Oblivion.

V. 611. Meduſa *with Gorgonian Terror*; *Meduſa* with her Snaky Hair, and horrid Face, defends the Ford. The Gorgons were three, (Daughters of *Phorcus*) *Meduſa*, *Euryale*, and *Sthenyo*, ſo named of Γοργόνης, Gr. Cruelty: *Meduſa*, beautiful beyond all the Women of her time, and famous for her extraordinary fine Hair, of which boaſting beyond meaſure, and vying with *Pallas* her ſelf, the angry Goddeſs changed her curling Locks, on which ſhe ſo much valued her ſelf, into Snakes ſo terrible, that all the Beholders were turned into Stones; her horrible Head was at laſt, in Mercy to Mankind, cut off by *Perſeus* with the Aid and Advice of his Sifter *Minerva*, and worn by her in her Shield.

Nata Jovis ——
Gorgoneum turpes crinem mutavit in hydros,
Nunc quoque, ut attonitos formidine terreat hoſtes,
Pectore in adverſo, quos fecit, ſuſtinet Angues. Met. l. 4.

Ovid relates the Provocation given the Goddeſs, to have been of another nature, but I prefer this, both as more probable, and more modeſt.

—— *Remove fera monſtra, tuæque*
Saxifícos vultus, quæcunque ea, tolle Meduſa. Met. l. 5.

—— *Bellumque immane Deorum*
Pallados è medio confecit pectore Gorgon. Luc. l. 9.

Ægidaque horrificam, turbatæ Palladis arma,
Connexoſque angues, ipſamque in pectore Divæ
Gorgona, deſecto vertentem lumina collo. Æn. l. 8.

This Gorgon's Head was ſo terrible, that it ſtood the Gods in good ſtead when the Giants attempted Heaven.

——— Ἐμὲ γὰρ χαλεπὴν δίκην ἧκεν
Μή μοι Γοργείλη κεφάλην δεινοῖο πελώρου
Ἐξ ἀΐδος πέμψειεν ἀγαυὴ Περσεφόνεια. ΟΔ. Λ.

V. 613. *Living Wight*; Living Creature, of the Sax. *Wiht*, an Animal, a Creature.

V. 614. *Of Tantalus*; The Crime, as well as Puniſhment, of this miſerable *Tantalus*, is diverſly related by the Poets. He was reputed the Son of *Jupiter* and the Nymph *Plota*, puniſh'd in Hell with Fugitive Banquets and Eternal Thirſt, becauſe at an Entertainment of the Gods he Diſh'd up his ſlain Son to heighten the Feſtival; or, as others affirm, for diſcloſing the Secrets of the Gods, at a Banquet to which he was admitted, or, as ſome would have it, for Prating impertinently there. Others differ about his Torments, telling us, he had a great Stone always hanging over, and ready to fall on his Head. *Homer* deſcribes his Sufferings without mention of his Offence.

Καὶ μιν Τάνταλον εἰσεῖδον χάλεπ' ἄλγε' ἔχοντα,
Ἑστὸς ὀν λίμνῃ ἣ ὑπεσπλαζε γυείῳ.
Στεῦτο δ' διψάων, πιέειν δ' οὐκ ἔχεν ἐλέσθαι.
Ὁσσάκι γὰρ κύψει ὁ γέρων πιέειν μενεαίνων,
Τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναζεχθέν. ΟΔ. Λ.

Virgil in a different manner puniſheth him with Hunger but omits his Thirſt.

——— *Lucent genialibus altis*
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: Furiarum maxima juxta
Accubat, & manibus prohibet contingere menſas. Æn. 6.

Διὸς πρυμνὸς (ὡς λέγεσι) Τάνταλος
Κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον
Ἀεὶ ποτᾶται, κἀ πρὸς τύχαν δίκλω.
Ὡς μὲν λέγουσιν, ὅτι θεοῖς, ἄνθρωπος ὤν,
Κοινῆς τραπέζης ἀξίωμ' ἔχων ἴσον,
Ἀκόλαστον ἔσχε γλῶσσαν, αἰσχίστην νόσον. *Eurip. in Oreſte.*

Tantalus eſt illic, & circum ſtagna, ſed acrem
Jam jam potuero, deſeris unda ſitim. Tibull.
Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.
Tantalus à labris ſitiens fugientia captat
Flumina. ——— Hor. l. Ser.
Nec miſer impendens magnum timet aere ſaxum
Tantalus, ut perhibent, caſſâ formidine torpens. Lucret.

V. 616. *With ſhuddering Horror pale*; Pale and ſhivering, trembling and pale, ſhaking and quaking with Cold, not able to hold a Joint ſtill for extream Cold, a Word uſed in *Lincolnſhire*, of the Dut. *Schudderen*, to quake: *Horror*, Lat. for Cold, and thence for a fright.

——— *Mihi frigidus horror*
Membra quatit, geliduſque coit formidine ſanguis. Æn. 3.

Ibid. *And Eyes agaſt*; Staring with fix'd affrighted Eyes: *Agaſt*, affrighted, of the Particle *á* and *Gaſt*, Belg. a Ghoſt.

V. 619. *Many a Region dolorous*; Many a ſad Country: *Dolorous*, of *Doloroſus*, ſad, ſorrowful, of *Dolor*, Lat. Grief.

V. 620. *Many a Fiery Alpe*; They paſs'd o're many a Frozen, and many a Flaming Mountain: *Alpes*, Lat. for the famous Barrier of Hills parting *Italy* from *France* and *Germany*, called *Alpes*, from *Albedine*, whiteneſs, as being covered with Snow, the old Latins pronouncing *Alpum* for *Album*, white: *Alpinas, (ah dura) nives.* Virg. Ecl. 10.

V. 622. *A Univerſe of Death*; A World of Death, or rather of never-dying Torments: *Univerſe*, of *Univerſum*, Lat. τὸ πᾶν, the whole World.

V. 623. *Created Evil, for Evil only Good*; Which God on purpoſe made ſo ill, ſo diſmal, and ſo woful, as proper and moſt fit for the Puniſhment of Evil Doers, Wicked Angels or Men.

V. 624. *Where all Life dyes*, &c. Where all the Pleaſures of Life are conſumed, if any thing can be called Life there, when *Martial* ſays truly, *Non eſt vivere, ſed valere vita*; *Death lives*, Death everlaſting lives and reigns; well expreſs'd, *Where the Worm never dyeth, and the Fire never goeth out.* Mar. 9. v. 44.

V. 625. *Per-*

V. 625. *Perverſe, all Monſtrous and Prodigious*, &c. Nature (GOD's Handmaid) is ſaid to breed in Hell all terrible and aſtoniſhing Miſchiefs, perverſely, as if turned aſide, and diverted from her ordinary courſe; for as Holy Writ, the moſt Authentick Record of the Creation, teſtifies, *GOD ſaw all that he had made, and behold, it was very good:* So that the production of the place of Puniſhment, as it relates either to fallen Angels, or ſinful Men, ſeems a Deviation from the Infinite Good, created *Good* for the chaſtiſement of *Evil*, as before. *Perverſe*, of *Pervertere*, Lat. to turn awry. *Prodigious*, fearful, dreadful, of *Prodigioſus*, Lat. Monſtrous, contrary to the common courſe of Nature.

V. 628. *Gorgons*; Of this ſee Verſe the 611th, where you will find *Virgil*'s Imitation of *Minerva*'s Breaſt-Plate thus deſcribed by *Homer:*

Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' Αἰγίδα δυσαν όεσσαν
Δεινὴν ὼ περὶ μὲν πάντῃ φόβος ἐστεφάνωτο.
Ἐν δ' Ἔρις, ἐν δ' ἀλκή, ἐν δ' ἰφθίμη κρυόεσσα ἰωκή.
Ἐν δὲ τε Γοργείη κεφαλὴ δεινοῖο πελώρου. ΙΛ. Ε.

Ibid. *Hydra's*; *Hydra* was a Monſtrous Serpent living both on Land and in the Water, whence it took its Name of ὕδωρ, Gr. Water; ſome ſay it had Seven, others Nine, and ſome Fifty Heads, and when any one of 'em was cut off, two ſprang up out of the Wound. *Hercules* with Fire and Sword tamed this Monſter in the Lake of *Lerna*, between *Mycenæ* and *Argos*, ſearing with Burning Brands the Wounds he gave it.

Quinquaginta atris immanis hiatibus Hydra. Æn. 6.
——*Non te rationis egentem,*
Lernæus turbâ Capitum circumſtetit anguis. Æn. 8.
——*Lernæaque peſtis*
Hydra Venenatis poſſet Vallata colubris? Lucr. Lib. 5.
Pars quota Lernææ Serpens eris unus Echidnæ!
Vulneribus fœcunda ſuis erat illa: Nec ullum
De centum numero Caput eſt impune reciſum;
Quin gemino cervix hærede valentior eſſet. Meta. Lib. 9.

Ibid. *And* Chimera's *dire*; *Chimera*, of Χίμαιρα, or χίμαιρα, a Goat, was a Monſter that vomited Fire, and had three Heads, one of a Lyon, another of a Goat, and the third of a Dragon, as *Heſiod.* will have it.

Ἡδὲ Χίμαιραν ἔπνειε πνέουσαν ἀμαιμάκετον πῦρ
Τῆς δ' ὣ τρεῖς κεφαλαὶ, μία μὲν χαροποῖο λέοντος
Ἡδὲ χιμαίρης, ἣ δ' ὄφιος κρατερὸν δράκοντος.

Homer ſays it was like a Lyon before, a Goat in the middle, and behind a Dragon.

Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο. ΙΛ. Ζ.

With the latter part of this *Virgil* agrees:

——*Ac bellua Lernæ*
Horrendum ſtridens, flammiſque armata Chimæra. Æn. 6.

A Compoſition ſo contrary to all the Miſcarriages of Nature, that it was long ſince exploded by *Lucretius*, as a moſt improbable Fiction, that *une Chimere* may well expreſs a Whimſie, a Caſtle in the Air.

Qui fieri potuit triplici cum corpore, ut una
Prima Leo, poſtrema Draco, media ipſa Chimæra,
Ore foras acrem flaret de corpore flammam?

V. 632. *Explores his ſolitary Flight*; Endeavours diligently to ſearch out his lonely way. *Explores*, of *Explorare*, Lat. to ſearch after, to ſeek diligent. *Solitary*, *Solitarius*, Lat. of *Solus*, alone, without a Companion.

V. 634. *Now ſhaves with Level Wing*; Now cuts with downright Wing the Deep, then riſes aloft, up to the Flaming Vaulted Roof on high, fetching a Fiery Compaſs. *Touring high*, taking a turn on high, of *Tour*, Fr. a Circle, turn about, of the Lat. *Turris*, from its round Form.

V. 636. *Concave*; Of *Concavus*, Lat. hollow, as Circular Vaults are. *Deſcried*, ſeen, diſcover'd, of *diſcernere*, or of the Fr. Prepoſition *des*, Lat. *dis*, and the Verb *Cry*, to give Notice by Exclamation properly.

V. 637. *Hangs in the Clouds by Æquinoxial Winds*; As when a Fleet diſcern'd far off at Sea, ſeems hanging in the Clouds, while heedfully they ſail, by Winds that blow about the Equinox, through the Gulf of *Bengala*, or from the *Molucca* Iſlands, *Ternate* and *Tydore*, whence our Merchants bring the *Eaſt-India* Spices. The Sailers on the Wealthy Waves uſe all their diligence to make the *Cape of Good-Hope*, yet warily by Night ſtand off through the vaſt *Ethiopian* Ocean towards the Southern Pole.

Ibid. *Æquinoxial Winds*; By Winds that blow about the Equinoxes, that is, in *Spring* and *Autumn*, *March* and *September*, when Days and Nights are of like length.

Libra die, ſomnique pares ubi fecerit horas,
Et Medium Luci atque umbris, jam dividet Orbem. Virg. Geor. 1.

Our Seamen call them Trade-Winds, as our Poet does the *Trading-Flood.*

V. 638. *Cloſe ſailing from* Bengala; The City of *Bengala* lies in a Bay, to which it gives its Name, and into which the famous *Ganges* empties his many Mouths, about whoſe Borders the Kingdom of *Bengala* in the *Eaſt-Indies* is ſituate, under the Dominion of the *Great Mogul*: The Country is very fruitful, and from thence and the Gulf of *Bengala*, a vaſt Trade is driven with the *European* Nations. *Cloſe ſailing*, becauſe of the vaſt diſproportion between this Bay and the wide *Ethiopean* Ocean.

V. 639. *Ternate and Tidore*; Two of the five ſmall Iſlands called the *Molucques*, on the Coaſt of *Eaſt-India*, lying near the *Line*. *Machian*, *Moties* and *Bachian*, are the Names of the other three, from whence vaſt Quantities of Spice are ſent all over the World.

V. 640. *Their Spicy Drugs*; Their Spices, or other Medicinal Plants uſed in Phyſick, of which the *Indies* afford many. *Drug*, of the Fr. *Drogue*, Herbs and Simples made uſe of in the curing Diſeaſes.

V. 641. *Ethiopian to the Cape*; Through the wide Southern Ocean to the *Cape of Good-Hope*; call'd *Ethiopian*, of *Æthiopia* the Lower, the more Southern Part of *Africa*, which it bounds. *Cape* is a Promontory high Mountain, or Headland running out into the Sea, ſo call'd of *Caput*, Lat. Head, and that meant here is the *Cape of Good-Hope*, it is a moſt famous Promontory in the moſt Southern part of *Affrica*, firſt diſcovered by *Bartho. Diaz* a *Portugueſe*, in the Year 1487. and call'd *Cabo de Bona Speranza*, by *Emanuel* then King of that Country, becauſe he conceived hope, by doubling this *Cape*, a paſſage might be opened to the *Eaſt-Indies*, as afterwards was effected.

V. 641. *Ply ſtemming Nightly to the Pole*; Uſe their utmoſt diligence to make the *Cape*, but for their ſecurity ſtand off every Night to Seaward towards the South Pole. *Ply*, of the Teut. *Pleyen*, to be diligent, to take care of. *Stemming*, turning their Prows (the Ships Heads) towards the Pole, for fear of Dangers in the Night, of the Verb *Stemm* and that of *Stem*, the Forecaſtle of a Ship, from *Stem to Stern*, as Sailors ſpeak, from one end of a Ship to the other. Thus to *Stem the Tyde*, a Ship is ſaid when there is Wind enough to carry it againſt the Tyde.

V. 645. *And thrice threefold the Gates*; Nine Gates, three of Braſs, three of Iron, and three of Rocky Adamant, not for Ornament, but Strength, according to the uſual Cuſtom both of the *Greeks* and *Latins*, who expreſs thoſe things that were moſt firm and ſtrong, by Adamant. So *Horace*,

Si figit Adamantinos dira neceſſitas Clavos.

Virgil encompaſſeth his Hell with a threefold Wall:

—— *Sub rupe ſiniſtrâ*
Mœnia lata videt, triplici circumdata Muro. Æn. 6.

And a little after,

Porta adverſa ingens ſolidoque Adamante Columnæ.

And, *Stat ferrea turris ad Auras.* Ibid.

But his Barriers were but to keep in the wicked and condemned Sufferers thereof, our Poet to confine and impriſon the Fiends themſelves; yet for what he wants in Gates, he has made good with the deteſtable River *Styx*;

Novies Styx interfuſa coercet. Æn. 6.

V. 647. *Impenetrable, impal'd*, &c. Unpaſſable, encloſed with ſurrounding Fire, yet undecayed. *Impenetrable, impenetrabilis*, Lat. not to be pierc'd through, not to be broken through. *Impal'd*, encompaſs'd, paled about, encloſed, of the Lat. *Palus*, a Hedge-Stake; *Circling*, round, on all ſides, of *Circulus*, Lat. for a Figure compleatly round.

V. 648. *A Formidable Shape*; A dreadful Figure: *Formidabilis*, Lat. affrighting, terrible.

V. 650. *In many a Scaly Fold*; Sin and Death are placed as Guardians of Hell-Gates, which all the Power of Satan and his Infernal Legions never could have unbarr'd, or broken through, if Mankind by offending their Maker, had not lent their helping Hands, by the Commiſſion of innumerable Sins ſubjecting themſelves to Death and Hell. This Deſcription of *Sin* is genuine and exact, reſembled to a fair beautiful Woman down to the Waſte, but all below ending

in

in many Snaky Folds, deformed and ugly as the Night-Hag: Intimating, that how lovely and alluring ſoever Sin may ſeem in its firſt Approaches, yet after Commiſſion, it ends in Nauſeous Loathings, and ſevere Remorſe, well expreſs'd by a Serpents deadly Sting. *Scaly*, Fr. of *Eſcailles*, the Scales of Fiſhes.

V. 652. *Voluminous and vaſt*, &c. A twiſting mighty Snake, denoting the intricacy of Sin, enticing us from leſs to greater, till it involve us in Ruine inextricable. *Voluminous*, twiſting and twining, beſetting us on all ſides, of *Volumen*, Lat. the moſt proper word for the Turnings and Windings of a Serpent. So *Virg.*

Saucius at Serpens ſinuoſa volumina verſat. Æn. 11.

Vaſt, of *Vaſtus*, Lat. huge: This ſeems an Imitation of *Horace*;

——*Ut turpiter atrum*
Deſinat in Piſcem Mulier formoſa ſuperne! De Arte Poet. or of the Story (of *Scylla* following V. 560.

V. 655. *With wide Cerberian Mouths*, &c. The yelling of theſe Hell-Hounds that never gave over Barking, with Mouths as deep as the three-headed *Cerberus*, their howling even when return'd and hid within the Womb that bare 'em, denotes to us, the never-ceaſing Pangs and dire Remorſe of Conſcience, which though diverted and diſturbed ſometimes by Company, Wine, and other Artifices, yet give us inward Pangs and ſecret Stings, and break the Sinners meditated Mirth; and amidſt all their feigned Smiles and forc'd Jollities, laſh 'em within unſeen, and howl about their Heart-ſtrings. *Cerberian Mouths*, as wide as thoſe of *Cerberus*, a Dog by the Poets feigned to lie at Hell-gate, ſo called, as if Κερβόρος, greedy and devouring, he is generally deſcribed with three Heads, covered over with many Serpents.

Cerberus, hæc ingens latratu regna trifauci,
Perſonat, Æn. 6. And ——*Janitor Aulæ*
Cerberus: Quamvis furiale centum
Muniant angues caput ejus, atque
Spiritus teter, ſanieſque manet
Ore trilingui. Hor. Lib. 3. Od. 11.

V. 656. *A Hideous Peal*; And made a dreadful Noiſe: A *Peal* is properly the Ringing of Bells, and is derived of *Appeller*, Fr. to call, becauſe uſed to aſſemble People to Church, therefore uſed with *Ring*, but it is uſed alſo for the diſcharging of great Guns, call'd a Peal of Ordinance.

V. 659. *Far leſs abhorr'd vex'd Scylla*; Thoſe Sea-Dogs that bark about *Scylla*, bathing in the Sea between *Italy* and the roaring Iſland *Sicily*, are not ſo deteſtable as theſe Hell-Hounds. The *Scylla* here meant, was the Beautiful Daughter of *Phorcus*, beloved of *Glaucus*, and by the jealous *Circe*, who poiſon'd a Fountain, in which ſhe uſed to bathe, changed from the Waſte downwards into a ſtrange Monſter, whereupon, frighted with her own Deformity, ſhe caſt her ſelf into the *Sicilian* Sea.

——*Scyllam quam fama ſecuta eſt*
Candida ſuccinctam latrantibus inguina monſtris. Virg. Ecl. 6.
At Scyllam cæcis cohibet Spelunca latebris
Prima hominis facies, & pulchro pectore Virgo
Pube tenus: Poſtrema immani corpore Priſtis
Delphinum Caudes utero Commiſſa luporum. Æn. 3.

Homer deſcribes this Monſter with ſix Heads, each with three Rows of Teeth:

Ἔνθα δ' ἔχει Σκύλληναίει δεινὸν ληλακυῖα
Τῆς ἦτοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
Γίνεται, αὐτὴ δ' αὖτε πέλωρ κακόν, &c. ΟΔ. Μ.

V. 661. *Calabria*; The ancient Appellation of the extream part of *Italy*, called now *Terra d'Otranto*, bounded on the Eaſt, Weſt and South, by the *Mediterranean* Sea.

Ibid. *The hoarce Trinacrian Shoar*; From the loud, noiſeful Shoar of *Sicily*, occaſion'd by the furious Eruptions of the bellowing Mount *Etna*. This Iſland was called *Trinacria*, of the Τρία Ἄκρα, its three Extremities, by the Promontories *Pelorus*, *Pachynus* and *Lilybæum*, ſhaped like a Triangle.

Trinacriâ lentandus remus in unda. And
Præſtat Trinacrii metas luſtrare profundi. Æn. 3.
Terra tribus ſcopulis vaſtum procurrit in æquor
Trinacrii, à poſitu nomen adepta loci. Ovid. Faſt. 4.

V. 662. *The*

V. 662. *The Night-Hag when call'd in ſecret*; None ſo deform'd and diſmal attend the chief Night-Witch, when ſummon'd in private, and allured by the ſmell of Infants Blood ſacrificed to her, ſhe comes flying through the Air, to Dance and Revel with her *Lapland* Conſorts, while the ſickning Moon faints at their direful Charms. *Hag* is by a great Maſter in Etymologies deduced from the Lat. *Saga*, a Witch, by turning S into the Aſpiration H, as on the contrary the H, or its equivalent Aſpiration is changed into S; as ὑπὲρ, Gr. *ſuper*; ὕδωρ, *ſudor*, *Soegn*, Dut. *Hog*. Of the Flying of Witches, the Modern *Taſſo* gives his Teſtimony in his *Armida*, the famous Inchantreſs,

Calca le nubi, e tratta l'aure a volo,
Cinta di nembi, e turbini ſonori;
Paſſa i lidi ſogetti al' autro polo,
E le terre d'ignoti habitatori;
Paſſa l'alcide i termini, ne'l ſuole
Appreſſa de gli ſperi, O quel de mori;
Ma ſu i mari ſoſpeſo il corſo tiene. Cant. 16. Stan. 70.

The Ancients believed Witches able to turn themſelves into Bats and Owls, when they had a mind to wing it from place to place through the Air; and the *Italians* do ſtill call Witches, *Strigas*.

V. 664. *Lur'd with the ſmell of Infant-Blood*; Invited, allured, drawn by the reeking ſmell of ſome poor Infants Blood. I find *Horace* in his Invective on *Candia*, accuſeth her of making uſe of Frogs Blood in her Incantations; *Et uncta turpis ova Ranæ ſanguine*: And of burying a Boy up to the Chin, there to ſtarve to death, to make a Philtre of his dry'd Liver, *Quo poſſet infoſſus puer, Longo die bis terve mutatæ dapis, Inemori ſpectaculo*, Ep. 5. A *Lure* is a Bundle of Feathers made ſomething like a Bird, by Falconers thrown up to take down the Hawk, of the Ital. *Luro*, of the Lat. *Ludere*, to cheat.

V. 665. *With* Lapland *Witches*; *Lapponia* and *Lappia*, *Lapland* is the moſt Northern part of *Scandinavia*, on the North it has the Frozen Sea, Weſtward the Kingdom of *Norway*, Southward *Bothnia* and *Finia*, two Provinces of *Sweden*, and on the Eaſt the White-Sea, the Emperor of *Ruſſia* and the Kings of *Denmark* and *Sweden* are Lords of this Country, but the laſt has the greateſt ſhare of it, a Nation inhabits it full of Heatheniſm and Ignorance; inſomuch, that thoſe that are converted to the Chriſtian Faith, can hardly be brought to Church but for the ſake of a good Soop of Brandy, which ſtands at the entrance of all of them, as the Holy-Water does at many other Church-Doors. Their Diabolical Superſtitions, and Vindicative Natures, added to their groſs Stupidity, and the Malicious Imaginations of Melancholy, have made them Infamous for Witchcraft and Conjuration, an Opinion almoſt worn out in *England* with our Ignorance and Superſtition, the Parents and Fauſtors of ſuch Fables:

Quodcunque oſtendis mihi ſic, incredulus Odi. Hor.

V. 666. *The Labouring Moon Eclipſes at their Charms*; The Ancients believed the Moon extreamly afflicted by Sorceries, and that Magick-Charms were able to fetch her out of her Pale Chariot, to give more Efficacy and Virtue to thoſe Venemous Plants uſed by thoſe that profeſs'd Witchcraft: That her extraordinory Redneſs or Paleneſs, and her want and deficiency of Light, proceeded from the force of their Incantations; and all her ſenſeleſs Subjects (that knew no better) came out to her Aſſiſtance with all their Pots and Pans of Metal, and made a mighty Din to hinder her from hearing thoſe Compulſive Spells that forc'd her from her ſhining Sphere; and they who underſtood not Eclipſes to be inevitable and natural, according to the certain Motions of the Heavenly Bodies, might well believe all the Old Wives Tales of Witchcraft.

Carmina vel Cœlo poſſunt deducere Lunam. Virg. Ecl. 8.
——*Polo*
Deripere Lunam vocibus poſſum meis. Hor. Ep. 17.
Tot pariter Pelves, tot tintinnabula dicas
Pulſari; Jam nemo tubas atque æra fatiget;
Una laboranti poterit ſuccurrere Lunæ. Juv. Sat. 6.

Taſſo aſcribes the ſame Power to his *Armida*:

Quante mormoro mai profane note
Teſſala Maga con la bocca immonda,
Cio, ch' arreſtar può le celeſti rote,
E l'ombre trar de la prigion profonda. Cant. 16. Stan. 37.

Labouring, of *Laborans*, Lat. ſick, in pain, labouring of a Diſtemper. *Luna laborans*, the Moon in an Eclipſe, of which before Bo. 1. V. 597.

V. 671. *Fierce*

V. 671. *Fierce as ten Furies*; As terrible as ten Fiends: *Furies*, of *Furiæ*, Lat. for Wicked Spirits, the Puniſhers of Wicked Men after Death.

V. 673. *The likeneſs of a Kingly Crown*; Death is the only Univerſal Monarch, Conquerour of all, who ever have, or ſhall pretend to, that unlimited boundleſs Power, ſo large his Empire, that all Mankind, and all Things living on Earth, muſt be his Subjects, and pay him humble Homage in Duſt and vile Corruption. *Job* has deſcribed him well, by מלך בלהות. *The King of Terrours*, chap. 18. verſ. 14. The Apoſtle puts his Iron Scepter in his hand, and ſhews the Commencement of his Reign: *But Death reigned from Adam*, Rom. 5. v. 14. and it will end only with the Univerſe: *Crown*, of the Lat. *Corona*.

V. 681. *Execrable Shape*; Accurſed, dreadful, deteſtable Figure: *Execrabilis*, Lat. accurſed, and thence terrible.

V. 683. *Thy miſcreated Front athwart*, &c. Thy ill-made Face acroſs my way: *Miſcreated*, created, made amiſs, therefore ugly and ill-favoured; His miſcreated Mold, *F. Q. B. 2. c. 7. ſt. 42.* *Front*, of *Frons*, Lat. for the Forehead, and thence for the Face: *Athwart*, croſs, of *a* and *thwart*; to thwart, is to croſs one.

V. 686. *Retire, or taſte thy Folly*; Begone, or feel thy Folly; hence, or thy Feeling ſhall make the Underſtanding thy fooliſh vain Preſumption: *Taſte*, of the Fr. *Taſtir*, applicable to the Feeling, as well as Taſting; ſo *Taſtire le Pouls á*, to feel ones Pulſe.

V. 688. *Goblin*; A Sprite, of *Gobelin*, Fr. for a Hobgoblin, as it is called, of the old Fr. word *Fober*, to devour, to eat Ravenouſly, Nurſes uſing the Word to affright crying Children.

V. 692. *The third part of Heaven's Sons*; A third part of the offending Angels, grounded probably on *Revel.* 12. *v.* 3, and 4. *Behold a great Red Dragon —— And his Tayl drew the third part of the Stars of Heaven, and caſt them to the Earth.*

V. 693. *Conjured againſt the Higheſt*; Banded and leagued together againſt the moſt High: Conjured, *Conjuratus*, Lat. of *Conjurare*, to bind one another by Oath, to be true and faithful in a Deſign undertaken.

Et conjuratos Cælum reſcindere fratres. Geor. 1.

Aut conjurato deſcendens Dacus ab Iſtro. Geor. 2.

V. 697. *Hell doom'd*, &c. Condemn'd and Sentenc'd unto Hell; and dareſt defy me here, where I Reign thy Lord and King: *Defiance*, of the Verb Defy, this of *Defier*, to brave, to challenge, of the Lat. *Diffidere*, to defy, to ſcorn, as a faithleſs and perfidious Enemy.

V. 704. *The Grieſlie Terrour*; Thus ſpake grim Death, that ghaſtly dreadly King: *Grieſlie*, an old Word for Ugly, uſed by *Chaucher* and *Spencer*, *Gnaſhing with Grinded Teeth his Grieſly Look*: *Grieſled*, grey, hoary, of the Fr. *Gris*, is either the Offspring, or Parent of *Grieſly*. *Spen.* B. 6. C. 5. St. 16.

V. 706. *And deform*; Grew ten times more dreadful and ill-favoured: *Deformis*, Lat. Ugly.

V. 707. *Incens'd with Indignation*; Set on Fire with Diſdain and Rage: *Incens'd*, of *Incendere*, Lat. to burn: *Indignation*, of *Indignatio*, Lat. Anger, properly that Rage ariſing from a ſenſe of ſome vile Baſeneſs thrown unworthily on a Man.

V. 708. *Like a Comet burn'd*; Satan with Rage enflamed, looked like a Blazing Star that fires all the Space, poſſeſs'd by the huge Dragon towards the Northern Pole, and with his fiery Looks affright the pale Spectators with the ſad Preſage of waſtful War or Plagues: *Comeſa*, Lat. of the Gr. Κομήτης, a hairy Star, *Stella crinita*, as here deſcribed with *his horrid Hair.*

—— *Totoque ardentis ab ore*
Scintillæ abſiſtunt; oculis micat acribus ignis. Æn. 12.

V. 709. *That Fires the length of* Ophiucus *huge*; Ὀφιοῦχος Gr. is *Anguitenens* properly, of ὄφις a Serpent, and ἔχω to have, and is meant of *Hercules*, who in his Cradle ſqueezed two Snakes to death, or of *Eſculapius*, who was worſhip'd in the ſhape of a Serpent, and is expreſs'd by the figure of a Man preſſing a Snake in his hands, and placed in the Æquator.

Proſſaſque tandem ſolvat Ophiuchus manus
Viruſque fundat. —— Sen. in Mede.

Our Author means the famous Dragon that kept the *Heſperian* Gardens, (robb'd by *Hercules* of their Golden Fruit) and by *Juno* afterwards tranſlated amongſt the Stars, where he rounds the North Pole, reaching to the Great Bear with his Tayl, and embracing the leſſer with his bulk.

——— *Fuit aurea Sylva,*
Divitiiſque graves & fulvo germine rami,
Et nunquam ſomno damnatus lumina Serpens
Robora complexus rutilo curvata metallo. Luc. l. 9.

Thus *Virgil* deſcribing the Northern Hemiſphere.

Maximus hic flexu ſinuoſo elabitur anguis
Circum, perque duas, in morem fluminis Arctos. Geor. 1.

V. 710. *In th' Artick Skie*; Ἀρκτικὸς Northern, in the Northern half of the Heaven: Ἄρκτος, Gr. a Bear, the name of the noted Stars, the Greater and Leſſer Bears, near the North Pole; feigned to have been *Caliſto* (Daughter of *Lycaon* King of *Arcadia*) Miſtreſs to *Jupiter*, and her Son, by jealous *Juno*, turned into that Beaſt, and placed by her Gallant among the Stars.

——— *Laudataque quondam*
Ora Jovi, lato fieri deformia victu,
Urſaque conſpectos in montibus horruit urſos
Et celeri raptos inania vento
Impoſuit Cælo, vicinaque ſidera fecit. Met. l. 1.

Arctos Oceani metuentes æquore tingi. Geor. 1.

V. 711. *Shakes Peſtilence and War*; Of theſe fatal Effects the Poets were great Obſervers:

Non ſecus ac liquidâ ſi quando nocte Cometæ
Sanguinei lugubre rubent. ——— Æn. 10.

——— *Diri toties arſere Cometæ.* Geor. 4.

——— *Crinemque tremendi*
Syderis & terris mutantem regna cometen. Luc. l. 1.

——— *Augurium qualis laturus in Orbem,*
Præceps ſanguineo delabitur igne Cometes,
Prodigiale rubens. Non illum navita tuto,
Non impune vident populi: Sed crine minaci
Nunciat aut ratibus ventos, aut Urbibus hoſtes. Claud. de Rap. Proſ. l. 1.

Crine ut flammifero terret fera regna Cometes
Sanguineum ſpargens ignem, vomit atra rubentes
Fax Cælo radios, & ſævâ luce coruſcum
Scintillat ſidus, terriſq; extrema minatur. Sil. Ital. l. 1.

Qual con le chiome Sanguinoſe, horrende
Splender Cometa, ſuol per l' Aria aduſta,
Che i Regni muta, e i fieri morbi adduce
A i purpurei Tiranni infauſta luce
Tal ne l' Armi ei Fiammeggia, &c. Taſſo. Cant. 7. St. 52.

Moſt of theſe are uſed to ſet off an angry Hero armed for dreadful Deeds, as our Author hereby expreſſeth Satan's Rage and Indignation; and I give the judicious Reader his Option, out of the ſix Quotations to find any one ſo expreſſive of the common Sentiments of Mankind, and the fearful Effects they apprehend from the appearance of Comets, as is our Author's, *And from his horrid Hair, ſhakes Peſtilence and War.*

V. 715. *With Heaven's Artillery fraught*; As when two pitchy Clouds, big with Heaven's Cannon, (loaden with Roaring Thunder) croſs the *Caſpian*, come grumbling on, then ſtand Head to Head awhile, ſtaying the grim Engagement, till appointed Winds ſound the ſure Signal to diſcharge, their dreadful Volleys rending the Mid-Air. *Heaven's Artillery*, Thunder:

Quicquid habent telorum Armamentaria Cæli. Juv. Sat. 13.

Artillery, of *Artillier*, a Bow-maker; Bows and Arrows were the Artillery of former Ages, now the Word is applied to Guns, and more eſpecially to great Guns, any number of which is called, *A Train of Artillery*: *Fraught*, loaden, of the Word to *Fraight* or *Lade* a Ship, of the Fr. *Fretes.*

V. 716. *Over the Caſpian*; Over the *Caſpian* Sea, ſo called of the *Caſpii* People of *Scythia*, bordering on it Southward, now called *Mer de Bacu*, or *de Sala*.

V. 717. *Hovering a ſpace*, &c. Delaying a while: To *hover*, is properly to fly about, to and fro, as Birds do about their Neſts or young ones, not to fix, to make a feint, as Armies ſometimes do, hovering about one place when they deſign the Siege of another.

Ibid. *Till Winds the Signal blow*; Thunder ſeldom happens without Wind, therefore deſcribed with Wings, and compounded by *Virgil* with certain Portions of Wind.

Radios rutili tres ignis & alitis auſtri Æn. 8.

Fulminis afflavit ventis & contigit igni. Æn. 2.

V. 718. *Their dark Encounter*; Their diſmal Shock in the mid Sky: *Encounter*, of *Encontre*, Fr. an Engagement, a meeting and Shocking of Charging Enemies.

V. 719. *So frown'd the mighty Combatants*; The mighty Champions: *Combatant*, of *Combatans*, Fr. of *Combatre*, to fight.

V. 722. *To meet ſo great a Foe*; For never was either of them like to meet ſo great an Enemy, but once more, when our Bleſſed Saviour *Jeſus Chriſt* did at his Reſurrection, encounter, conquer, and triumph over, both Death and Hell, when he *ſaw Satan like Lightning fall down from Heaven* Luc. 10. v. 18.

V. 723. *Had been achiev'd*; Great things had been brought to paſs: *Achiev'd*, done, finiſh'd, of the Fr. *Acheve*, accompliſh'd.

V. 724. *The Snakie Sorcereſs*; Sin, the ſly inſinuating Inchantreſs; a ſhort, but ſignificant Delineation of *Sin*, in two Words: *Sorcereſs*, ſhews her Charms, and bewitching Deluſions: *Snakie*, admoniſheth us of her ſly Inſinuations, and the bitter Remorſe and Repentance here, or the everlaſting Sting that follows it hereafter.

V. 735. *The Helliſh Peſt*; The Infernal Plague: *Peſt*, of *Peſtis*, Lat. Plague.

V. 737. *So ſtrange thy Outcry*; The Noiſe thou makeſt ſeems to me ſo ſtrange, and the Speech thou uſeſt to part us is ſo ſtrange alſo, that my haſty Hand is with-held, and forbears to ſhew thee by my Actions what I intend to do, till thou acquaint me, &c. *Interpoſeſt*, the Words thou uſeſt to us are ſo odd: *Interponere*, Lat. to put between.

V. 741. *Thou Double-form'd*; Of two ſuch different Shapes, deſcribed half Woman, half Snake, *V.* 650.

V. 743. *That Fantaſm*; That Shadow, Death, that empty Apparition: *Fantaſm*, Φάντασμα, Gr. a deluſive Apparition like that of Ghoſts, expreſſive of what is ſaid at *V.* 669. *That Shadow ſeem'd.*

V. 745. *More deteſtable*; More hateful, more loathſome: *Deteſtabilis*, Lat. abhorred, abominable.

V. 750. *With the Combin'd, in bold Conſpiracy*; Linked and joyned with them in the daring Deſign againſt GOD Almighty: *Combin'd*, of *Combinare*, Lat. to agree together: *Conſpiracy*, *Conſpiratio*, Lat. an Agreement againſt a Prince or State, a joynt Undertaking.

V. 753. *Dim thine Eyes, and dizzie ſwum in Darkneſs*; Dimneſs ſeized thine Eyes, and all things on a ſudden ſeemed to turn round in thy diſordered Cloudy Head, a Graphical Deſcription of that Error with which Satans Pride blinded his Underſtanding, leading him into thoſe dark Deſigns, in which he loſt himſelf and his Aſſociates: *Dizzie*, Giddy, like one that thinks the World turns round, of the Belg. *Duyſigh*, aſtoniſh'd. The *Vertigo*, derived *à vertendo*, from turning round, is the ſwimming of the Head through the prevalency of Windy Vapours therein, a Similitude well ſuiting Satan's giddy Pride.

V. 754. *Thy Head flames thick and faſt*; It is reckoned among the Symptoms of the *Vertigo*, that before the Dimneſs and Dizzineſs comes to the height, the Patient's Eyes ſeem to ſparkle and ſtrike fire.

755. *Till on the left ſide*; The left ſide was by the *Romans* counted unlucky;

Si mens non læva fuiſſet —— *Et ſæpe ſiniſtra,*
Cavâ prædixit ab ilice Cornix. Ecl 1.

As to *Intonuit lævum*, Auguries were reputed lucky that came from the left part of Heaven, becauſe the Augurs turning their Faces to the South, the Eaſtern Parts were on their left hand, which were always reckoned moſt proſperous: In the worſt ſenſe, is,

—— *Si quem*
Numina læva ſinunt.—— Æn. 4.

And there is a general Unluckineſs laid to the Charge of thoſe that are but left-handed.

V. 757. *A Goddeſs armed*—— *Out of thy Head I ſprung*; Sin, that is hatch'd in the Imagination, is ſaid to be brought forth out of Satan's Brain-pan, as *Pallas* armed Cap-a-pied, (by which the Poets meant Wiſdom, &c.) was fabled to have been the Offspring of *Jove's* Noddle. This Da-

Deſcription is ſo like *Homer's*, of that War-like and ſharp-witted Goddeſs, that it ſeems Copied from it.

Παλλαδ' Ἀθηναίην Κυδρὴν Θεὸν ἄρχεμ' ἀείδειν
Τειτογενῆ, τὴν δ' αὐτὸς ἐγείνατο μητίετα Ζεὺς
Σεμνῆς ἐκ κεφαλῆς, πολεμήια τεύχε' ἔχουσαν. Hom. Tμ. εν Αθην.

V. 759. *Back they recoil'd, afraid at firſt*; There are but few, who in the firſt entrance on an Evil Life, and Wicked Practiſes, do not feel ſome Reluctance till Folly grow familiar, and Sin habitual: *Recoiled*, they fled back, ſtarted back; a ſign of the Amazement that ſeized the Heavenly Hoſt at the firſt entrance of it, till diſguiſed and varniſhed over with fair Pretences. And well they might be ſtartled at a Sight ſo ominouſly ill, when *Homer* at the Birth of *Pallas* (as deſcribed above) tells us,

——— Σέβας δ' ἔχε πάντας ὁρῶντας
Ἀθανάτους. ———

Amazement ſeized all the Beholders, thô Gods.

V. 761. *A Sign Portentous held me*; Eſteem'd me an unlucky Sign: *Portentous*, Lat. *Portentoſus*, unlucky, boding ſome Miſchief, of *Portentum*, Lat. a Sign of bad Conſequence.

Sed variis Portenta Deûm terroribus obſtant. Æn. 8.

V. 762. — *With attractive Graces won, the moſt averſe*; With my inticing Allurements gain'd, the moſt unwilling to Comply; Sin by degrees inſinuates it ſelf, *Nemo repente fit turpiſſimus*; We approach to its Pollutions at firſt afraid, as Boys ſhivering enter a River by degrees, till at laſt we plunge in out of our depth, and ſwim down the Stream, *With attractive Graces*, by my powerful Charms: *Attractif*, Fr. alluring, enticing, of *Attraire*, Fr. to draw to one, of *Ad*, Lat. to, and *Trahere* to draw: *Grace*, Fr. Beauty, Comelineſs: *Averſe*, the moſt backward, thoſe that were leaſt inclinable to me at firſt: *Averſus*, Lat. froward, untractable.

V. 765. *Becameſt Enamour'd*; Becameſt in Love with me: *Inamour'd*, Fr. *Inamouré*, Lat. *Inamoratus*, in Love with.

V. 766. *That my Womb conceived a growing Burden*; That thou begateſt more Sins of me, one Sin is the Parent of many more, we paſs from one Offence to another, from a Fault, to the concealing of it by a Lye, and then to the diſavowing of it by many Oaths and horrid Imprecations, by Hypocriſie and Diſſimulation, and many ſucceeding Crimes that are linked together, and hang in a Chain.

V. 770. *Rout*; Diſorder, Confuſion, of the Fr. *Route*, Lat. *Ruptio*, the breaking to pieces of an Army.

V. 771. *Through all the Empyrean*; Throughout all Heaven; *Cælum Empyræum*, Heaven, the Seat of Bliſs, and Region of everlaſting Light: Ἐμπυρος, Gr. burning, ſhining, the Climate of never-dying Day: So in *Book* 1. *Ver.* 117. he calls the Angelic Natures, *Empyreal Subſtance*, of their Purity and Brightneſs.

V. 776. *Theſe Gates for ever ſhut*; And they had been for ever ſo cloſe kept and barricaded on Satan and his accurſed Crew, had not Mankind fallen from their Maker by Diſobedience, and their Sins opened the dreadful Doors.

V. 777. *Penſive here I ſat*; Thoughtful and ſad here I took up my Seat: *Penſif*, Fr. of *Penſer*, Fr. to think, of *Penſare*, Lat. to meditate and weigh things in ones Mind.

V. 780. *Rueful Throes*; Sad Pangs: *Throws* are properly the Pains Women feel in Child-birth, of the Sax. *Drorian*, to ſuffer: *Rueful*, lamentable, painful, of the Teut. *Rew*, Repentance.

V. 781. *This odious Offspring*; This hateful Iſſue of mine; a true Deſcription of Death, Sin's dreadful Offspring; *Sin, when it is finiſhed, bringeth forth Death*, Jam. 1. v. 15.

V. 784. *Diſtorted*; Drawn awry, burſt, of *Diſtortus*, Lat. deformed, of *Diſtorquere*, Lat. to writhe.

V. 785. *Transformed*; Quite changed, of a different ſhape from what I was before; ſhewing well the different Aſpects our Sins wear, when Luſt and heated Imaginations, untamed Blood, and Thoughts ungovernable, hurry us on, they ſeem beautiful and alluring; but when Sickneſs or old Age ſets 'em in a true Light, and ſhews 'em in a right Proſpect, when Death appears, then Sin, how Charming ſoever before, ſhews ſnaky and diſtorted, and with her ghaſtly end affright us: *Transform'd*, of *Transformare*, Lat. to alter the Shape.

V. 786. *Brandiſhing his fatal Dart*; Shaking his deadly Dart: *Brandir*, Fr. to ſhake: *Fatal*, of *Fatalis*, Lat. deadly: *Telum fatale corruſcat.* Æn. 12.

V. 789. *From all her Caves, and back reſounded*; *Inſonuere cavæ, gemitumque dedere cavernæ*: An imitation of *Virg.* Æn. 2. *Reſounded*, of *Reſonare*, Lat. to return a Sound back as Eccho's do: *Reſonantia longè littora.* Geor. 1. *Reſonabilis*, Eccho. *Ovid.*

V. 794. *Ingendering with me*; Begot of me: *Engendrer*, Fr. of *Ingenerare*, Lat. to beget, as coupling Creatures do their young ones: *Rape*, a forc'd Enjoyment, of *Rapere*, Lat. to ſnatch by force.

V. 795. *Theſe*

V. 795. *Theſe yelling Monſters*; Theſe hideous howling Monſters: *Yelling*, is properly the howling of hungry famelic Wolves, and ſeems made of the ſimilitude of Sound.

V. 796. *Surround me*; Encompaſs and encloſe me on all ſides, of *Surronder*, an old Fr. word, to hem in round on all ſides.

V. 797. *Hourly conceived, and hourly born*; A fruitful and a fearful Birth, excellently deſcribing the perpetual Pangs, the direful Agonies, and gnawing Remorſes, that day and night inceſſantly corrode the Guilty.

V. 800. *Their Repaſt*; Their Food, their Feaſt: Fr. *Repas*, of *Repaiſtre*, of *re* and *Paſcere*, Lat. to feed.

V. 801. *With conſcious Terrors*; With affrighting Guilt haraſs me on all ſides: *Conſcious*, of the Lat. *Conſcius*, knowing, and thence guilty, of *Conſcire*; whence Conſcience. The Word is uſed both in a good and bad ſence.

Occiſo paſtore Lupus magnove juvenco
Conſcius audacis facti. —— Æn. 11.

As alſo,

Mens ſibi conſcia recti. Æn. 1.

V. 807. *His End with mine involv'd*; That if he deſtroys me, he muſt be no more, for Sin the Provocation ceaſing, Death the Puniſhment muſt alſo ceaſe: *Sublatâ cauſâ tollitur effectus*; *The laſt Enemy that ſhall be deſtroyed, is Death*, Rom. 15. v. 26. *Involv'd*, rouled or wrapt up together, of *Involvere*, Lat. to fold up.

V. 808. *A bitter Morſel*; An unpleaſant Bit, and unſavory Mouthful, of *Morceau*, Fr. of *Morſus*, Lat. for the ſame.

V. 809. *So Fate pronounc'd*; So 'tis decreed:

—— *Sic fata Deûm Rex,*
Sortitur, volvitque vices, is vertitur ordo. Æn. 3.

Sic fata Jovis poſcunt, hic terminus hæret. Æn. 4.

Pronuntiare, Lat. to decree, to declare.

V. 812. *Invulnerable*; *Invulnerabilis*, Lat. free from Wounds, that cannot be wounded.

V. 813. *For that Mortal Dint*; That deadly Stroke none but Heaven's Eternal King can withſtand: *Dint*, of the Sax. *Dynt*, a Stroke, uſed for Strength and Force; *By dint of Judgment*, by ſtrength of Reaſon.

V. 815. *His Lore ſoon learnt*; Quickly underſtood what was fit for him to ſay: *Lore*, an old word for Learning, of the Sax. *Læran*, to teach:

—— *Ne would unto his Lore allured be.* Spen. F. Q. B. 5. C. 11. St. 61.

V. 827. *This uncouth Errand ſole*; Upon this dark Deſign alone, alone I undertake this diſmal Journey: *Errand*, is of the Sax. *Errend*, a Meſſenger, *Ab Errando*: *Uncouth*, an old word for Terrible, of the Sax. *Uncud*, unknown.

V. 829. *The Unfounded Deep*; The wide Gulph between Heaven and Hell, the vaſt Vacuity, the boundleſs Vacuity: *Unfounded*, that has no Foundation.

Lucretius his —— *Magnum per Inane.* Lib. 1.

Ibid. *Through the void Immenſe*; Through the vaſt Vacuity: *Per inane profundum*, Lucr. l. 1. Void, Fr. *Vuide*, Lat. *Vacuus*, Empty: *Immenſus*, Lat. Immenſurable: *Immenſaſq; trahi nubes*, Geo. 4. So *Virgil*, *Magnum per inane coacta, Semina*, Ecl. 6. And he calls Hell, *Domos ditis vacuas & inania Regna*; Æn. 6.

V. 830. *With wandering Queſt*; Diligently to ſearch every where: *Queſt*, Fr. *Une Queſte*, an Inquiry, a Search, hence an Inqueſt, both of the Lat. *Quærere*, to make ſearch after.

V. 831. *And by concurring Signs*; By all agreeing Signs and Tokens: *Concurring*, of *Concurrens*, of *Concurrere*, Lat. to agree.

V. 833. *In the Pourlieues of Heaven*; Hard by, in the Neighbourhood of Heaven: *Purlieu* is a Fr. word, (as moſt of our Law Terms are) of *Pur* Pure, and *Lieu* a Place, and denotes Ground adjoyning to, and being accounted part of any Foreſt, by *Hen.* 2. and other Kings, was by Perambulation granted by *Hen.* 3. ſeparated again from the ſame, and adjudged *Purlieu*, that is, pure and free from the Laws of the Foreſt: So Satan calls the World, *A Seat of Bliſs*, bordering upon his Native Heaven.

V. 835. *Perhaps our vacant Room*; To ſupply and fill the Places we have loſt in Heaven; *Sedes vacantes*, Our Seats empty ſince our Rebellion.

V. 836. *Surcharg'd with potent Multitude*; O'recharg'd, o'reſtock'd with mighty Multitude: *Potens*, Lat. powerful: *Surcharg'd*, of *Surcharger*, Fr. to overload, to overburthen.

V. 841. *Wing ſilently the buxom Air*; Fly unperceiv'd thorough the yielding Air: *Buxom*, plyable, yielding, of the Sax. *Bocrum*, tractable, obedient; *Buxomneſs* in *Chaucher* is put for Lowlineſs, Humility. *Spencer* makes it the Epithete of the Air;

And therewith Scourge the Buxom Air ſo ſore. F. Q. B. 1. C. 11. St. 37.

Ibid. *Imbalm'd with Odours*; Scented and delighted with the ſweet Fragrancy of the Spicey *Indian* Air, breathing Perfumes and Aromatic Odours: Imbalm'd, *Embaumé*, Fr. put up and preſerved with Balm and precious Spices, as Princes and great Perſons are at their Death, a Word well applied to careſs the ugly Fantom: *Odours*, of *Odor*, Lat. for any ſweet Smell or Perfume.

V. 846. *Grin'd horrible a gaſtly Smile*; And grim Death grin'd out a frightful Smile: *Grin'd* or *Girn'd*, of the Ital. *Grignare*, with open'd Mouth to ſhew ones Teeth between Smiling and Snarling: *Gaſtly*, dreadful, terrible, as if Ghoſtly.

V. 847. *His Famine ſhould be fill'd, and bleſt his Maw*; To hear the time ſhould come, when his famelic hungry Guts ſhould be ſtuff'd, and praiſed his mighty Maw reſerved for that ſame lucky hour: *Famine*, of the Fr. *Famine*, and that of *Fames*, Lat. Hunger: *Maw*, of the Sax. *Maga*, the Stomach: *Deſtin'd*, of *Deſtinare*, Lat. to appoint.

V. 858. *Into this gloom of* Tartarus *profound*; Into the dark Dungeon of deepeſt Hell: *Gloom*, of the Sax. *Glommung*, Twilight, Glimmering: *Tartarus*, Lat. of Ταρτάρος, Gr. the loweſt, deepeſt Pit of Hell, of Ταράσσω, Gr. to confound, to diſorder, there being Confuſions and Perturbations everlaſting: *Bis nigra videre Tartara.* Æn. 6. *Profound*, Lat. *Profundus*, deep.

V. 860. *Inhabitant of Heaven*, &c. Who dwelt in Heaven, and am born therein: *Inhabitant*, of *Inhabitare*, to dwell or reſide in a Place; *Sin* calls her ſelf Heavenly born, Native of the bright Regions above, becauſe the Wicked Angels ſinn'd probably before the World was made, as our Poet ſuppoſeth, intimating that Man was Created to ſupply the Vacancies made in the Heavenly Quires by their Downfall, and Ejection from thence, as before, *V.* 834.

V. 861. *Here in perpetual Agony*; In continual Anguiſh, and extreme Pain: *Agony*, ſignifies any great Anxiety, immoderate Anguiſh, or Trouble; 'tis expreſſive of the laſt Efforts and Conflicts of the Soul and Body at their ſad Separation, of Ἀγωνία, Strife, Contention, ſuch as thoſe of the famous Games of *Greece*, of Ἀγών, Gr. *Certamen*, from the ſtrict Diſcipline, and the mighty Concern thoſe Combatants had of ſucceeding in ſo renowned and public Undertakings, made to ſignifie the moſt tormenting Apprehenſions of Shame and Diſgrace.

V. 864. *My Author*; The firſt Founder and Inventer of Sin, as Satan was, of *Author*, Lat. the Maintainer and Abetter *ab Auctoritate.*

V. 869. *Voluptuous*; Pampered with all ſenſual Delights: *Voluptuoſus*, Lat. given to Pleaſure, of *Voluptas*, Lat.

V. 873. *Rouling her Beſtial Train*; Drawing after her the Snaky Folds, of which her lower Parts conſiſted (as before): *Rouling*, of *Rouler*, Fr. to twiſt and twine as Serpents do themſelves, moving circularly: *Beſtial*, Beaſt-like, of *Beſtia*, Lat. a Beaſt: *Train*, that Skirt of a Ladies Gown that draws on the Ground, of *Trainer*, Fr. to draw.

V. 874. *The huge Portcullis*; Is a Gate made of Grated Iron Bars, to be let ſlip down upon the approach of an Enemy to a City, its own weight, and the Bars ſhapened at the bottom, fix it in the Ground; of *Porte*, Fr. a Door, and *Couliſſe*, Fr. for a thing made to ſlip up and down, of *Couler*, Fr. to ſlide.

V. 877. *The intricate Wards*; The difficult Paſſages and Turnings in a Lock that hinder any other Key from paſſing them, that is not made for the purpoſe: *Intricatus*, Lat. hard to hit, to diſcover: *Wards*, of *Guarder*, to keep, to ſecure, no one ſhall enter without leave.

V. 880. *With impetuous Recoile*, &c. In a inſtant Hell Gates fly open with violent rebound, and jarring noiſe, which made their grating Hinges imitate hoarſe Thunder, that the very Foundations ſhook of its dark Dungeon. *Impetuous Recoile*, with violent Repulſe: *Impetuſus*, Lat. furious, forcible: *Recoile*, of *Reculer*, Fr. to force back, to Retreat haſtily and furiouſly. *Jarring Sound*, a grating Noiſe; to *Jar*, ſignifies here, to make ſuch a ſound as Hinges made of Metal do by a ſudden turn and mighty weight, and ſeems to be Coined on purpoſe from the Noiſe ſo made, Ὀνοματοποιητικῶς.

Foribus cardo ſtridebat aheneis. Æn. 1.

V. 881. *On their Hinges grate harſh Thunder*;

— Horriſono ſtridentes cardine ſacræ
Panduntur Portæ. —— Æn. 6.

Does not make ſo terrible a Noiſe.

V. 883. *The loweſt bottom ſhook of* Erebus; Of Hell, the moſt profound depth of Hell: *Erebus*, Ἔρεβος; Εἰς Ἔρεβος σφάλλας, ΟΔ. Κ. Of Ἔρεβος the Earth, or Ἐρέβω to cover, as being ſuppoſed under, or in the Center of the Earth.

Erebi

Erebi de ſedibus imis. Geor. 4.

Pallentes umbras Erebi. Æn. 6.

V. 885. *That with extended Wings*; The Gates when opened were ſo wide, that with its Wings ſtretch'd out, and all their Colours flying, with Horſe and Chariots in their looſeſt Order ranged, a Royal Army with all its ſquare Banners might paſs through them: *Banner'd*, of *Banniere*, Fr. for a ſquare Flag or Standard. *Rank'd in looſe Array*, drawn in their open Order: Rank'd, *Rangé*, Fr. *Array*, of the Fr. *Arroy*, Order; we ſay, *In Battle array*, when an Army or Body of Men is drawn into Order ready to give the Onſet: *Arroyer*, Fr. to order a Battel.

889. *Redounding Smoak*, &c. Caſt forth a mighty Smoak, of *Redundans*, exceſſive, Parti. of *Redundare*, to abound: *Ruddy*, of the Sax. *Rudu*, Redneſs: *Furnace*, of *Furnax*, Lat. an Oven.

V. 891. *The Secrets of the hoary Deep*; Before his Eyes all at once appear, the inmoſt Chambers and the dark Receſſes of the ancient Deep, where Night (perpetual Darkneſs) and Chaos (everlaſting Confuſion), the Parents and Predeceſſors of all Created Beings, dwell. *Hoary*, grey, and conſequently old, of the Sax. *Haryan*, to grow old and grey: Secrets, *Secreta*, Lat. Things hid and unknown.

V. 892. *Illimitable Ocean*; A boundleſs Ocean: *Illimitable*, without Bound, as expounded in the end of the Verſe; of *Limitare*, Lat. to bound, to confine: *Ocean*, of Ὠκεανὸς, Gr. Ἀπὸ τὸ ὠκύπτερον, from its Swiftneſs.

V. 894. *Where eldeſt Night and Chaos*, &c. *Night* and *Chaos*, that is, Darkneſs and Confuſion, are ſo near Privation and Non-entity, that they might well be ſtyled, *The Anceſtors of the Creation*; Things that have no Being, are, as to us, in unconceivable Darkneſs. Thus *Orpheus* in his Hymn on Night, accounted by him and many others a Goddeſs,

Νύκτα θεῶν γενέτειραν ἀείσομαι; ἣ δὲ καὶ ἀνδρῶν
Νὺξ γένεσις πάντων. ———

Makes her a Mother of all Things, and not undeſervedly, ſince the Poets, in thoſe early Ages of the World, had ſo little Light into the bright Original of all Things: *Anceſtors*, of the Fr. *Anceſtres*, contracted of the Lat. *Anteceſſores*, thoſe that were before, Predeceſſors.

V. 895. *Eternal Anarchie*; Keep everlaſting Miſrule and Diſorder; what can be leſs imagined under the Empire of Darkneſs and Confuſion, Beauty and Order were the Offspring of Creation. *Anarchie*, Ἀναρχία, Gr. the State of thoſe that have no kind of Government among 'em, where every one is Lawleſs, and Might takes Place, a State of Confuſion, deſcribed by the four firſt Qualities, *Hot*, *Cold*, *Moiſt*, and *Dry*, Warring continually on one another.

V. 900. *Their Embryon Atoms*; Their yet imperfect Atoms, their unfiniſhed and imperceivable Individuals, their imperfect Motes: *Embryon*, of the Gr. Ἔμβρυον, is an imperfect and ſhapeleſs Creature encloſed in its Mother or Dam's Womb, of ἐν and βρύειν, to ſpring and ſhoot like a Plant in its firſt Formation.

Ibid. *Atoms*; Ἄτομοι, Things ſo minute and ſmall, that they were incapable of diviſion into leſſer Particles, of whoſe blind and fortuitous Concourſe, *Epicurus* and *Democritus* fancied the Glorious Univerſe to have been made; a Whimſy ſo ill agreeing with our Author's Philoſophy, that he has allowed their Atoms a very different Place from any in Nature, eſteeming them aright, the Offspring and Subjects of blind Ignorance, and black Confuſion.

V. 901. *In their ſeveral Clans*; In their ſeveral Tribes, in their divers Companies: *Clan* is a Word among the Highland Scots, ſignifying a Tribe, perhaps of the Britiſh *Llann Area*, to denote thoſe that live on the ſame Spot, or on Lands belonging to one of their great Leading Chiefs.

V. 902. *Light Arm'd, or heavy*; Having engaged theſe conteſting Atoms, as before (*Amongſt the Noiſe of endleſs Wars,*) at *V.* 286. he continues the Warlike Metaphor, ſome of them are *light Arm'd, or heavy*, *Levis* or *Gravis Armaturæ*, according to their Inclinations to the Qualities, *Dry* or *Moiſt*, and thence *Swifter* or *Slower*, &c.

V. 904. *Of* Barca *or* Cyrene's *torrid Soil*; As numberleſs as the Sands in the fiery Region of *Barca* or *Cyrene*. *Barca*, the Chief City of the ſandy *Libya*; of which, *Silius Ital.*

Æternumque arida Barce. Lib. 2.

Of this Country, and its Inhabitants:

Hinc deſerta ſiti regio, latéque furentes Barcæi. Æn. 4.

Barce ſitientibus arida venis. Sil. Ital. lib. 3.

Cyrene,

Cyrene, a Province of the thirſty *Libya*, full of Sand, and deficient in Water; it had five Cities in it, of which *Cyrene* was the Chief, and gave Name to the whole Country; it was built by *Battus*, one of their Kings.

Nec non Cyrene Pelopei ſtirpe nepotis,
Battiadas parvos fidei ſtimulavit in arma. Sil. Ital. l. 3.

Soil, of *Solum*, Lat. Earth, Ground; the compariſon of theſe flying Clouds of Sands, does not only ſuit well with Atoms as to their Infinitude, but as to their Motion alſo, according to the Epicurean and Democritic Hypotheſis, of the Atomical Structure of the Univerſe.

V. 905. *Levy'd to ſide with Warring Winds*; Raiſed for the Service of conflicting Winds, of *Lever*, Fr. to raiſe: *Warring Winds*, fighting Winds, not engaging one againſt another, but making War with whatſoever ſtands in their way.

Regna videt pauper Naſamon errantia vento,
Diſcuſſaſque domos: Volitantque á culmine raptæ
Detecto Garamante caſæ. Non altius ignis
Rapta vehit: Quantumque licet conſurgere fumo,
Et violare diem, tantum tenet aera Pulvis. Luc. l. 9.

The Roman Soldiers that marched through *Libya* with the Noble *Cato*, had a terrible Encounter with one of theſe Storms of Sand and Wind intermix'd.

Tum quoque Romanum ſolito violentior agmen
Aggreditur, nulliſque poteſt conſiſtere miles
Inſtabilis, raptis etiam, quas calcat, arenis.
Sic orbem torquente noto, Romana juventus
Procubuit, metuenſque rapi, &c. Ibid.

Ibid. *To poiſe their lighter Wings*; To give weight to their airy Blaſts, and thereby encreaſe their mighty force; *Cambyſes*, infamous for his Impiety againſt the Gods of his Times, as well as for his Cruelty to Men, ſent an Army to overturn the Temple of *Jupiter Ammon*, (which when *Alexander* viſited, he ſaw in four days time neither Man, Beaſt, Bird, Tree, nor River) ſeated in the moſt Southern part of *Cyrene*, but the Prince of the Air encountered his Forces with ſuch a dreadful Tempeſt of flying Sand, that it overbore them, and buried moſt of them in the *Libyan* Deſert.

Alligat & ſtantes affuſæ magnus arenæ
Agger, & immoti terrâ ſurgente tenentur. Luc. l. 9.

To *Poiſe*, *Peſer*, Fr. the Winds are ſaid to ballance themſelves with Sand, to add the more Weight to their Fury. This ſeems an imitation of *Virgil* concerning Bees:

—— *Adventantibus Euris*
—— *Sæpe lapillos,*
Ut cymbæ inſtabiles fluctu jactante ſuburram,
Tollunt: his ſeſe per inania nubila librant. Geor. 4.

Balance, Poiſe themſelves.

V. 906. *To whom theſe moſt adhere*; He of theſe four Champions, to whom moſt of theſe aiding Atoms joyn themſelves, is for one moment Maſter of Miſrule. This place is miſtaken by Mr. *Hog*, the Latin Tranſlator of our Author, who has thus expreſſed it:

Cui ſe miſcuerant vento, magn ille parumper
Imperat. ——

Adhere, of *Adhærere*, to ſtick to, to ſide with.

V. 907. *Chaos Umpire ſit*; Confuſion ſits Judge of the Conteſt, and by his Judgment does encreaſe the Quarrel, thereby ſupporting his own Power. An *Umpire*, is a Perſon to whoſe Judgment and Equity the Determination of any Controverſie is referred: *Deciſion*, of *Deciſio*, Lat. for determining, deciding, of *Decidere*, to determine or judge.

V. 908. *Imbroils the Fray*; Makes the Conteſt more intricate and endleſs: *Imbroils*, of *Embrouiller*, Fr. to intangle, to confound: *Fray*, a Quarrel, a Scuffle, of the Fr. *Effrayer*, to affright.

V. 910. *High Arbiter*—— *Chance governs all*; *Chance*, or Fortune, moſt commonly ſo called, may well be the chief Subſtitute of *Chaos*, a fit Deputy to Confuſion, of which many have as great an Eſteem now a'days, as the Heathens had formerly.

Scrt

Sors omnia verſat. Ecl. 10.

——— *Fors incerta vagatur*
Fertque refertque vices & habent mortalia caſum. Luc. 2.

Fortuna omnipotens & ineluctabile fatum;
Fortune and Fate ſeeming Contradictions. *Æn.* 8.

Arbiter, Lat. for an Elective Judge between Man and Man, and ſeems the ſame with Umpire: *Chance*, of the Fr. *Chance*, of *Cheance*, what may happen, of *Cheoir*, Fr. to fall out, to chance.

Ibid. *Into this wild Abyſs*, &c. Into this wide gawping Gulf, the Womb of all Things, and perhaps their Tomb, into this empty *Chaſma*, this vaſt Hollow that contains, nor Sea, nor Land, nor Air, nor Fire, but all this mix'd together in their powerful Cauſes, big with them, ſtrugling and contending, and which muſt always do ſo, unleſs it ſhall pleaſe GOD Almighty, the Maker of all Things, to uſe them as the hidden Materials of more Worlds, and by his powerful Word, to diſtinguiſh and bring them into Being. *Abyſs*, Ἄβυσσος, Gr. is here to be underſtood, of a bottomleſs Deep, a vaſt Emptineſs, immeaſurable and immenſe, ſtyled by him before, *The Hoarie Deep*, V. 891. and there deſcribed of the Privative ἀ and βάθος, bottom; uſed *Revel. 9. v.* 1, and 2. *The bottomleſs Pit*, underſtood there, and in other places of that dark Book, of *Hell.*

V. 916. *His dark Materials*; His ſecret Materials, how the World, and all Things it contains, was made of Nothing by the Almighty Architect, is ſo obſcure to our finite Underſtandings, that the Materials may well be called *Dark: Materials*, of *Materialis*, belonging to the Matter, *Materia*, Lat.

V. 919. *For no narrow Frith he had to croſs*; For he had no ſmall Streight to paſs: *Frith*, of *Fretum*, a narrow Sea, ſtreighten'd between the Land.

V. 921. *To compare*, &c. *Sic parvis componere magna ſolebam:* Virg. Ecl. 1. Compare, *Comparare*, Lat. to liken to.

V. 922. *Then when* Bellona *ſtorms*, &c. Nor was his Ear aſſaulted with Noiſes leſs roaring and deſtructive than are thoſe made by War, when ſome chief City is attack'd and ſtorm'd with all its battering Rams, or thundering Cannons, Mortars, and Bombs. *Bellona* was the Goddeſs of War, and Siſter to *Mars*, deſcribed with a bloudy Whip in her hand, to ſhew how ſevere a Scourge and Plague War is.

Quam cum ſanguineo ſequitur Bellona flagello. Æn. 18.

V. 923. *Bent to Raſe*; Reſolved to deſtroy: *Raſe*, of the Fr. *Raſer*, or *Rayer*, to lay even with the Ground, to deſtroy, of the Lat. *Radere*, or of the Gr. Ῥαίω, to break. *Engin*, B. 1. V. 570. *Capital*, B. 1. V. 756. *Battering Engins*, formerly Rams, now Cannon and Mortars; *Battering*, of the Fr. *Batre*, to beat down.

V. 924. *Or leſs than if this Frame*; Or with leſs noiſe than if the whole Frame of Nature, disjoynted now, were falling, and the quarrelling Elements, all in an Uproar and mad Mutiny, had from her Center rent and torn the Earth, hitherto immoveable;

Succidere horriſono poſſe omnia victa fragore. Luc. l. 5.

Pene reluctatis iterum pugnantia rebus
Rupiſſent Elementa fidem. Claud. de Rapt. Proſer. l. 1.

Seems expreſſive of the Mutiny here meant: *Mutinie*, of the Ital. *Mutino*, and this of *Mutire*, Lat. to murmur, Seditions and Mutinies in Armies generally beginning ſo.

V. 926. *From her Axle*; Axle, of *Axis*, Lat. and this of Ἄξων, Gr. an Axle-Tree, thence made to ſignifie the Diameter of the Earth, being an imaginary Line drawn through its Center from the North to the South Pole. *Stedfaſt*, immoveable Earth, againſt their Opinion that ſuppoſe it to move, and the Sun to ſtand ſtill.

V. 927. *His Sail-broad Vannes*; At laſt he ſpreads his Wings as broad as Sails; *Velorum pandimus alas*, ſays *Virg. Æn.* 1. Nothing is more uſual with him, than to apply Swimming to Birds (or to thoſe who imitated them) through the Air, and Flying to Ships.

Volat ille per aera magnum Remigio Alarum. Æn. 1.

And,

Mare velivolum ——— Gelidas enavit ad Artos. Æn. 2.

Vannes, of *Vanner*, Fr. to winnow; or of the Lat. *Vannus*, a Van, with which they winnow Corn, whence the word *Fan.*

V. 928. *The ſurging Smoak*; The riſing, aſcending, *á Surgendo*, Lat. from its tending upwards.

V. 929. *Uplifted ſpurns the Ground*; Spurning the Ground lifts himſelf up into the riſing Smoak: *Spurn*, of *Sporan*, Sax. to kick, to ſtrike with the Foot.

V. 932. *A vaſt Vacuity*; An abſolute Emptineſs, a huge *Vacuum*: *Vacuitas*, Lat. Emptineſs.

V. 933. *Fluttering his Pennons vain*; Shaking his Wings in vain down-right he falls: *Flutter*, of the Sax. *Flotteran*, to beat the Air, to wag the Wings as Birds when weary, of the Lat. *Fluctuare*: *Pennons*, Wings, of *Penna*, Lat. *Plomb down*, directly down; *Plomb*, Fr. Lead, and a Carpenter's Plummet, being a Ball of Lead faſtened to a String, by which they guide their Work; ſo that *á Plomb*, is perpendicularly, downright, of the Lat. *Plumbum*, Lead.

V. 935. *Had not by ill chance the ſtrong Rebuff*; Had not by ill luck the violent blaſt of ſome furious Cloud, loaden and big with Fire and Nitre, driven him back again as many Miles aloft: *Rebuff*, Fr. of *Re* the aggravating Particle, and *Bouffée* a Blaſt, and it ſignifies here, a ſudden Storm, and furious Repulſe, burſt from ſomething like a Cloud made up of Nitrous Fire, for our Poet is deſcribing Satan's flight through a Tract where there is nothing diſtinguiſhable, or to be named by any diſtinct created Being: Tumultuous, *Tumultuoſus*, Lat. tempeſtuous, furious.

V. 937. *Inſtinct with Fire and Nitre*; Provoked and puſhed on by Fire and Nitre: *Inſtinctus*, Lat. puſhed forward: *Nitre*, נתר, Heb. *Nitrum*, is of a ſubſtance like Salt, of Colour ruddy or white, and porous like a Sponge, the more unknown, the better ſuiting our deſcription here: *Hurried him*, forced him furiouſly, drove him, Fr. *Harier*, to toil, to harraſs.

V. 939. *Quench'd in a boggy Syrtis*; That fiery Rebuff ceaſed, quenched and put out by a ſoft Quick-ſand: *Syrtis* is explained by *Neither Sea, nor good dry Land*, exactly agreeing with *Lucan.*

Syrtes, vel primam Mundo natura figuram
Cum daret, in dubio Pelagi, Terræque reliquit, &c. Phar. l. 9.

Boggy, yielding, ſinking, as the Iriſh Bogs do: *Syrtis*, as if Συρτης, of Σύρειν, to draw, becauſe it is an indraught of Sand, Mud, and Stones, that compoſe it, as *Saluſt.* tells us: *In hoſpita Syrtis.* Virg.

V. 940. *Nigh foundred, on he fares*; Almoſt lamed, on he goes: *Foundred*, B. 1. V. 204. *Fares*, of the Teut. *Fahren*, to go, to journey; hence Seafaring.

V. 941. *Treading the crude Conſiſtence*; Treading the Bog, marching o're the yielding Quagmire: *Crude*, of *Crudus*, raw, ſoft, not well diſgeſted: *Conſiſtence*, of *Conſiſtere*, Lat. to hang or grow together.

V. 942. *Behoves him now, &c.* It behoveth him now to uſe both his Oars and Sails, as Galleys do, according to the Proverb, *Remis Veliſque*, With might and main.

V. 943. *As when a Gryphon*; As when a Gryphon, to his winged haſte, adds his ſwift Feet through ſome wild Deſart, where o're Hill and Dale he eagerly purſues the trembling *Arimaſpian*, whoſe ſly Hand has from his wakeful Watch born of the Gold committed to his Guard. *Gryphon*, Γρυψ, Gr. a ſtrange Creature, like Eagles as to their Wings and Beaks, in all the reſt of their Bodies reſembling Lions; they were dedicated to *Apollo* the God of Gold, whoſe Beams have no ſmall influence in the formation of that yellow Metal; and therefore theſe Grifons are fabled to have been its Guardians, being found in ſandy Deſarts. Theſe Creatures are ſaid to have great Enmity againſt Horſes; whence *Virg.*

Jungentur jam Gryphes Equis. Ecl. 8.

Pliny eſteems 'em Fabulous and Poetical Monſters, *Lib.* 10. *c.* 49.

V. 944. *With Winged Courſe*; Both of Wings and Feet to fit the Compariſon to *Half on foot, half flying*, and to make it ſquare the better with *Both Oar and Sail*, as above: *Moary Dale*, watry fenny Valley, of *Moor*, a Fen, a Bog, of *Moer*, Belg. Mud.

V. 945. *Purſues the Arimaſpian*; *Lucan* in his *Pharſalia* mentions theſe Arimaſpians, and makes 'em Natives of *Scythia*, adorning their Heads with Gold.

Hinc & Sithoniæ gentes, auroque ligatas
Subſtringens Arimaſpe comas. Lib. 3.

Quodque legit dives ſummis Arimaſpius Arenis. Lib. 7.

Aulus Gellius tells us, that in ſome fabulous Greek Authors, he found the Arimaſpians placed among the Scythians, and deſcribed to be People that had but one Eye in the middle of their Foreheads like the Cyclops. *Noct. Attic. l.* 9. *c.* 4.

V. 946. *From his wakeful Cuſtody purloin'd*; The Golden Apples in the Heſperian Garden were guarded by Dragons that never ſlept.

Et nunquam ſomno damnatus Lumina Serpens
Robora complexus rutilo curvata metallo. Luc. l. 9.

The Golden Fleece was guarded by as vigilant and wakeful a Watch.

Pervigilem ſupereſt herbis ſopire draconem
Qui criſtâ linguiſque tribus præſignis & uncis
Dentibus horrendus, cuſtos erat arietis aurei. Met. l. 7.

Both expreſſive of unhappy Covetouſneſs, that hinders the hoarders of ſound Sleep: *Purloin'd*, ſtolen, of the old Fr. *Purloigner*, *as when a Grifon ſeized of his Prey. F. Que. Cant.* 5. *Stan.* 8.

V. 948. *Denſe or rare*; Through thick or thin: *Denſus*, Lat. thick, cloſe: *Rarus*, Lat. thin, rarified.

V. 951. *A Univerſal Hubbub wild*; A ſtrange and general Uproar; the word *Hubbub* ſeems coined of the confuſed Noiſe made by many low Voices at a diſtance, and is ſo expounded in the following Verſe, of *Stunning Sounds and Voices all confuſed*: Stunning, of *Eſtonans*, Fr. aſtoniſhing.

V. 960. *And his dark Pavilion ſpread*; Chaos (Confuſion) is made the Supreme Power of the nethermoſt Abyſs, and his Royal Tent and dark Throne is ſaid to be ſpread at large over the *waſteful Deep*, appointed to no end as not coming within the compaſs of Creation: *Pavilion*, is a Royal Tent, of the Lat *Papilio*, a Butterfly, whoſe Wings reſemble it as *Pliny* tells us; *Pavilion*, in Fr. is uſed for the Flag of that Country, as *Arborer le Pavilion de France*, is to carry the French Flag.

V. 962. *Sat Sable veſted Night*; Sat Night in her dark Dreſs: *Night* was by the Heathen eſteemed a Goddeſs, the Mother of Love, Deceit, old Age, Death, Sleep, and Dreams, of Fear and Darkneſs; her black Hair was Crowned with Poppies, in an Ebony Chariot drawn by black Horſes, and had a White Boy *(Sleep)* and a Black-a-moor *(Death)* in her Arms. *Sable veſted*, cloathed in her Sable Furs; a *Sable*, is a Creature, whoſe Skin is of the greater Price, the blacker it is: *Veſted*, of *Veſtire*, Lat. to cloath: Μελάμπεπλος ἡ Νύξ. *Eurip. in Jove.*

Ibid. *Eldeſt of Things*; As before, V. 894. A Title ſhe maintained, even when the Creation was Commenced, *Darkneſs was upon the Deep*, Gen. 1. v. 1.

V. 963. *The Conſort of his Reign*; The Queen of *Chaos*, as at V. 896. *Conſort*, of *Conſors*, Lat. a Partner of his Power.

V. 964. *Orcus and Ades*; Signifie the ſame thing, the firſt being Latin, the other Greek, for a dark diſmal Dungeon: Ἄιδης, of α Privative, and Ἰδεῖν to ſee, thence uſed for Hell, as *Virgil* expreſſes it:

—— *Mediiſque in faucibus Orci*
Et triſtes ſine ſole domos, loca turbida. Æn. 6.

So *Homer*,

Πέμψειν εἰς Ἄϊδόσδε.—— ΙΛ. Ψ.

V. 965. — *And the dreadful Name of Demogorgon*; Δαίμων τὴν Γοργῶν, A Deity that without danger could behold the *Gorgon's* Head, which turned all the Spectators into Stones.

—— *An ille*
Compellandus erit, quo nunquam terra citato
Non concuſſa tremit, qui Gorgona cernit apertam. Luc. l. 6.

This dreadful *Demogorgon* is thus hinted at by the Italian *Taſſo*.

Per lungo diſuſar già non ſi ſcorda
Del' arte crude, il più efficace aiuto:
E sò con lingua anch' io di ſangue lorda,
Quel nom proferir grande, & temuto,
A cui nè Dite mai ritrorſa, ò ſorda,
Nè traſcurato in vibidir fù Pluto.
Che ſi? Che ſi? Volea più dir, mà intanto
Conobbe, che ſeguite, era l'incanto. Taſſ. Ca. 13. St. 10.

Some take this *Demogorgon* for the Chief of the Gods, the Δημιουργὸς of *Plato*, and Creator of all Things, whoſe Name was concealed in imitation of that ineffable appellation of God, ſeldom pronounced by the Jews.

Scimus

Scimus enim & quicquid dici noſcique timetur,
Et turbare Hecaten, ni te Tymbræe vererer.
Et triplicis mundi ſummum, quem ſcire nefaſtum eſt,
Illud ſed taceo. —— Stat. Theb. 1.

Our Poet has followed *Spencer* in placing this terrible Bugbare in the immenſe Abyſs.

Down in the bottom of the deep Abyſs,
Where Demogorgon *in dull Darkneſs pent;*
Far from the view of Gods, and Heav'nly Bliſs,
The hideous Chaos keeps, their dreadful Dwelling is. F. Q. B. 4. Ca. 2. St. 47.

Which was begot in Demogorgon's *Hall,*
And ſaw'ſt the Secrets of the World unmade. Cant. 5. St. 22.

Ibid. *Rumor next, and Chance*, &c. Uncertain Rumor, fickle Chance, enraged Tumult, mad Confuſion, and diſtracted Diſcord, able and fit Supporters of ſuch a jarring and confounded State. *Rumor*, Lat, Bruit, Report, *à Ruendo*, from the ſpeed it makes to diſperſe it ſelf.

—— *Rumoreſque ſerit varios.* Æn. 12.

Tumult, of *Tumultus*, Lat. Sedition, a ſudden Hurly-burly, as if *Tumor multus*, a popular Storm.

—— *Simul ingens clamor & omnes*
Turbati cunei, calefactaque corda tumultu. Æn. 12.

Confuſion all imbroil'd; *Confuſio*, Lat. *All imbroil'd*, diſordering and entangling every thing: Imbroil'd, *Embrouillé*, Fr. of *en* and *brouillé*, huddled together.

V. 967. *Diſcord*; *Diſcordia*, Lat. Diſagreement, *with a thouſand various Mouths*, of a thouſad different Opinions: *Varius*, Lat. different, diſagreeing. *Virgil* dreſſes her in a torn Coat:

Et ſciſſâ gaudens vadit diſcordia Pallâ. Æn. 8.

In another place, he has dreſs'd her Head with as many Snakes as *Milton* has given her Mouths.

—— *Diſcordia demens*
Vipereum crinem vittis innexa cruentis. Æn. 6.

V. 977. *Where your gloomy Bounds confine with Heaven*; Where the Boundaries of your dark Empire border on Heaven's illuſtrious Realms: *Confine*, of *Confinire*, Lat. to border on.

V. 978. *Dominion*, Lat. *Dominium*, Empire, Kingdom: *Etherial King*, GOD Almighty: *Æthereus*, Lat. of Heaven.

Cui Rex Ætherei breviter ſic fatur Olympi. Æn. 10.

V. 980. *I Travel this Profound*; I Journey through this vaſt Deep:

Per inane profundum. Luc. l. 1.

V. 982. *To your behoof*; To your advantage: *Behoof*, and *behoveth*, of *Behere*, Sax. gain.

V. 983. *All Uſurpation thence expell'd*; If I bring back that part of the loſt Kingdom, and driving thence all its Uſurpers, recover and reduce it to its ancient ſtate of Darkneſs, and bring it under your Power again, which is the aim of this my Undertaking and tedious Travel. Uſurpation, *Uſurpatio*, Lat. the diſturbing and invading the Right and Poſſeſſion of another: *Expell'd*, driven out, of *Expellere*, Lat. to drive away: *Sway*, Rule, Government, of the Verb to ſway, to rule.

V. 986. *Erect the Standard*; Set up, or diſplay the Banner: *Standard*, of the Fr. *Eſtandart*, or the Ital. *Stendardo*, both from *Extendendo*, to ſtretch out, it ſignifying a large and extended Banner.

V. 988. *The Anarch old*; *Chaos*, the ancient Maſter of Miſrule: Ἄναρχος, one that wants a Governor or Prince, of Ἄνευ, Gr. without, and Ἀρχὸς, a King, or Leader. Ἄναρχος is twice uſed by *Homer* in ΙΛ. Β. where muſtering the Troops commanded by *Proteſilaus* and *Philoctetes*, of which one was killed, and the other left behind, he ſays however,

Οὐδὲ μὴν ἦσαν οἱ Ἄναρχοι ἔτι:

They were not without a Commander.

But

But the Power *(Chaos)* called here *Anarch*, may well enough be interpreted, that he was ſubject to no Command, thô he had but very little over the Subjects of his confounded Kingdom.

V. 989. *With faultring Speech*, &c. With Words diſordered, and Looks ill-aſſured: *Faultring*, faint, of the Span. *Faltar*, to faint, and *Falta*, a Swound: *Viſage incompoſed*, out of Countenance, *Incompoſitus*, Lat. diſordered, out of faſhion.

V. 995. *With Ruine upon Ruine*, &c. Totally broken, and utterly ruined: *Ruina*, Lat. for undoing: *Rout*, of the Fr. *Route*, the running away of an Army, of the Verb *Rompre*, to break.

V. 996. *Confuſion worſe confounded*; Confounded and driven through the Kingdom of Confuſion.

V. 998. *I upon my Frontiers*; I upon the Confines of my Kingdom keep my Court, and reſide: *Frontiers*, of *Frontiere*, Fr. the Bounds of a Prince's Territories, from the Lat. *Frons*, the Forehead.

V. 1001. *Encroach'd on ſtill*; Gained upon daily by our home-bred Quarrels: *Encroach'd*, of the Fr. *Accrocher*, to hook and draw in: An *Encroachment*, (the Law Term,) or Accroachment, *Accrochement*, Fr. is an unlawful gaining or gathering in upon another Man's Right. *Inteſtine Broils*, our Domeſtic and Civil Jars: *Inteſtinum*, the Bowels, the Intrals, Civil War being in the very Bowels of a Nation, and thence the more dangerous: *Broils*, of *Brouiller*, Fr. to jumble together, to confound.

V. 1002. *Weakening the Scepter*; Infeebling and deſtroying the Empire of ancient *Night*, Scepters and Crowns being the Emblems and Repreſentations, as well as Ornaments of Power.

V. 1089. *Havock*; Slaughter, Deſtruction, of *Haroc*, Sax. for the bloody and rapacious Bird a Hawk.

V. 1011 *His Sea ſhould find aſhore*; That his Voyage and Travel ſhould have an end.

V. 1012. *With freſh Alacrity*; With more Courage, and renew'd Vigour: *Alacritas*, Lat. chearfulneſs, of *Alacer*, Lat. ſprightly, vigorous.

V. 1013. *Springs upward like a Pyramid*; Raiſes himſelf directly upright like a pointed flame of Fire: *Pyramid*, Πυραμὶς, a Geometrical Figure ſo called, of Πῦρ, Fire, becauſe ſhaped like aſcending Fire and Flame, whoſe Nature is to mount. The famous Egyptian Pyramids, the expenſive and aſtoniſhing Tombs of their Kings, are of this Figure.

V. 1014. *Into the wild Expanſe*; Into the vaſt Space, from *Expandere*, Lat. to ſtretch out, the *Expanſe* ſignifying properly the Air, Firmament, the Heavens, or whatever elſe, is ſpread out over us.

Ibid. *Through the Shock*, &c. Through the ſtrugle and encounter of the Warring Elements hudled together in their pregnant Cauſes, as V. 913. *Shock*, a Charging, an Encounter, of the Fr. *Choc*, and *Choquer*, to Engage as Armies do.

V. 1016. *Environ'd*; Encompaſs'd, ſurrounded, of *Environer*, Fr. to encloſe.

V. 1017. *When* Argo *paſt*; *Argo* was either the firſt Ship, (as the Poets tell us) or the moſt conſiderable of thoſe times, built for the Expedition to *Colchos*; it took its Name either of *Argos*, its Architect, or of the the *Argives*, the Grecians who ſailed in it, or of Ἀργὸς, Gr. ſwift, from its good Sailing.

Non Palladiâ compacta manu, regum referens,
Inclyta remos quæritur Argo. Sen. Mede.

----- Et altera quæ vehat Argo
Delectos Heroas. ---- Virg. Ecl. 4.

Inde laceſſitum primò mare, cum rudis Argo
Miſcuit ignotas temerato littore gentes,
Primaque cum ventis, pelagiq; furentibus undis
Compoſuit mortale genus, fatiſque per illam
Acceſſit mors una ratem. Luc. Pharſ. l. 3.

V. 1018. *Through Boſphorus*; Through the Streights of the *Thracian Boſphorus*: Βόσφορος, of βοῦς, an Oxe, the Paſſage being ſo narrow, that Cattle ſwam over from one Shore to the other.

Ibid. *Betwixt the juſtling Rocks*; Are two Rocks lying in the Mouth of the *Euxine* or *Black Sea*, which are ſaid to juſtle one another, becauſe they ſeemed at a diſtance to be but one great Rock, and to divide or open as Ships approach'd 'em; they were called *Symplegades, Syndromidæ*, of which our Poet in his *Juſtling Rocks* has given the true Interpretation: *--Cum duo montes, Claudra profundi, hinc atque illinc ſubito impulſu, velut Ætherio, Gemerent ſonitu; ſpargeret aſtra Nubeſque ipſas mare deprenſum.* Sen. Med.

Homer's deſcription of 'em may be ſeen:

Ἔνθεν μὲν γὰρ Πέτρῃσι ἀτυζομένας, &c. ΟΔ. Μ.

V. 1019. *Or when* Ulyſſes, *&c.* When *Ulyſſes* avoided *Charybdis*, leaving it on his left hand, and paſt by the dangerous Whirlpool *Scylla*, as *Circe* adviſed him, ΟΔ. M. *Ulyſſes*, one of the Grecian Conquerors of *Troy*, Son of *Laertes* King of *Ithaca* and *Dulichia*, two ſmall *Ionian* Iſlands; this Hero is Eternized by *Homer*, not only in his Iliads, but by a Book as big, compoſed of his Travels, and entituled by his Name. *Larbord*, the left ſide of a Ship, *Leverbord*, of the Lat. *Lævus*, left.

Scylla latus dextrum, lævum irrequieta Charybdis. Met. 13.

V. 1020. *Charybdis*; A dangerous and tumultuous Sea near *Sicily*, hard by *Meſſana*; *Homer* deſcribes it, Τὼ δ' ὑπὸ δίῃ χάρυβδις ἀναῤῥοιβδεῖ μέλαν ὕδωρ, ΟΔ.M. about 100 Verſes from the beginning: *Virgil* imitates him in all but his Prolixity.

——— *Lævum implicata Charybdis*
Obſidet: atque imo barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſque ſub auras
Erigit alternos, & ſidera verberat undis. Æn. 3.

They derive *Charybdis*, of Χάσκω to gape, and ῥοφέω to ſuck in, and by all the Poets recorded a moſt voracious Whirlpool.

——— *Ratibuſque inimica Charybdis*
Nunc ſorbere freturn, nunc reddere. Met. 7.

Ibid. *The other Whirlpool*, Scylla; Of which before, V. 660. To which you may ſubjoyn,

Cum ſiculi Virgo Pelori,
Rabidos utero ſuccincta canes,
Omnes pariter ſolvit hiatus,
Quis non totos horruit artus,
Toties uno latrante monſtro. Sen. Med.

Whirlpool, a Gulf, ſwallowing and ſinking all that comes within its Circle, of *Wearelen*, Bel. to turn round, and *Pool*, of *Palus*, Lat.

V. 1025. *Following his Track*; Following his Footſteps: *Track*, of the Fr. *Trace*, or *Trac*, the print of the Foot, or a Path made by Footſteps; of the Lat. *Tractus*, a Wheel, or the Tract and Way made by it.

V. 1026. *Paved after him a broad*, &c. *Wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat*, Matth. 7. v. 13. *Paved*, made firm, and fixed with, and pitcht with Stones, of the Fr. *Paver*, and that of *Pavire*, to ſtrike, of Παίειν, the Greek ſignifying alſo to ſtrike, Stones being ſo ram'd and beaten into the Streets.

V. 1031. *With eaſie Intercourſe*; With free acceſs, with eaſie and open way: *Intercourſe*, of the Lat. *Intercurſus*, properly a going between, from place to place, of *Inter* the Prepoſition, and *Currere*, Lat. to run, to move.

V. 1034. *The Sacred Influence*; The Divine Streams, the Beautiful and Heavenly Beams of Light diſcover themſelves: *Influence*, of *Influentia*, and this of *Influere*, Lat. to flow and ſtream eaſily into; a word wonderfully fitted to expreſs the ſwift and immediate influxes of the pure Streams of Light, of which more in the beginning of the Third Book.

V. 1036. *Shoots far --- a glimmering Dawn*; And from the Chryſtal Sky darts far into the Boſom of dark Night, the chearful break of Day: *Glimmering*, B. 1. V. 182. *Dawn*, the break of Day, of the Sax. *Dægian*, to grow day.

V. 1038. *Her fardeſt Verge*; Here the Creation, and all Created Nature, have their utmoſt Bounds: *Fardeſt*, is the Superlative of *Far*, from the Sax. *Feor*, or the Belg. *Varre*, diſtant from: *Verge*, of the Fr. *Verge*, and this is of the Lat. *Virga*, a Rod, is in our Law-Books called *Virgata*, and is the compaſs of the King's Court, whoſe moſt conſiderable Officers carry *Virgæ*, *i. e.* White Staffs, to denote their Authority. See Stat. 33 *Hen.* 8. *c.* 12.

V. 1039. *As from her utmoſt*, &c. Retreating like an Enemy beaten from his Out-works.

V. 1040. *With leſs Hoſtile Din*; With leſs furious Noiſe: *Hoſtile Din*, ſuch a violent Clamour and Shout as Engaging Armies make: *Hoſtilis*, Lat. of *Hoſtis*, Lat. an Enemy. *Din*, of the Sax. *Dyn*, a Noiſe, coined of ſuch a ſort of Sound as the Lat. *Tinnio* is.

V. 1042. *Wafts on the calmer Wave*; Sails more eaſily o'er the ſmoother Sea, more ſwift, Wings through the gentle Air his way. I have ſhewed before, that Flying and Sailing are Metaphors convertible, and uſed alternately by the Poets: *Calmer*, of Calm, of the Fr. *Calme*, gentle, ſmooth, applicable both to the Seas and Skies, as depending on the Winds, which raiſe and trouble both; it is very probable, that the Original is from Καῦμα, Gr. heat, of Καίειν, to burn, becauſe in great heats the Weather is generally calm, from want of Wind. *Waft* ſeems a Derivative of *Wave*, a dancing o're the Waves.

V. 1044. ---*Hold*,

V. 1044. — *Holds gladly the Port*; And like a Weather-beaten Ship is got ſafe into Harbour, where the Sailers rejoyce, thô damaged in her Sails and Rigging: *Shrouds*, are the Sails, the Cloathing of the Ship, of the Sax. *Scrud*, Cloathing: *Tackle*, of the Belg. *Taeckel*, a Rope.

V. 1045. *Or in the emptier Waſte*; Or in the thinner Space, much like the Air, poiſes his out-ſtretch'd Wings, flaps his broad Wings, poizing himſelf: *Waſte*, of the Belg. *Waeſt*, empty, deſolate, of the Lat. *Vaſtus*, great, wide: Reſembling, *Reſſemblant*, Fr. like to.

V. 1048. *In Circuit, undetermin'd Square*; Stretch'd out wide in compaſs, hard to determine whether ſquare or round as to its Shape and Figure: *Circuit*, of *Circuitus*, Lat. the compaſs of a City, or any Incloſure. What Figure the Empyreal Heaven is of, may be very hard to determine, but the *Heavenly Jeruſalem*, deſcribed in the *Revelations*, is ſaid to be four-ſquare, *Revel.* 21. *v.* 16. *Square*, of the Ital. *Squadrare*, the corruption of *Quadrare*, Lat. to ſquare: *Round*, Fr. *Rond*, of *Rotundus*, Lat. of a Circular Shape.

V. 1049. *With Opal Towers*; With Towers of Precious Stones: *Opal*, Lat. *Opalum*, a Stone of divers Colours, partaking of the Carbuncles faint Fire, the Amethiſts ſhining Purple, and the Emralds pleaſing Green.

V. 1050. *Of Living Saphire*; Beautiful with Pinacles and Turrets of never-decaying Saphire: *Living Saphire*, bright and chearful, full of Strength and Life: Σάφειρος, a precious Stone, ſo named of its clearneſs; Σαφὴς, Gr. bright, perſpicuous: *Battlements*, are Ornaments ſet on the Walls of great Cities, Caſtles, and other Noble Structures, principally intended for Security againſt Aſſaults; thence a Derivative of the Word *Battel*, of the Lat. *Batuere*, to fight.

Ibid. *His Native Seat*; The Place of his Birth, the Country of his Creation; Heaven, the Place of his former Happineſs: *Nativus*, Lat.

V. 1051. *In a Golden Chain*; Our Poet ſeems to have borrowed this *Golden Chain* of *Homer*, where he ſays, Σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες, &c. Ια. Θ. *Jupiter* ſays, if all the Gods, with the Earth and the Sea, hung upon a Golden Chain, he would Pull 'em all up into Heaven, &c.

V. 1052. *This Pendant World*; This well-poized World, the ſelf-ballanc'd Earth; *Ponderibus librata ſuis*, Met. l. 1. Of which, *Job* gives us the beſt account, That God *hangeth the Earth on Nothing*, c. 26. v. 7. And c. 38. v 6. he dares Human Underſtanding to determine, *Whereupon are the Foundations thereof ſet, or who laid the Corner-Stone thereof?*

Ibid *In bigneſs as a Star of ſmalleſt Magnitude*; In bulk like a Star of ſmalleſt ſize: Many Stars, not only of the firſt Magnitude, but of ſmaller Sizes, ſurpaſs and exceed the whole World by many Degrees, as the Celeſtial Surveyors of the Heavens aſſure us, the Earth being but a meer Point compared with the Firmament, *Gaſſend. l.* 1. *c.* 3. Stars of the firſt Greatneſs are 108 times as big as the Earth, and thoſe of the ſixth Size 18 times; yet is the Moon reckoned to be 39 times leſs than the Earth, and is commonly accounted the Planet whoſe Sphear is neareſt to it. *Gaſſ. l.* 2. *c.* 14.

V. 1055. *He hies*; He makes haſt, he makes all the ſpeed he can, of the Sax. *Higan*, to uſe diligence.

NOTES

NOTES
On *MILTON*'s
PARADISE Loſt.

BOOK III.

Verſe 1. *HAil Holy Light*, &c. Hail Divine Light, Illuſtrious Firſt-born, of the Almighty Word; Oh thou bright Beam of everlaſting Purity, thy ſelf as everlaſting: *Hail*, the old word uſed in Salutations, anſwering to the χαῖρε of the Greeks, and the Roman *Salve*, of the Sax. *Hæl*, Health. By this *Hail*, the former of 'em, is interpreted, in the Salutation of the Angel *Gabriel*, to the Mother of our Bleſſed Saviour, Χαῖρε κεχαριτωμένη, *Luc.* 1. *v.* 28. mentioned by our Author in his Fifth Book.

——— *On whom the Angel Hail*
Beſtow'd, the Holy Salutation uſed
Long after to Bleſt Mary, *ſecond* Eve.

Ibid. *Firſt-born*; Light was doubtleſs the firſt and brighteſt Birth of Heaven, without which even the Deity himſelf is inconceivable; *Speak not of GOD without Light*, was *Plato*'s ſaying, and what is there among all his Creatures ſo expreſſive of his Goodneſs, Omniſcience, and Purity? *Who covereth himſelf with Light, as with a Garment*, Pſal. 104. v. 3. Light, as to the Creation of this lower World, was the firſt of all the Creatures that had the Almighty *Fiat* pronounced at its Production; *Then God ſaid, Let there be Light: and there was Light.* Gen. 1. 3. So our Poet, *Forthwith Light Etherial, firſt of all Things, ſprung from the Deep.*

V. 2. *Coeternal*; Thou bright Beam, as everlaſting as thy everlaſting Father GOD Almighty: *Coæternus*, Lat. of the ſame duration with Eternity.

V. 3. *May I expreſs thee unblam'd*, &c. Blameleſs may I declare thee, becauſe God himſelf is Light, and from Eternity in amazing brightneſs, diſdaining all approach of Human Eyes, dwelt from Eternity, dwelt then in the, bright Emanation of the brighteſt Being, Eternal, Uncreate.

Ibid. *GOD is Light*; Nothing can give us a clearer Idea of the Divine Incomprehenſible Being, than Light: See him deſcribed; *His Brightneſs was as the Light*, Hab. 3. v. 4. *God is Light, and in him is no Darkneſs*, 1 John 1. v. 5. *Every perfect Gift cometh from the Father of Lights*, Jam. 1. v. 17.

V. 4. *In unapproached Light*; *Who dwelleth in the Light that none can approach unto, whom no Man hath ſeen, nor can ſee*, 1 Tim. 6. v. 16. When our Saviour appeared to St. *Paul*, the tranſcendent Brightneſs blinded him; *A Light from Heaven paſſing the brightneſs of the Sun*, Acts 26. v. 3.

V. 6. *Bright Effluence*, &c. Bright overflowing of the bright Uncreated Being: *Effluentia*, Lat. the Iſſue, Offspring, Efflux: Of *Eſſence increate*, *Eſſentia increata*, Lat. GOD Almighty, the Creator of all Things, Himſelf uncreated, and Self exiſtent.

V. 7. *Or hearſt thou rather*, &c. Or hadſt thou rather be ſtyl'd, Pure Heavenly Stream, whoſe Fountain Head, who can declare? According to that of *Job*, *Where is the way where Light dwelleth? And where is the place of Darkneſs? That thou ſhouldeſt receive it in the Bounds thereof, and that thou ſhouldeſt know the Paths to the Houſe thereof*, ch. 38. v. 19, and 20.

V. 9. *Before the Sun, before the Heavens*, &c. Before the ſhining Sun, or rouling Heavens thou wert, and at the Voice of God, as with a Garment, didſt array, the World ariſing from the Womb of Waters, gained from the empty and unfiniſhed Deep: A noble *Idea* of Light, the

the uſefulleſt Ornament of the Creation, without which it had been but a ſad Night-piece. Many of the Fathers, both Greek and Latin, were of opinion, that the Primitive Light created on the firſt Day, was the Light of the Sun imperfect and unfiniſhed, which as it contradicts the Narrative of *Moſes*, who tells us, That the Sun and the Moon (the two great Lights) were made on the fourth Day, ſo it derogates from the Majeſty of the Great Maker of the Univerſe, that any thing, on which his Omnipotent *Fiat* was pronounced, ſhould come forth unfiniſhed.

That this firſt Light was not the Sun, but a ſhining bright Body, like a radiant Cloud moving about the Earth, and diſtinguiſhing Day from Night, before the forming of the Sun and other Planets, is the Opinion of *Bede* in his *Exem. Bonaventure*, *Nicol. de Lyra*, and *Toſtatus*, with many of the School-Divines; and of this Opinion was our Author, as at large he expreſſeth it, where he handles the Creation in his Seventh Book:

> ----- *Light from her Native Eaſt*
> *To journey through the Airy Gloom began*
> *Spheared in a radiant Cloud, for yet the Sun*
> *Was not.* ---- According to *Moſes Coſmopoiæa.* Gen. 1. v. 3, and 14.

V. 10. *As with a Mantle didſt inveſt*; As with a Glorious Mantle didſt cover the dark World coming out of the deep Womb of Waters. Our Poet uſeth the Word *Inveſt*, B. 1. V. 208. *While Night inveſts the Sea*; there Night throws her dark Coverture o're the Waters, here Light with her glorious Garb arrays the Infant World juſt at its Birth, ariſing from the dark Deep; and the ſame Word does well expreſs the Metaphor in both places. *Mantle*, of *Manteau*, Fr. of *Mantelum*, Lat. a Cloak.

V. 11, and 12. *The riſing World*, &c. *Won from the Void*, &c. A nobler Deſcription of *Chaos*, than any made before, and not inferiour to that of the Sublime and Poetical. *Job* 12. *v.* 22. *He diſcovereth the deep Places from their Darkneſs, and bringeth forth the ſhadow of Death to Light.*

V. 13. *Thee I reviſit now*; Thee, O holy, heavenly Light, I viſit now again more joyful, ſince I eſcaped from the black *Stygian* Lake: *Reviſitare*, Lat.

V. 15. *Though long detain'd in that obſcure Sejourn*; Though long Impriſon'd in Hell's dark Dungeon: Detain'd, *Detentus*, Lat. kept, with-held: *Sejourn*, ſtay, of the Fr. *Sejourner*, to ſtay at, to remain in a place.

V. 17. *With other Notes than to the Orphean Lyre*; While purſuing my ſtrange Subject through Hell the utter, and through the void empty Gulf, the middle Darkneſs, I ſung of *Chaos* and everlaſting Night, in Strains more lofty and ſublime, than *Orpheus* ever Tuned his famous Harp to. *Orpheus* is reckoned the Son of *Apollo* and the Muſe *Calliope*, an excellent Poet and Philoſopher, as thoſe famous ones of Antiquity were.

> *Sylveſtres homines ſacer, interpreſque Deorum*
> *Cædibus, & victu fædo deterruit Orpheus*
> *Dictus ob hoc lenire tygres rabidoſque Leones.* Hor. de Arte Poet.

The Barbarity of the Age he lived in, was ſo Civilized by his Moral Inſtructions couched under his charming Odes, that he was ſaid to make the Woods dance after him, by reducing Men from thoſe Salvage Abodes into Civil Societies.

> *Unde Vocalem temerè inſecutæ*
> *Orphea Sylvæ.*
> *Blandum & auritas fidibus Canoris*
> *Ducere quercus.* Carm. l. Od. 12.

The Poets feigned him to have followed his Wife *Eurydice* down to the Shades below, and to have obtained her return by his commanding Muſick, on condition he looked not on her till their arrival at the light; which Condition the fond Husband breaking, ſhe was raviſhed back again for ever from him, to this fabulous deſcent of his into Hell, which our Poet in his two former Books has been buſied in deſcribing, it is that he refers to in this place. Read his Story in the admirable *Virgil.*

> *Tænarias etiam fauces, alta oſtia Ditis*
> *Et caligantem nigra formidine lucum*
> *Ingreſſus, manesque adiit regemque tremendum, &c.* Geor. 4.

Lyre, a Harp, of Λύρα, Gr. Hence one Tribe of the Poets are called *Lyricks.*

V. 20. *To reaſcend, thô hard and rare*; Thô difficult and unuſual from thence to ariſe up again: *Reaſcend*, of the Particle *Re*, ſignif. again, and *Aſcendere*, Lat. to riſe, an Imitation of *Virgil.*

——— *Facilis deceſſus Averni*
Sed revocare gradus, ſuperaſque evadere ad auras
Hic labor, hoc Opus, eſt: Pauci quos æquus amavit
Jupiter. ---- Æn. 6.

V. 22. *And feel thy Sov'ran Vital Lamp*; And feel thy comfortable enlivening Warmth: Vital, *Vitalis*, Lat. lively, or enlivening: *Lamp*, a Fire, Torch, or Light, of Λαμπας, the ſame, ἀπὸ τῦ λάμπειν, from its ſhining.

V. 25. *So thick a Drop ſerene hath quench'd their Orbs*; The French expreſs incurable Blindneſs by *Goutte ſerene*, and explain it by a thick and continual dropping from the Head, by which the Optick Nerve is ſtopt and choak'd, that all Sight is thereby hindred, and irrecoverably loſt: *Serene*, of the Fr. *Serain*, and the Ital. *Sereno*, (not of the Lat. *Serenus*, fair, clear,) ſignifying the Mildew, or hurtful Dew that falls in the Evenings ſometimes, to which our Author compares the noxious Diſtillation that from his Head fell down into the Optick Nerve, and choak'd its perſpicuous Paſſage, of the Lat. *Serum*.

Ibid. *Quench'd their Orbs*; Light and Fire are by Nature ſo near of Kin, that the Metaphor of Quenching the Eye-ſight is eaſie and proper enough; moſt Perſon's Eyes have a ſhineing, and many a ſparkling, darting Light, eſpecially in Youth, that iſſueth from them: So *Virgil* calls, *Turnus hîs, Ardentes Oculorum acies*, Æn. 12. Inflam'd with Anger: Orbs, *Orbes*, Lat. the ſhining Circles of the Eyes.

V. 26. *Or dim Suffuſion veil'd*; Or a dark Veil o'reſpread, or a black Film like a Veil has o'regrown the ſhining Circles of mine Eyes, and clouded 'em with everlaſting Night: *Suffuſion*, of *Suffuſio*, Lat. an overſpreading, a covering, of *Suffundere*, Lat. to cover over.

At, ſi virgineum ſuffuderit ora ruborem, Ventus erit. Georg. 1.

Of the Moon cover'd with a red Suffuſion, the ſign of Wind.

Here our Poet has hinted at the other Cauſe of Blindneſs, by Film or black Cataracts growing within the Eyes, the White being often remediable by Couching.

V. 27. *Ceaſe I to wander*; Yet do not I forbear to follow the Muſes whereſoe're they meet, at Chryſtal Springs, cool Groves, or lofty Hills; the *Caſtalian* Spring at the foot of the Hill *Parnaſſus*, was a famous haunt of the Muſes, ſo was Mount *Helicon*; *Pierus* was a Grove, in which *Jupiter* and *Memneſyne* begat the Muſes: Such Groves and Hills as theſe are often mentioned by the Poets, and the Muſes named of them. Thus *Virgil*:

---- *O qui me gelidis in vallibus Hæmi*
Siſtat, & ingenti ramorum protegat umbrâ. Geor. 2.

Haunt, of the Fr. *Hanter*, to frequent, to keep company with.

V. 29. *Smit with the Love*; Enamour'd of Divine Poeſie: *Smit*, ſmitten, ſtruck with, as *Perculſus* uſed in the ſame ſenſe:

Me vero primum dulces ante omnia Muſæ
Quarum ſacra fero ingenti Perculſus amore
Accipiant. ---- Geor. 2.

V. 31. *Thy Hallow'd Feet*; The Brooks *Cedron* and *Siloah* ran on the Eaſt ſide, and the Waters of the Fountains on the South of Mount *Sion*; *John* 18. *v.* 2. *Iſa.* 8. *v.* 6. 2 *Chron.* 32. *v.* 3. Whoſe Feet are called Hallow'd, becauſe frequently ſtyled in holy Writ, *The holy Mountain*, Pſal. 2. v. 6. *The holy City*, Iſa. 64. v. 10. *God's Dwelling-place*, Pſal. 76. v. 2. and Pſal. 74. v. 2.

V. 33. *Equal'd with me in Fate*; As unlucky as my ſelf in the loſs of my Sight, attended with the ſame misfortune by loſing their Eyes: — *Fati quod lege tenetur*, Æn. 12. *Æquaſis*, Lat. equal to.

V. 35. *Blind Thamyris*; Was a Thracian Poet, ſo excellent, that he challenged even his Miſtreſſes the Muſes to ſing with him, and therefore with the Victory loſt his Eyes.

——— Ἔνθα τε Μῦσαι
Ἤντσωσαι Θάμυριν τ' Θρήϊκα παῦσ' ἀοιδῆς
Στεῦτο γὰρ ἐυχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο.
Αἱ δ' χολωσάμεναι, πηρὸν θέσαν, &c. ΙΛ. Β.

Pin-

Plutarch commends his Poem, of the *Tytans* Warring againſt the Gods, in his Book of Muſick; and *Pauſanias* attributes the loſs of his Sight to a natural Infirmity, which happened to *Homer* and divers others.

Ibid. *Mæonides*; One of *Homer*'s Names, of his Father *Mæon*.

V. 36. *And Tireſias*; A Theban Poet, blind alſo, and a great Southſayer, even after his Death, as *Homer* makes him.

Ψυχῇ χρησομένους Θηβαίης Τειρεσίαο
Μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοι εἰσὶ
Τῷ καὶ τεθνειῶτι νόον πόρε Περσεφόνεια
Οἴῳ πεπνύσθαι, ——— ΟΔ. Κ.

His Name is derivable of the Gr. Τειρεα, the Stars, of his Predictions drawn from them, and his Blindneſs paſſed into a Proverb, *Tireſiâ cæcior*; whence, *Nec ſiordum, nec Tireſiam quemquam eſſe Deorum*, Juv. Sat. 13. *Ovid* relates his Story differently, and more merrily, *Met. l.* 3.

——— *Gravius Saturnia juſto,*
Nec pro materiâ fertur doluiſſe: ſuique
Judicis æternâ damnavit lumina nocte.
At Pater omnipotens——— Pro lumine adempto
Scire futura dedit, pœnamque levavit honore.

Ibid. *Phineus Prophets old*; *Phineus* was King of *Arcadia*, and a Prophet ſo great, that he is ſaid to have been puniſhed with Blindneſs, for diſcovering too clearly the Mind of the Gods to Men.

——— Ἀγλωοείδης ἔχε Φινεύς
Ὃς πρὶν μὲν πάντων ὀλοώτατα πήματ' ἀνέτλη
Εἵνεκα μαντοσύνης, τὴν οἱ πάρος ἐγγυάλιξε
Λητοΐδης· ἀτὰρ ὅσσον ὀπίζετο καὶ Διὸς αὐτῆ,
Χρείων ἀτρεκέως ἱερὸν νόον ἀνθρώποισι
Ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος. Ἀπολλ. Αργ. Β.

Others report him puniſhed with Blindneſs, for putting out the Eyes of his Sons by his firſt Wife, at the Inſtigation of their Mother-in-Law, and that the Harpies tormented him, perpetually plucking his Meat out of his Mouth, whom *Calais* and *Zetes* drove away, becauſe he acquainted the *Argonauts*, their Comrades, with the Dangers that lay in their way to *Colchos*, where the Golden Fleece was kept.

——— *Phineïa poſtquam*
Clauſa domus, menſaſque metu liquere priores. Æn. 3.

Prophets, Προφήτης, Gr. a Prophet, of Προφήμι, to foretell Things, anciently the Heathen Poets and Prophets were the ſame; their Celebrated God *Apollo* was Patron and Preſident both of Poeſie and Prophecy.

——— *Interpres divum qui numina Phœbi*
Qui tripodas, Clarii lauros, qui ſidera ſentit. Æn. 3.

And the ſame word, *Vates* by the Latins, is promiſcuouſly uſed for both Poets and Prophets of the nobleſt Strain and Endowments, Superlative to that other *Poeta*.

——— *Et me fecere Poetam*
Pierides: ſunt & mihi carmina: me quoque dicunt
Vatem paſtores. — Virg. Ecl. 9.

Muſæus, *Heſiod*, *Orpheus*, and *Homer*, were the Philoſophers and Divines of their Ages; and the *Bards* were Men of the ſame Profeſſion among the ancient *Gauls*. Of whom *Lucan*:

Vos quoque qui fortes animas, belloque peremptas,
Laudibus in longum vates dimittitis ævum,
Plurima ſecuri fudiſtis carmina Bardi. Phar. l. 1.

V. 37. *Then feed on Thoughts*; Then pleaſe your ſelves my Thoughts, that, of your own accord, move in Melodious Meaſures: *Feed*, in the ſame Metaphorical Manner as that of *Virgil*.

Animum pictura paſcit inani. Æn. 1.

Voluu-

Voluntaire, *Voluntarius*, Lat. free, eaſie, without conſtraint. *Harmonious Numbers*, a Definition of Numbers, which conſiſts in Muſical Meaſures, without the gingle of Rhime; *Harmonicus*, Lat. Muſical; *Numerus*, Lat. Verſe.

Numeros memini, ſi verba tenerem. Virg. Ecl. 9.

V. 38. *As the wakeful Bird*; That in the Dark ſings, while other Birds ſleep; and in the leavy Hedges, and dark Woods concealed, Tunes all Night long her Charming Notes. A Deſcription of the Nightingale, agreeing with *Virgil*'s, thô leſs lamentable:

Qualis populeâ merens Philomela ſub umbrâ
Flet noctem, ramoque ſedens miſerabile carmen
Integrat, & mœſtis late loca queſtibus implet. Geor. 4.

V. 39. *Sings darkling*; A Word by our Author coined, and which I have no where elſe met with: Thoſe whoſe Eyes fail much, are ſaid to be *Dark*; and Birds, whoſe Eyes are put out, ſing better and oftener to divert themſelves, deprived of all the Avocations of Sight, they ply their Song the more: And thus the Nightingale is called *Darkling*, chearing the Night with its Charming Serenade.

V. 40. *Tunes her Nocturnal Note*; Sings her Night-Songs: *Tunes*, of Τόνος, and Τείνειν, to ſtretch, to ſtrain and raiſe the Voice: Noctural, *Nocturnus*, Lat. of the Night: *Note*, Song, of thoſe Marks ſo called, by which the Tones and Meaſures of Sound are diſtinguiſhed and Pricked down.

Homer comparing the diſconſolate *Penelope* to this melancholy Bird, has theſe Verſes:

Ὡς δ' ὅτε Πανδαρέου κούρη χλωρηὶς ἀηδὼν
Καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,
Δενδρέων ἐν πετάλοισι καθεζομένη, πυκινοῖσιν
Ἥτε δασὺ τρωπῶσα χέει πολυηχέα φωνὴν
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον. ΟΔ. Τ.

I think I need not fear to affirm, the Compariſon made by our Author is more ſuitable to himſelf, and thô very ſhort, (conſiſting only of two Verſes) is as expreſſive of the Melodious Moan of this Night-Singer, as all thoſe before recited.

V. 42. *The ſweet approach of Even or Morn*; The two moſt ancient Records of Time, *Gen.* 1. 5. In deſcribing of which, few Poets have failed to exerciſe their Fancies, as their Compariſons will ſhew hereafter. The holy Poet thought their Viciſſitudes ſo pleaſant, that he tells us, *God makes the Outgoings of the Morning and Evening to ſing*, מוצאי בקר וערב תרנין, thô we render it, *Thou ſhalt make the Eaſt and the Weſt to rejoyce*, Pſal. 65. v. 9. It is obſervable, that the Hebrew word for *Morning*, is a Derivative of בקר, to enquire, to ſearch after, that being the time fitteſt for Study and Buſineſs, *Aurora muſis amica*, as the Evening is for Retirement and Diverſion.

---Cum frigidus aëra veſper temperat
Ante focum, ſi frigus erit, ſi meſſis in herbâ. Geor. 3.

Approach, *l'Approche*, Fr. of *Approcher*, to draw nigh to.

V. 43. *Of Vernal Bloom*; Of the beautious Spring when all things are in Bloſſom, of which *Bloom* ſeems a Diminutive, of the Ger. *Bluhen*, to blow, to be in Flower: *Vernal*, of the Lat. *Vernus*, of the Spring.

V. 44. *Or human Face divine*; Becauſe created in the Image of God his Maker, *Gen.* 1. *v.* 27.

V. 48. *Preſented with a Univerſal Blanc*; I cannot perſwade my ſelf but it ſhould have been *a Univerſal Blot*, and that it is a miſtake of the Printer. *Blanc* is Fr. for White, and the Phraſe, *Donner la carte Blanche á*, to ſend one a Blanc, is to ſubmit abſolutely to what Conditions the Conquerour ſhall ſet down: Now Blindneſs (as well deſcribed by Clouds and continual Darkneſs) does ſo fully import an entire Ignorance and Privation of Colour, that a Perſon born blind has doubtleſs no notion of any ſuch thing; but for a Man that had for many years enjoyed his Eyes, to ſay, his Blindneſs had cut him off from the chearful ways of Men, and, inſtead of Nature's fair Book of Knowledge, had preſented him with a Univerſal Blanc, like a piece of white Paper, unſpotted and unſtained with any Impreſſion, his Memory retaining ſtill the Idea's of all Things formerly ſeen, thô now as to his Eye-ſight blotted out, ſeems abſurd. The next Verſe, *Of Natures Works to me expung'd and ras'd*, confirms, that it ought to be an *Univerſal Blot*; for *Expung'd*, is of *Expungere*, Lat. to blot out a written Word, by covering it with little Pricks or Blots, and *Ras'd*, is of *Radere*, Lat. to ſhave; the Romans, (who writ on Waxed Tablets with Iron Styles) when they ſtruck out a Word, did *Tabulam radere*, raſe it out.

V. 53. *Irra-*

V. 53. *Irradiate*; Enlighten all the Powers and Faculties of my Mind: *Irradiare*, Lat. to ſhine into.

V. 54. *All Miſt purge and diſperſe*; Clear my Underſtanding, and drive away all the Miſts of Error and Ignorance that may overcaſt my Judgment: *Purgare*, Lat. to cleanſe; *Diſpergere*, Lat. to drive away, to ſcatter.

Light, and the Bleſſings of it, were never drawn in more lively Colours, and finer Stroaks, than by theſe; nor was the ſad loſs of it and them ever ſo paſſionately and ſo patiently lamented. They that will read the moſt excellent *Homer*, bemoaning the ſame Misfortune, will find him far ſhort of this. *Herodotus*, in his Life, gives us theſe Verſes, in which he bewailed his Blindneſs.

Οἰὴ μ' αὔσῃ δῶκε πατὴρ Ζεὺς κύρμα, γενέσθαι, &c.
Κῆρα δ' ἐγὼ ἤ μοι θεὸς ὤπασε γεινομένῳ περ,
Τλήτομαι ἀκρήαντα φέρων τετληότι θυμῷ.

V. 57. *From the pure Empyrean*; From the higheſt Heaven, which the holy Page ſtyles, *The Heaven of Heavens*, where God is pleaſed to reveal the unconceivable Sight of himſelf and his infinite Perfections; *Sedes mentium beatarum*, as it is generall phraſed, *Behold Heaven, and the Heaven of Heavens is the Lords, thy God*, Deut. 10. v. 14. So 2 Chron. 2. v. 6. Pſal. 115. v. 16. *Cæli Cælorum*; And Pſal. 148. v. 4. Many of the Fathers take this to be the third Heaven, into which St. *Paul* was taken up, 2 *Cor.* 12. *v.* 2. Underſtanding the Aerial Heaven to be the firſt, the Starry the ſecond, and this third the higheſt, the Empyrean, (of which before, B. 2. V. 771.) deſcribed to be the Habitation of holy Angels and bleſt Spirits, enlightend with the ineffable Purity and Majeſty of the Divinity, immoveable, and ſhining with a Light reſembling the pure Element of Fire, according to its derivation of Πυρ, Gr. Fire.

V. 58. *High Throned above all heighth*; Exalted on his Throne, high above all imaginable heighth: God is frequently ſtyled *The moſt high*, Pſal. 7. v. 17. and Pſal. 9. v. 2. Dan. 5. v. 18. *The moſt high God.*

V. 60. *About him all the Sanctities of Heaven*; About him all his holy Angels ſtood, as numberleſs as Stars: *Sanctities*, of *Sanctitas*, Lat. Holineſs, well expreſſing the Purity and Perfections of the Angelic Nature; *The Lord thy God hath made thee as the Stars for multitude*, Gen. 10. v. 22.

V. 62. *Beatitude paſt utterance*; Unſpeakable Bliſs and Happineſs, which being unconceivable and infinite, muſt needs be unexpreſſible; *The Things which Eye hath not ſeen, neither Ear hath heard, nor the Heart of Man hath conceived*, 1 Cor. 2. v. 9. *Beatitudo*, Lat. Bleſſedneſs.

V. 63. *The radiant Image of his Glory*; According to St. *Paul*, *Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon, —ſate down on the right hand of the Majeſty on high*, Heb. 1. v. 3.

V. 64. *His onely Son*; Let the diſcerning Linguiſt compare the preceeding Deſcription of God with this of *Taſſo*'s:

Dal ſuo gran ſeggio il Rè del Ciel volgea,
Sedea col à dond' egli è buono, e giuſto
Da legge al tutto, e'l tutto orna, e produce
Soura i baſſi confin del mondo auguſto,
Oue ſenſo, o ragion non ſi conduce.
E del' eternità nel trono auguſto
Riſplendea con trè lumi in una luce,
Há ſotto i piedi il Fatto, e la natura
Miniſtri humidi, e'l moto, e chi'l miſura. Cant. 9. Stan. 55, 56, 57.

[And ſo on for 14 Verſes more.]

V. 68. *Uninterrupted Joy, unrival'd Love*; Joy without ceaſing or intermiſſion, becauſe Sinleſs and Innocent; Love unrival'd and undiſputed, becauſe in Solitude; yet the only two, and all of Mankind: *Interruptus*, Lat. diſturbed, of *Interrumpere*, to break in upon: *Unrival'd*, of *Rivalis*, Lat. a Competitor: Solitude, *Solitudo*, Lat. for being alone, Solitarineſs, thence a Deſart, in calm and undiſturbed Retirement and Lonelineſs.

V. 72. *In the dun Air ſublime*; Aloft in the dark thick Air, the backſide, the bare outſide of the Created World, deſcribed more fully at V. 428. of this Book; *Dark, waſt, and wild, under the frown of Night ſtarleſs expoſed, and ever-threatning Storms of Chaos bluſtring round, inclement Skie. Dun*, of a dark colour, *Dwn*, Welch: Sublime, *Sublimis*, Lat. high, lofty.

V. 75. *Firm Land imboſom'd without Firmament*, &c. Seemed firm ſolid Land without any ſupport, encloſed on all ſides, but uncertain whether with Water or with Air: *Without Firmament*, without any ſupport, without any thing to ſupport and bear it up, agreeable to what *Job* ſays of the wonderful Creator, *Who hangeth the Earth upon nothing*, ch. 26. v. 7. Firmament, *Firmamentum*, Lat. and the Gr. Στερέωμα, ſignifie both, Strength, Solidity.

V. 76. *Uncertain which*, &c. A Queſtion that may well puzzle the Curioſity of Mankind, who know ſo little of Created Nature, that they may eaſily be ignorant of the Confines and Boundaries of the World's vaſt Building.

V. 77. *From his Proſpect high*; From his exalted View, from his all-knowing omniſcient Foreſight, in which Things paſt, preſent, and to come, all at once he beholds: Proſpect, *Proſpectus*, Lat. a ſeeing at a great diſtance, a clear view without any lett or hinderance, of *Proſpicere*, Lat. to ſee far, to foreſee.

Æneas ſcopulum interea conſcendit, & omnem
Proſpectum late pelago petit. Æn. 1.

V. 80. *Onely begotten Son*; *Becauſe God ſent his onely begotten Son into the World*; 1 *John* 4. *v.* 9. and *John* 3. *v.* 18.

V. 81. *Whom no Bounds preſcribed*; Whom nothing can with-hold, not Hell it ſelf: *Preſcribed*, of the Lat. *Præſcribere*, to appoint, to aſſign.

V. 84. *Wide interrupt can hold*; Nor the vaſt Gulph, wide and broken off from Being: *Interrupt*, ſeparated from the Creation, *Interruptus*, Lat. broken off: *Main*, the corruption of the Lat. *Magnus*, great.

V. 87. *Through all Reſtraint*; In ſpight of all the Impriſonments of deepeſt Hell, and the abortive Gulph: *Reſtraint*, of *Reſtringere*, Lat. to bind again, to bind faſt.

V. 88. *In the Precincts of Light*; In the Neighbourhood of Heaven, and the Creation: *Precincts*, of *Precinctus*, Lat. encloſed on all ſides, bordering on, of *Præcingere*, to encompaſs.

V. 90. *With purpoſe to Aſſay*; With deſign to try, if he may maſter him by force: *Purpoſe*, of the Lat. *Propoſitum*, deſign: *Aſſay*, of the Fr. *Eſſayer*, of the Lat. *Ab* and *Sagire*, to grow wiſer.

V. 93. *Glozing Lyes*; Flattering Lyes: To *Gloze*, is an old word, to flatter, cogg, perſwade, of Γλώσσα, Gr. Tongue, too much inclined to it.

V. 94. *Eaſily Tranſgreſs*; Will, with little perſwaſion, go beyond the Bounds of that ſingle Command that I have made the only Tryal of his Obedience to me his Maker: *Tranſgreſs*, of *Tranſgredi*, Lat. to go beyond, Sin breaking through the Boundaries of God's Laws, and therefore ſtyled *Tranſgreſſion*.

V. 98. *Ingrate all he could have*; Unthankful Man, has had of me all I could give him in the Order and Rank of the Creation where he was placed; I made him Upright and Juſt, able to withſtand all Temptations, thô liable to offend, if he ſuffer himſelf and his divine Reaſon to be miſled and impoſed upon by glozing Lies: In the ſame manner I Created all the Heavenly Powers, Angels, and Spirits, as well thoſe who ſtood firm in their Obedience, as thoſe Rebellious that fell from it, all alike endowed with Free-will. Ingrate, *Ingratus*, Lat. Unthankful, of all Ingratitudes, Sin is the blackeſt: *Juſt*, of *Juſtus*, Lat. Innocent, Good, in oppoſition to Wicked, &c. as, *Wilt thou deſtroy the Juſt with the Wicked?* Gen. 18. v. 23. *Right*, of *Rectus*, Lat. Straight, Upright, the Character of GOD himſelf, *A God of Truth, and without Iniquity, Juſt and Right is he*, Deut. 32. 4. Who made *Man in his own Image*, Gen. 1. v. 27.

V. 99. *Sufficient*; Able to have ſtood firm in their Duty to their Maker: *Sufficiens*, Lat. Able.

Here begins the excellent Diſcourſe of *Free-will*, the Reaſons of which are plainly and very convincingly laid down.

V. 103. *What Proof could they have given?* For were not both Angels and Men endued with Free-will, what ſincere real Proof could they give of their Obedience, Love or Faith, to the Univerſal Lord of all Things, when all their Actions and their beſt Performances would not be the Reſults of Reaſon and Choice, but the meer Effects and Impulſes of Fate and Neceſſity, doing nothing but what was unavoidably for them to leave undone. *Sincere*, of *Sincerus*, Lat. ſound, true, perfect.

V. 104. *True Allegiance*, &c. True Obedience, conſtant Truſt and Love: *Allegiance*, of the word *Alligare*, Lat. to bind to, the Faith we ſwear to our King being the higheſt Bond and Obligation imaginable.

V. 107. --- *What Praiſe, what Pleaſure I?* What Praiſe, what Satisfaction, could Men expect from their beſt Deeds, or more ſincere Endeavours; or what Pleaſure or Delight could God himſelf take in the moſt ardent Devotions, Praiſes or Prayers of his Saints, when their Wills and Reaſon (Reaſon that determines the choice of Good from Evil) robb'd of all their Judicious Powers and Elective Faculties, were made uſeleſs, as if beſtowed in vain, or given only to be ſubſervient to invincible Neceſſity, not to their Maker GOD Almighty. *Deſpoil'd, Deſpoliatus*, Lat. robbed, of *Deſpoliare*, Lat. to bereave.

V. 110. *Made Paſſive both*; Will and Reaſon, inſtead of being active and free Principles, ſhould be enſlaved, made to obey and undergo the irreſiſtible Power of Fate: Paſſive, *Paſſivus*, Lat. ſuffering, of *Pati*, Lat. to ſuffer.

V. 113. *Their Maker, or their Making*; Neither can Mankind juſtly accuſe their Maker GOD, who made them in his own Similitude, and therefore neither their Making, the Powers and

and Endowments of their Souls, nor the various, uſeful, and aſtoniſhing Organs of their Bodies. In reſpect of God's abſolute Dominion and Power, the Clay cannot ſay to the Potter, Why haſt thou made me thus? Nor, as to the Riches of his Grace and Mercy, ſhall any of the Veſſels of Wrath be able to excuſe themſelves, as being his handy Work; having, after all his Long-ſuffering, fitted themſelves by Sin and final Impenitence to deſtruction, according to the beſt interpretation of *Rom.* 9. *v.* 22. a place much controverted in this matter.

V. 114. *As if Predeſtination*, &c. *Prædeſtinatio*, Lat. a fore-ordaining what ſhall come to paſs; the Predeſtinarians are ſuch, as hold the Elect and Reprobates to be fore-ordained ſuch from the beginning of the World, and that all the Miſcarriages and Faults cannot hinder the Salvation of the former, nor all the Struggles and Endeavours imaginable remedy or ſtave off the Damnation of the latter: An Opinion of the greateſt Impiety conceivable, deſtructive of God's Glory and Mercy, as well as of his Irreproachable Juſtice. Read St. *Paul* to the *Epheſians*, *ch.* 1. *v.* 4, 5, and 6. God (he ſays) had choſen us (the *Epheſians*) in Jeſus Chriſt before the Foundation of the World, *That we ſhould be holy and without blame before him in Love*; there is the Condition: Certainly all the *Epheſians* were not blameleſs, nor all therefore Elect; *Having Predeſtinated us*, &c. *according to the good pleaſure of his will, to the Praiſe of the Glory of his Grace.* But what Praiſe if the *Epheſians* were Elected, without a firm Belief in the Saviour of the World, and a Life conformable to his holy Example, thereby Glorifying the Riches of his Grace and Forgiveneſs.

V. 115. *Over-ruled their Will, diſpoſed*; As if Man's Will were overborn, and influenced by God's abſolute decree, (as Lord of all) or by his infinite Fore-knowledge, whereby whatever he fore knows muſt certainly come to paſs; which Objection he anſwers in the next Verſes. *Diſpoſed*, *Diſpoſitus*, Lat. appointed, ordered.

V. 118. *Fore-knowledge had no influence*; The Fore-knowledge of God does not determine the Minds of Men to good or bad Actions, thô that Fore-knowledge be infinite and infallible; nor does the commiſſion of Good or Evil depend thereon: *But he that knoweth whereof we are made, and that ſearcheth the Hearts, and trieth the Reins, that knows all our Thoughts afar off*, clearly foreſees all our Faults and Failings, which we ſhould have committed undoubtedly, althô they had not been foreknown or foreſeen by that infinite Eye. In vain did all the Prophets cry againſt the Abomination of *Iſrael*, and the Idolatries and Backſlidings of *Juda*, if theſe People had it not in their power, to ſerve God rather than *Baal*. *Chooſe you this day whom you will ſerve*, &c. *but as for me and my Houſe we will ſerve the Lord*, ſays *Joſuah*: And when the People had made and confirmed their Choice, *v.* 21. *Nay, but we will ſerve the Lord*; he replies upon them, *Ye are Witneſſes againſt your ſelves, that you have choſen the Lord to ſerve him*; *and they ſaid, We are witneſſes*, Joſ. 23. v. 22. Good and Evil, Life and Death, therefore are in the Choice, and ballance the Wills of all Mankind; they have the Election of their Miſchiefs and Miſcarriages in their own Power; neither does any Influence of the Stars, or pretended Power of Fate, bend or incline their Wills to Folly, were there any Power ſo coercive, as to conſtrain and force them unto Wickedneſs, Mankind, nay even the worſt of them, would not be inexcuſable; they *Decree therefore their own Revolt*, that Defection from their Maker to his and their Enemy the Devil. It is obſervable, that where God cautions the *Iſraelites* againſt the falſe Prophets that ſhould go about to turn them away after other Gods, סרה is uſed, a word properly ſignifying a *Revolt*, *Deut.* 13. *v.* 5. as alſo *Jer.* 28. *v.* 16 and *ch.* 29. *v.* 32. in both which it is tranſlated *Rebellion.*

V. 120. *So without leaſt Impulſe*; So without the leaſt motion, force, or pretence, of any over-ruling Power: *Impulſus*, Lat. for ſuch a force as is neceſſary to ſet an Engine in motion, &c. Mankind muſt be Engines, if ſet on work by any other Motives, than the Impulſes of their own Free-will.

V. 121. *Immutably foreſeen*; The celebrated Place in the Controverſie of Free-will, in *Rom.* 9. *v.* 11, and 13. *Jacob have I loved, but Eſau have I hated, for the Children being yet unborn, neither having done any Good or Evil*, &c. ſeems to imply ſuch an Immutability in God's Foreſight, as influenced the Actions of theſe two Brethren and their Deſcendents; but the truth is, God from *his high Proſpect* foreſeeing all the Behaviour, not only of theſe two Brethren, but of Mankind, infallibly and unerringly, the Divine Fore-knowledge and Fore-ſight had no power or weight on the Wills of them and their Poſterity, thô he foreſaw that of the firſt would endeavour to keep his Commandments and Statutes, and ſhould therefore be his choſen People; and that of *Eſau*, would forſake his Ways, and become Reprobate to God and all Goodneſs. To what end are all the Promiſes of Happineſs, and the Rewards of everlaſting Life, and the Terrors of the Lord, his Threatnings, and the repeated Denuntiations of Eternal Puniſhment, Damnation, and Hell, to obſtinate and impenitent Sinners? If they that do well, and thoſe that commit Iniquity, do both not what they would, but what they are conſtrained to do, obey not God, but Neceſſity; how *ſhall the Judge of all the Earth do Judgment*, as *Abraham* ſays in his humble Expoſtulation with his Maker? *Gen.* 18. *v.* 25. *Is God unrighteous who taketh Vengeance? (I ſpeak as a Man.) God forbid: for how then ſhall God judge the World?* Rom. 3. v. 5, and 6. *Immutable*, *Immutabilis*, Lat. unalterable, unchangeable.

V. 122. *They Treſpaſs*; They Sin, they Offend: *Treſpaſs*, of the Fr. *Treſpaſſer*, to go beyond, to tranſgreſs, of the Lat. *Trans* beyond, and *Paſſus*, Lat. going, Tranſgreſſion being a Proceeding beyond the Limits of the Law.

Ibid. *Au-*

Ibid. *Authors to themſelves*; Leaders and Guiders of themſelves, in all things which they judge fit and reaſonable to be done, and therefore chooſe to do: *Author*, or, as better writ, *Auctor*, is one that adviſeth or perſwades another. So *Virgil* uſeth it:

Italiam petiit fatis Auctoribus. Æn. 10.

Conſiliis habitus non futilis Auctor. Æn. 11.

Judge, of *Judicare*, Lat. to eſteem; *God has not left himſelf without a witneſs*, Acts 4. v. 17. A ſevere one indeed, and irreproachable, which every Reprobate will bring with him, and againſt himſelf at the dreadful Day of Doom.

V. 128. *Ordain'd their Fall*; My Decree, eternal and unchangeable, appointed their Freedom, exempted 'em from all force of any Foreign or Exterior Power, made ſufficient to have ſtood their Ground againſt all Temptation, they ill adviſed, chooſe to miſtruſt me, and fall off from their Maker, and this Conſcience, God's Umpire, the wary Inmate of each Man's Breaſt, will teſtifie one day againſt the Oppoſers of Mankind's Elective Liberty. *Ordain'd*, of the Lat. *Ordinare*, to ſet in order, to appoint, to take care of.

V. 129. *The firſt ſort*, &c. The Fallen Angels, the Apoſtate Spirits, fell from their Obedience by their own Conſent and Inclinations: *Self-tempted, Self-depraved*, tempting and vitiating themſelves. *Suggeſtion*, of *Suggeſtio*, Lat. a prompting or inticing, of *Suggerere*, Lat. to perſwade: *Depravd*, of *Depravare*, to corrupt, to make ill.

V. 131. *Deceived by the other firſt*; Man ſins, deceived and cheated by thoſe fallen Angels, and therefore ſhall find Pardon and Compaſſion, which is denied thoſe that tempted both him and themſelves.

V. 135. *Ambroſial Fragrance filled all Heaven*; At the firſt Promiſe and Promulgation of God's Mercy, well does our Poet to fill Heaven with this Divine Fragrance, all Sacrifices and Attonements made to obtain it under the Ceremonial Law being called, *A ſweet Savour unto the Lord*, Numb. 15. v. 3, 7, 10, &c. The Mercies of God are expreſſed by the ſame Epithete by the Royal Pſalmiſt, *Pſal.* 129. *v.* 21. *For thy Mercies are ſweet.* Of Ambroſial, B. 2. V. 245.

Liquidum Ambroſiæ diffudit odorem. Geor. 4.

Homer makes no ſcruple of feeding *Neptune*'s Horſes with *Ambroſia*, thô it is commonly uſed by him for the Gods own Diet:

Ἀμβρόσιον βάλεν ἔδαρ. Ιλ. Ν.

Fragrance, of *Fragrantia*, Lat. a pleaſant Smell or Perfume.

V. 136. *Spirits Elect*; Elect, of *Electus*, Lat. Choſen: This does not contradict what was aſſerted before at V. 100. *Such I Created all the Etherial Powers and Spirits*: Free and ſufficient, yet not ſecure from falling, for the Elect Angels and Bleſſed Spirits above, as to the continuance in their happy Station, are ſecured by their Obedience, as well as Gods choſen here on Earth; *Wherefore, the rather, Brethren, give diligence to make your Calling and Election ſure: for if you do theſe things you ſhall never fall, for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. v. 10, and 11.

V. 137. *Ineffable, diffuſed and ſpread*; A ſenſe of new Joy, ſuch as they never felt before, and above all expreſſion, unſpeakable over all the Elect Angels: *Ineffabilis*, Lat. unſpeakable, of *In* Negative, and *Fari*, Lat. to ſpeak: *Diffus'd*, poured out, of *Diffundere*, Lat. to pour abroad.

V. 140. *Subſtantially expreſs'd*; According to *Hebr.* 1. *v.* 3. where the Son of God is ſtyled, Ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ; *The brightneſs of his Father's Glory, and the expreſs Image of his Perſon*: The Character of his Subſtance, as the Original expreſſeth it.

V. 143. *Which uttering*; All the divine Compaſſion, everlaſting Love, and immenſurable Grace and good Will to Mankind, which ſo plainly appeared in the Son of God, now breathing forth in words to his Father thus he ſpake: To *Utter*, is to ſpeak, that is, to bring forth the moſt ſecret and inmoſt Thoughts of the Heart, and to render them intelligible to others; of *Utter*, ſignifying utmoſt, external: *Viſibly*, apparently, to be plainly ſeen, of *Viſibilis*, Lat. that may be ſeen.

V. 150. *Finally be loſt*; Be loſt for ever, for ſo both the Latin and Greek word for *End* are uſed in Scripture; *Pſal.* 79. *v.* 5. *How long, Lord, wilt thou be angry? for ever?* The Original לנצח ſignifies to Eternity, which the Lat. tranſlates *In finem*: So Ἔφθασεν ἐφ' ὑμᾶς ἡ ὀργὴ εἰς τέλος. 1 *Theſſ.* 2. *v.* 16. *To the end*, to all Eternity: *Finally*, of *Finis*, Lat. the end.

V. 151. *Thy youngeſt Son*; In reſpect of the Angels created, (as our Poet well enough ſuppoſes) long before Man.

V. 152. *Fall Circumvented*; Miſcarry, thus deceived by Satan's Wiles, thô made more dangerous by his own fooliſh Credulity: *Circumvented*, of *Circumvenire*, to beſet, to cheat: *Fraud*, of *Fraus*, Lat. deceit, tricks.

V. 158. *His*

V. 158. *His Malice*, &c. Shall Satan, the Adverſary of God and Man, be able to effect and bring to paſs his Helliſh Malice, and diſappoint thy Mercies? *Malice*, of *Malitia*, Lat. for Fore-thought Wickedneſs, *Cum quis datâ operâ malè agit. Naught*, of the Sax. *Naht*, Nothing.

V. 165. *So ſhould thy Goodneſs*; So ſhould thy Mercy and thy Majeſty be called in queſtion both, and be reproached without reply: *Blaſphemed*, be ill ſpoken of, of βλασφημία, to reproach, Βλαπτειν ἡ φήμην, to hurt and violate the Reputation of a Perſon; Καὶ βλασφημίαι ὅσαι βλασφημήσωσιν, *Mar.* 3. *v.* 28.

V. 168. *Chief Delight*; According to the Voice from Heaven at his Baptiſm, *This is my beloved Son, in whom I am well pleaſed*, Matth. 3. v. 27. Mar. 1. v. 11. and ch. 12. v. 6. *Having therefore one Son, his Well-beloved*, in the Parable wherein our Saviour repreſented himſelf.

V. 169. *Son of my Boſom*; As in *John* 1. v. 18. *The only begotten Son which is in the Boſom of the Father*; an Expreſſion of higheſt Indearment, as appears from ch. 13. v. 23. *Now there was leaning on Jeſus boſom, one of his Diſciples, whom Jeſus loved.*

V. 170. *My Word*; Suitable to, *John* 1. *v.* 1, 2, and 3. *In the beginning was the Word, and the Word was with God, and the Word was God*, &c. 1 John 1. v. 1. *Which we have looked upon, and our hands have handled of the Word of Life*; And ch. 5. v. 7. *Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

Ibid. *My Wiſdom*; Read the Deſcription of Eternal Wiſdom, *Prov.* 8. *The Lord poſſeſſed me in the beginning of his way, before his works of old, then was I by him, as one brought up with him, and I was daily his delight, rejoycing always before him*, v. 22, and 30. *Chriſt the Power of God, and Wiſdom of God*, 1 Cor. 1. *v.* 24.

Ibid. *And effectual Might*; And my prevailing Power: *All Power is given to me in Heaven and Earth*, Matth. 28. v. 18. *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt*, Rev. 12. v. 10. *Effectual*, of *Efficax*, Lat. able, ſtrong, powerful.

V. 172. *As my Eternal Purpoſe*; From all Eternity as I have appointed: *Purpoſe*, of the Fr. *Propos*, of the Lat. *Propoſitum*, an intention, a deſign.

V. 175. *But Grace in me, freely voutſaft*; Man was utterly unable, after his Fall, to recover the favour of his Creator, or to atrone in any meaſure for his Offences; nor could all his beſt Endeavours have ſo rectified his Free-will, debauched and depraved in its firſt Source, but that he muſt inevitably have lyen under God Almighty's everlaſting Diſpleaſure; *But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us, together with Chriſt, (by whoſe Grace ye are ſaved,) that in the Ages to come he might ſhew the exceeding Riches of his Grace; for by Grace are ye ſaved through Faith, and that not of your ſelves, but the Gift of God*, Eph. 2. v. 4, 5, 7, and 8. *Gratia*, Lat. Grace, Good-will: *Freely voutſaft*, freely beſtow'd, without any Right or Claim of ours: *To voutſafe*, is to Grant, as Superiors do to Inferiors, of their own meer Motion and Generoſity, the Greatneſs of the Donor vouching, as it were, for the ſafety and ſecurity of the Gift.

V. 176. *His lapſed Powers*; Once more I will reinforce his decayed Strength and Faculties, thô liable and enſlaved by Sin to many ungovernable Deſires and Paſſions extravagant and wild: *Lapſed*, of *Lapſus*, Lat. fallen, decayed; So *Virgil* in the ſame ſenſe, — *Lapſis quæſitum oracula rebus*, Geor. 4. *Forfeit*, loſt, of the Fr. *Forfaict*, a Crime, an Offence, or rather the Puniſhment of a Fault, by loſs of Goods and Life, there being Forfeitures of both, as well of as Member, a Law Term: *Exorbitant*, unmeaſurable, ungovernable, of *Exorbitare*, to go out of the right way or tract.

V. 180. *How frail*; How weak, how unable to ſupport it ſelf, of the Fr. *Freſle*, of *Fragili*, Lat. eaſily broken.

V. 184. — *Of peculiar Grace elect above the reſt*; Of my ſpecial Grace and Favour, choſen before others: So the Iſraelites, *The Lord thy God hath choſen thee to be a ſpecial People unto himſelf, above all the People that are upon the face of the Earth*, Deut. 7. v. 6. *Ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People*, 1 Pet. 2. v. 9. *Ye have not choſen me, but I have choſen you, and ordained you*, John 15. v. 16. *As he hath choſen us in him, before the foundation of the World*, Eph. 1. v. 4. *So is my Will*; God, who has endowed his Creature Man with Free-will, may be certainly allowed to be Maſter of his own; *Therefore, according to his good pleaſure, he hath mercy on whom he will have mercy*, Rom. 9. v. 18. *But unſearchable are his judgments, and his ways paſt finding out*, Rom. 9. v. 11.

V. 186. *To appeaſe the incenſed Deity*; By Repentance to allay the wrath of God provoked, while Mercy and Pardon is tendred to 'em: *Incenſed*, angry, of *Incendere*, Lat. to burn, as God's wrath is by the Inſpired Pſalmiſt deſcribed, *Shall thy wrath burn like fire?* Pſal. 89. v. 46. And God himſelf is ſtyled, *A conſuming fire*, Deut. 4. v. 24. Heb. 12. v. 29. *To appeaſe*, Fr. *Appaiſer*, to aſſwage, calm, quiet by entreaty: *Deity*, Lat. *Deitas*, the Godhead: *Invites*, calls, of *Invitare*, Lat. to bid, to entreat.

V. 195. *My Umpire Conſcience*; An Umpire, is one choſen to decide a Difference, (of which, B. 2. V. 907.) and Conſcience will be an irreproachable one between God and every Sinner; *Their Conſcience alſo bearing witneſs, and their Thoughts accuſing or excuſing one another*, Rom. 2. v. 15. *The anſwer of a good Conſcience towards God*, 1 Pet. 3. 21. The Heathens had a noble ſenſe of this awful Inmate:

——— *Prima eſt hæc ultio, quod ſe*
Judice, nemo nocens abſolvitur ———
Noctè dieque ſuum geſtare in pectore teſtem.
——*Quos diri conſcia facti*
Mens habet attonitos, & ſurdo verbere cædit
Aſſiduum quatiente animo turbare flagellum. Juv. Sat. 13.

Conſcience, *Conſcientia*, Lat. the inward Witneſs of his good and bad Actions that every Man bears in his Breaſt, of *Conſcire*, Lat. to be privy to: *Nil conſcire ſibi nulla palleſcere culpa.* Juv.

V. 196. *Light after Light*; Inſtruction and Knowledge (if employed to good uſes) they ſhall not fail of. Information and Inſtruction are well expreſs'd by Light, *To open thine Eyes, and to turn them from Darkneſs to Light, and from the power of Satan unto God*, Act. 26. 18. *The People which ſate in Darkneſs ſaw great Light: and to them which ſate in the Region and Shadow of Death, Light is ſprung up*, Matth. 4. v. 16. *Attain*, obtain, of *Attinere*, Lat. to gain, to arrive at, or attain to.

V. 197. *Perſiſting*; Standing ſtoutly, enduring to the end, of *Perſiſtere*, Lat. to ſtand firm; to hold out: *He that endureth to the end ſhall be ſaved*, Matth. 10. v. 22. *To them who by patient continuance in well-doing*, &c. *Rom.* 2. v. 7.

V. 199. *They who neglect*; According to the Expoſtulation of St. *Paul*, *Deſpiſeſt thou the Riches of his Goodneſs and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance.* Rom. 2. v. 4.

V. 200. *But hard, be harden'd*; As was *Pharaoh*, by God's permiſſion, leaving him in his Obſtinacy and Impenitency, who, thô under the Laſh, *when he ſaw there was reſpite, harden'd his Heart*, Exod. 8. v. 15.

Ibid. *Blind, be blinded more*; According to the Pſalmiſt, *Let their Eyes be darkened that they ſee not*, Pſal. 69. v. 23. as they well deſerve, who ſhut their Eyes againſt the Glorious Light of the Goſpel; *But after their Hardneſs, and impenitent Heart, treaſure up unto themſelves Wrath againſt the Day of Wrath and Revelation of the juſt Judgment of God*, Rom. 2. v. 5.

V. 202. *From Mercy I exclude*; None but the Obſtinate and Impenitent, that will neither hear the Check of their own Conſciences, nor the Voice of the Preacher, that hate to be reformed, and caſt God's Laws behind them, that will not hear his Voice, but harden their Hearts, as did the Iſraelites in the Provocation in the day of Temptation, ſhall be ſhut out from Mercy. *Excludere*, Lat. to ſhut out, to except from.

V. 204. *Diſloyal, breaks his Fealty*; Faithleſs, has broke the Obligation of his Obedience in which he ſtood bound to me his Maker, and in ſo doing, has forfeited my Favour: *Diſloyal*, of the Fr. *Deſloyal*, Unfaithful, that has thrown off his Loyalty, as Rebels do: *Fealty* is an Oath of Fidelity, of the Fr. *Feaultie*, of *Fidelitas*, Lat. Faith and Truth. There is a double Fealty, one General, due from every Subject to his Prince; the other Special, owing by every Tenant to the Lord of the Fee of whom he holds: *Hotom. in Comment. de verbis Feudal. Fidelitas eſt fidei, obſequii & ſervitii ligamen, quo generaliter ſubditus Regi, particulariter vaſſallus Domino aſtringitur. Spel.* The Fealty God required of *Adam*, the firſt great Tenant of the Univerſe, ſeem'd as reaſonable as it was eaſie; *He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and love mercy, and to walk humbly with thy God?* Mich. 6. v. 8. agreeing with *Deut.* 10. v. 12.

V. 206. *Affecting Godhead*; Deſigning and deſiring to be a God, aiming at a Station above that he was placed in, and equal to that of his Creator; according to that lying Inſinuation of Satan, *Ye ſhall be like Gods, knowing Good and Evil*, Gen. 3. v. 5. *Affecting*, of *Affectare*, Lat. earneſtly to endeavour after; *Affectare regnum, Liv.* A Word well choſen; as in *Ovid, Affectaſſe ferunt regnum cæleſte Gigantes*, Met. 1. An Affectation of like Folly, and perhaps a Copy of this Original not underſtood by the ancient Poets.

V. 207. *To expiate his Treaſon*; To make amends for, to attone for his Treaſon and Unfaithfulneſs to his Maker: *Expiare*, Lat. of *Ex* and *Piare*, to appeaſe by Sacrifice; as *Virg. Et culpam hanc miſerorum morte piabunt*, Æn. 2. *Treaſon*, of the Fr. *Trahiſon*, from the Lat. *Traditio*, a betraying or giving up, as here the Obedience and Fidelity due to God and his Vicegerents, to the deluſive Inſinuations of Satan.

V. 208. *To Deſtruction ſacred and devote*; Made liable to Death and Deſtruction: *Sacred*, of the Lat. *Sacer*, appointed, dedicated. —— *Sacer Cybele Chlorem*, Æn. 11. *Devoted*, Lat. *Devotus*, deſtined; *Peſti devota futuræ*, Æn. 1.

V. 212. *The rigid Satisfaction*; Make full ſatisfaction, make ſatisfaction to the utmoſt, Death for Death: The word *Rigid*, ſeems to imply a ſtiffneſs, an unrelenting ſatisfaction to be made to the Almighty Juſtice, *The Soul that ſins muſt dye*, or ſome other as able and as willing: *Rigidus*, Lat. hard, ſtiff; *Et rigidas motare cacumina quercus*, Virg. Ecl. 6.

V. 216. *Charity ſo dear?* *Tantuſne Animis cæleſtibus ardor?* *Charity*, of *Charitas*, Lat. as this of Χάρις, Love, Bounty.

V. 217. *All*

V. 217. *All the Heavenly Quire ſtood mute*; All the Angelic Audience kept ſilence: *Quire*, of the Fr. *Choeur*, as this of the Lat. *Chorus*, and both of Χορος, Gr. a Company that ſing Praiſes, either Divine or Human. —— *Letumque chore Paeana canentes*, En. 6.

V. 219. *Patron, an Interceſſor*; Patron, of *Patronus*, Lat. for an Advocate, one who among the Romans pleaded the Cauſe, and made a Defence for a Perſon accuſed, and called in to Judgment: *Interceſſor*, Lat. one who entreats for Pardon for an Offender, of *Intercedere*, Lat. to go between, and entreat for.

V. 221. *And Ranſom ſet*; And pay the Ranſom for Man, made liable to Death, and devoted to Deſtruction, by dying for him. *Ranſom*, of the Fr. *Rançon*, the Price paid for redeeming a Captive.

V. 231. *Comes unprevented, unimplored*; The Free Grace of God comes unask'd, *being juſtified freely by his Grace*, Rom. 3. 24. *Unprevented*, nor foreſtow'd by our Offences, of *Prevenire*, Lat. to come before, to prevent. *Unimplored*, of *Implorare*, Lat. to beſeech, to ask.

V. 234. *Atonement for himſelf*, &c. As the Prophet *Micah* reaſons excellently, ch. 6. v. 6, and 7. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? Shall I come before him with Burnt-offerings, with Calves of a year old? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? Shall I give my First-born for my Tranſgreſſion, the Fruit of my Body for the Sin of my Soul?* No, alas! nothing leſs than the First-born of the Almighty, *The Image of the Inviſible God, and the First-born of every Creature*, Coloſſ. 1. 15. could atone, *whom God ordained to be a Propitiation for us*, Rom. 3. 25. *Atonement*, under the Moſaic Law, was an Offering brought to appeaſe God's Anger by Sacrifice out of the Herd or the Flocks, which was to be ſlain by him that offered it. *Lev.* 1. 2. 4, and 5. *And he ſhall put his hand upon the head of the Burnt-offering, and it ſhall be accepted for him to make Atonement for him. And he ſhall kill the Bullock before the Lord.* The Word in the Original is כפר, and ſignifies *Redemption*, or *Ranſom*; all the Judaic Immolations being Types and Figures of that Immaculate Lamb Jeſus Chriſt, *The Lamb of God who taketh away the Sins of the World*, John 1. 29. *In whom we have Redemption through his Blood*, Eph. 1. 7. *Atonement* ſeems a Muſical Metaphor, like *Accord*, to bring Jarring Differences and Diſſonancies (*ad Tonum*) into Tune.

V. 241. *On me wreck all his Rage*; On me let Death revenge himſelf with his utmoſt Rage: *Wreck*, of the Sax. Wpæcan, to be revenged.

V. 249. *With Corruption there to dwell*; According to the Prophetic Pſalmiſt, *For thou wilt not leave my Soul in Hell, neither ſuffer thy holy One to ſee Corruption*, Pſal. 16. 10. Illuſtrated and applied to our Saviour (who roſe the third day) by St. *Peter*, Act. 2. v. 20, 21, &c.

V. 258. *And ſhoop inglorious*; And be humbled and ſubdued, diſgraced, and diſarmed, of his irreſiſtible Dart. *Poſitis inglorius armis*, En. 10. *Inglorious*, *Inglorius*, Lat. diſgraced.

V. 255. *Maugre Hell*: In ſpight of Hell: *Maugre* of the Fr. *Malgré*, againſt ones will, of the Lat. *Male*, and *Gratum*.

V. 256. *The Powers of Darkneſs bound*; According to the Apoſtle to the *Coloſſians*, ch. 2. v. 15. *And having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them*; confirmed by St. *Luke*, ch. 10. v. 17, and 18. *Lord, even the Devils are ſubject unto us through thy Name*; *and he ſaid unto them, I ſaw Satan, as Lightning, fall from Heaven.*

V. 259. *Glut the Grave*; Satiate, cloy the wide gaping Grave, that, e're it be ſatisfied, muſt devour all Mankind: *The laſt Enemy that ſhall be deſtroyed is Death*, 1 Cor. 15. 26. *Glut*, of the Lat. *Glutire*, to ſwallow.

V. 269. *Filial Obedience*; The Duty and Submiſſion which, as a Son, he paid his Almighty Father, exceeded only his everlaſting Love to mortal Men: *Filial*, of *Filialis*, Lat. belonging to a Son: *Obedientia*, Lat. Duty, Obedience.

V. 273. *Thus replied*; Anſwered thus: Of *Replicare*, Lat. to reply, to ſpeak again to.

V. 276. *My ſole Complacence*; My only Delight and Pleaſure; *In whom alone I am well pleaſed.* *Complacentia*, Lat. of *Complacere*, to like well. See before, V. 168. of this Book.

V. 282. *Their Nature*, &c. Joyn and unite their Manhood to their Godhead, *Perfect God, and perfect Man*, &c. according to St. *Athanaſius*'s Creed.

V. 285. *By wonderous Birth*; *Behold a Virgin ſhall Conceive, and bear a Son*, Iſa. 7. 14. and Matth. 7. 18.

V. 286. *The Head of all Mankind, thô* Adam's *Son*; The Anſwer to the Queſtion, with which our Saviour poſed the Phariſees, *Matth.* 22. 45. Chriſt is *Adam's* and *David's* Son as to his Humanity, and *David's* and *Adam's* Lord as to his Divinity, therefore in the holy Page ſtyled *The laſt Adam*: *The firſt man Adam was made a living Soul, the laſt Adam was made a quickening Spirit*, 1 Cor. 15. 45.

V. 287. *As in him periſh*; *For as in Adam all die, even ſo in Chriſt ſhall all be made alive*, 1 Cor. 15. 22. *Reſtored*, of *Reſtaurare*, Lat. to renew, revive.

V. 291. *Thy Merit imputed ſhall abſolve*; Thy holy Life, and meritorious Death, accounted and imputed to Mankind, ſhall obtain Pardon and Forgiveneſs for as many as renounce their own Deſerts, and through Faith lay Claim to thine: *For as by one man's diſobedience, many were made Sinners; ſo by the obedience of one, ſhall many be made righteous*, Rom. 5. 19. *And therefore it was imputed to him for Righteouſneſs. Now it was not written for his ſake alone* (Abraham) *that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if we believe him*, &c. *Rom.* 4. v. 22,

23, and 24. *Imputed*, of the Lat. *Imputare*, to reckon, to account: *Abſolve*, of the Lat. *Abſolvere*, to abſolve, to acquit, to free.

V. 292. *Who renounce their own both Righteous*; For who can juſtifie himſelf before God? We muſt all ſay, as *Job* did, *If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confuſion*, Job 10. 15. *We are all an unclean thing, and all our Righteouſneſſes are as filthy rags*, Iſa. 64. 6. But *could we do all that is commanded us, we are unprofitable Servants*, Luke 17. 10. *Renounce*, of the Lat. *Renuntiare*, to forſake, to diſclaim.

V. 293. *Live in the tranſplanted*; Removed from the killing Letter of the Law, to the gracious Goſpel, *that brought Life and Immortality to light*, purſuing the Simile uſed before at V. 288. of Chriſt being a ſecond Root, by whom we are Regenerated: *Tranſplantari*, Lat. to be removed, as Trees are, into another place, a better ſoil.

V. 304. *Degrade thine own*; Debaſe, diſhonour, of *Degradare*, Lat. to diſgrace.

V. 307. *God-like Fruition*; All that God enjoys: *Fruition*, of the Lat. *Frui*, to enjoy: *Quitted all*, left, forſaken all, of the Fr. *Quitter*, to leave.

V. 313. *This Humiliation*; This thy humbling and debaſing of thy ſelf to redeem loſt Man. The greateſt Humiliation ſure, that ever was, where the Son of God *made himſelf of no Reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men: And being found in faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs*, Phil. 2. v. 7, 8.

V. 314. *Thy Manhood to this Throne*; According to our Creed. As alſo, 1 Tim. 3. 16. *God was manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.* And, *Ye Men of Galilee, why ſtand ye Gazing up into Heaven? This ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven*, Acts 1. 11. *Hereafter ſhall you ſee the Son of Man ſitting on the right hand of Power, and coming in the Clouds of Heaven*, Matth. 26. 64.

V. 315. *Here ſhalt thou ſit Incarnate*; Here ſhalt thou ſit in thy Fleſh: *Incarnate*, in *carne*, of *Caro*, Lat. Fleſh.

V. 316. *Son both of God and Man*; *Thou art my Son, this day have I begotten thee*, Pſal. 2. 7. *For that which is conceived in her is of the Holy-Ghoſt*, Matth. 1. 20. *Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God*, Luc. 1. 35. *Which was the Son of Adam, which was the Son of God*, Luke 3. 38.

V. 317. *Anointed Univerſal King*; *Who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords*, 1 Tim. 6. 16. Kings in Scripture are ſtyled *God's Anointed*; *Saul* the firſt King of the *Iſraelites* was anointed by *Samuel*, 1 *Sam.* 10. 1. and his Succeſſor *David* by the ſame hand. 1 *Sam.* 16. 13. *Then Samuel took the Horn of Oyl and anointed him*; a Ceremony ſtill in uſe among moſt Nations. *Therefore God, even thy God, hath anointed thee with the Oyl of Gladneſs above thy fellows*, Heb. 1. 9. Acts 10. 38.

V. 321. *That bide in Heaven*, &c. That have their Abode in Heaven, according to *Phil.* 2. 10. *That at the Name of Jeſus every Knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth. Bide*, and abbreviation of *Abide*, to ſtay in a place.

V. 324. *Shalt in the Skie*; *They ſhall ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory*, Matth. 24. 30.

V. 325. *The ſummoning Archangels*; The Chief of thy Angels, that ſhall ſummon and call all that are or ever were living. *Michael* is named one of the Archangels, Epiſt. *Jude*, v. 9. *Summoning*, of *Summonere*, Lat. to warn; and *Summonitio*, in our Law, is a giving notice to appear in Court. Ἀρχάγγελος, Chief Angel; *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God*, 1 Theſ. 4. 16.

V. 326. *Thy dread Tribunal*; Thy dreadful Judgment Seat: *For we muſt all appear before the Judgment Seat of Chriſt, knowing therefore the terrour of the Lord*, 2 Cor. 5. v. 10, 11. *Tribunal*, Lat.

Ibid. *From all Winds*; From all Parts and Quarters of the World, from whence the Winds blow and take their Names:

Eurus ad auroram, Nabathæque regna receſſit
Perſidaque & radiis juga ſubdita matutinis. Met. l. 1.

They ſhall gather together his Elect from the four Winds, Matth. 24. 31.

V. 327. *The cited Dead*; The Dead called to appear at the General Day of Doom: *And I ſaw the Dead, ſmall and great, ſtand before God*, Rev. 20. 11, *Citare*, and *Citatio*, Lat. are Terms of the Civil Law, ſignifying a calling one to anſwer an Accuſation or Crime brought againſt him.

V. 329. *Such a Peal*; Such a Sound ſhall awaken 'em from their long and lazy Lethargy: *He ſhall ſend his Angels with a great ſound of a Trumpet*, Matth. 24. 31. Μετὰ σάλπιγγος & φωνῆς μεγάλης, *With a Trumpet and loud Voice*, as the Original.

V. 331. *They Arraigned ſhall ſink*; They, as ſoon as brought to that bright Bar ſelf-accuſed and condemned, ſhall ſink down into Hell, beneath thy Sovereign Sentence: To *Arraign*, is to bring a Priſoner to the Bar, to hear the Accuſation laid to his Charge, of *Arranger*, Fr. to ſet and digeſt Things into order by way of Proof in Tryals.

V. 334. *The*

V. 334. *The World ſhall burn;* *The Heaven and the Earth which are now, by the ſame Word are kept in ſtore, reſerved unto Fire againſt the Day of Judgment, and perdition of ungodly Men. But the Day of the Lord will come as a Thief in the Night, in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo, and the Works that are therein ſhall be burnt up.* 2 Pet. 3. v. 7, and 10.

Lucretius tells us, the World ſhall be deſtroyed by a downfal.

Principio mare, ac terras, cælumque tuêre:
Horum naturam triplicem, tria corpora, Memmi:
Tres ſpecies tam diſſimiles, tria talia texta,
Una dies dabit exitio, multoſque per annos
Suſtentata, ruet moles & machina Mundi. Lib. 5.

Ovid affirms, its Deſtruction ſhall be by Fire:

Eſſe quoque infatis reminiſcitur, affore tempus,
Quo mare, quo tellus, correptaque Regia Cæli
Ardeat; & mundi moles operoſa laboret. Met. l. 1.

Lucan agrees with him:

Hos Cæſar, populos ſi nunc non uſſerit ignis,
Uret cum terris, uret cum gurgite ponti:
Communis mundo ſupereſt rogus, oſſibus aſtra
Miſturus. ------ Phar. l. 7.

How this lower World, and all therein, may probably enough be liable to a General Conflagration, is eaſie to imagine; but how the Heavens, the Celeſtial Bodies, the Sun, Moon, and Stars, thoſe bright burning Beings, which many of the Fathers, as well as Philoſophers, believed to conſiſt and be made of Fire, ſhall be obnoxious to it, is not ſo familiar to our Underſtandings. Certain it is, the World ſhall have an end, Generation and Corruption ſhall ceaſe, Motion give place to Reſt, and Time to Eternity; and then both the Elementary and Celeſtial Bodies having performed and finified their Function, and all their Viciſſitudes and manifold Mutations being determined, ſhall be done away. *The Heavens, the work of thy hands, they ſhall periſh, but thou ſhalt endure, yea all of them ſhall wax old like a Garment: as a Veſture ſhalt thou change them, and they ſhall be changed,* Pſal. 102. 26. And with this agrees the Viſion of St. *John*; *And I ſaw a great white Throne, and him that ſate on it, from whoſe Face the Earth and the Heavens fled away, and there was found no place for them,* Rev. 20. 11.

V. 335. *New Heaven and Earth*; Of which *Iſaiah* Propheſied, *Behold I create new Heavens and a new Earth: and the former ſhall not be remembred,* ch. 65. v. 17. Confirmed by St. *Peter*; *Nevertheleſs we, according to his promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs,* 2 Pet. 3. 13. Foreſeen by St. *John*; *And I ſaw a new Heaven and a new Earth: for the firſt Heaven and the firſt Earth were paſſed away,* Rev. 21. 1. The number of Beings ſubject to Generation and Corruption, to encreaſe and decay, will one day be compleat and fulfilled; then the Heavenly Orbs, the Elements, the Earth and Sea, the Cauſes, and the Receptacles and Subjects of thoſe many Mutations of Matter, (through the Viciſſitudes of Time and Motion) ſhall be no more: And God will make another World more beautiful, and much more glorious than this, void of all Alteration, incapable of Decay, the Houſe of Eternity.

V. 336. *After Tribulations long*; After all the Afflictions of this Life: *Tribulatio*, Lat. Anguiſh, Pain, Suffering.

V. 337. *See Golden Days*; As the Poets expreſs'd the firſt happy Simplicity of the World, by the *Golden Age*, before that miſchievous Metal was diſcovered, to diſturb it;

Aurea prima ſata eſt ætas. Ov. Met. 1.

Toto ſurget gens aurea mundo. Virg. Ecl. 4.

V. 341. *God ſhall be all in all*; According to 1 *Cor.* 15. v. 24, 25, and 28. *Then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.*

Ibid. *All ye Gods, adore him*; Worſhip him all ye Angels, the Powers and Principalities of Heaven, אלהים, the Hebrew word *Gods*, is generally underſtood in Scripture of *Idols* or *Angels*, as *Pſal.* 97. 7. *Worſhip him all ye Gods*, Tranſlated by the Latin, *all ye Angels*; and in the *Hebrews*, ch. 1. v. 6. where this very Text is quoted, it is expreſſed by Πάντες Ἄγγελοι Θεοῦ. So *Pſal.* 95. 3. *A great King above all Gods.* Which Title alſo is beſtowed in holy Writ on Princes, as God's Vicegerents, *I have ſaid, ye are Gods*, Pſal. 82. 6. Alledged by our Saviour himſelf, *John* 10. 34.

V. 342. *Who, to compaſs all this, dies*; Who yields himſelf up to Death, to bring all this to paſs: *O felix culpa, quæ talem ac tantum meruerit habere Redemptorem.* Greg. Our Author has been entertaining us for 264 Lines, with a Diſcourſe of the higheſt Nature, as the Myſteries of God's Mercy and Juſtice to Mankind; of Free-will, of the inconceivable Incarnation of his Son, and all the niceſt Points of Faith: And has acquitted himſelf of this great Undertaking, as well as is poſſible for Human Underſtanding to do, in things ſo much exceeding the compaſs of our Capacities. He has kept cloſe to the Revelations of Holy Writ, as appears by the Quotations vouching each Verſe, *Homer*, inſtead of Treating the Deities of his Days, with any tolerable Decency, makes them Quarrelſome, Vulnerable, and of a Behaviour below that of a Stoic Philoſopher, as is frequent through all his *Iliads*: His *Venus* ſtands with a Fly-flap in her hand, to keep the corrupting Inſects from infecting the Corps of her Son's dead Favourite, I Λ. T. *&c.*

Virgil, thô leſs blameable, gives the ſame Goddeſs the weakneſs of Weeping:

Lacrymis oculos ſuffuſa nitentes. Æn. 1.

And the Character of his *Juno* is very angry and ſpiteful:

Nec dum enim cauſæ irarum, ſævique dolores
Exciderant animo, manet altâ mente repoſtum
Judicium Paridis, ſpretæque injuria formæ. Æn. 1.

And he ſtyles her frequently, *Sæva Jovis conjux*; and there is ſo bitter an Altercation between her and *Venus*, Æn. 10. that enraged *Jupiter* is forced to end it, by ſwearing he will take neither of their Parts. The Parallel therefore, as to the Τὸ Πρέπον of theſe Poems and our Authors, is infinitely to his advantage.

V. 348. *With Jubilee*; With great ſhouts of Joy and Rejoycing, from *Jubilare*, Lat. to rejoyce; a Word that probably enough derives its Original of יובל, the Year of *Jubilee*, Celebrated with extraordinary Rejoycings every Fiftieth Year by the Jews, when every Man was reſtored to his former Eſtate and Liberty; of יובל, a *Ram*, becauſe proclaimed by the ſound of thoſe Creatures Horns on the 10th day of the 7th Month. *Levit.* 25. 9.

Ibid. *And loud Hoſanna's*; Songs of Salvation and Deliverance. Ὡσαννὰ, *Mat.* 21. 9, 15. *Mark* 11. 9, 10. and *John* 12. 13. the joyful Exclamations and Prophetic Exultations, made not only by a great multitude of Men, but even by Children at our Saviour's riding into *Jeruſalem*, the Original is הושׁיעה נא, Heb. *Save us*, of ישׁע, to ſave and deliver. An exſtatic Confeſſion of the Saviour of the World, even by thoſe who believed not in him.

V. 352. *Down they caſt their Crowns*; Agreeing with *Rev.* 4. 10. *The twenty four Elders fall down before him that ſate on the Throne, and worſhip him that liveth for ever, and caſt their Crowns before the Throne.*

V. 353. *Immortal Amarant*; Ἀμάραντος, Gr. for unfading, that decayeth not, a Flower of a Purple Velvet Colour, which, thô gathered, keeps its Beauty, and when all other Flowers fade, recovers its Luſtre by being ſprinkled with a little Water, as *Pliny* affirms, *Lib.* 21. *c.* 11. Our Author ſeems to have taken this hint from 1 *Pet.* 5. 4. *To an Inheritance incorruptible, undefil'd, and that fadeth not away*; Ἀμάραντον. And 1 *Pet.* 1. 4. *Ye ſhall receive a Crown of Glory that fadeth not away*; Τὸν ἀμάραντινον τῆς δόξης στέφανον: Both relating to the name of his everlaſting *Amarant*, which he has ſet finely near the *Tree of Life*. *Immortal Amarant*; *Job* asks, in ch. 27. v. 24. *Doth the Crown endure from Generation to Generation?* That is, Is the Crown Eternal? The Greek has it, Ἀμάραντος, Immarceſſible: *Amarantus Flos, Symbolum eſt Immortalitatis.* Clem. Alex. Pædag. l. 2. c. 8.

V. 356. *Where firſt it grew*; If there be any ſuch immortal unfading Flower, it muſt grow in Heaven, for all Things beneath are ſubject to change and decay; and it is as true, that there is *nothing Everlaſting*, as that there is *nothing New under the Sun.*

V. 358. *Where the River of Bliſs*; The abundant Happineſs and immortal Joys of Heaven, are in Scripture generally expreſſed by the *Fountain of Life*, and *Rivers of Pleaſure*: So, *Thou ſhalt make them drink of the River of thy Pleaſures, for with thee is the Fountain of Life*, Pſal. 36. v. 8, and 9. *For the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living Fountains of Waters*, Revel. 7. 17. *And he ſhewed me a pure River of Water of Life, clear as Chryſtal*, ch. 21. v. 1.

V. 359. *Rouls o'rè Elizian Flowers*; The Elizium Fields, were the imaginary happy Regions, where the Souls of good Men, that had paſſed through Life with the leaſt Infection, after a Purgation by Water, Wind, or Fire, according to the foulneſs of their Faults, enjoyed pure and everlaſting Eaſe; hence the Papiſts borrowed their Heathen Purgatory, as is evident from *Virgil*:

Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suſpenſæ ad ventos; aliis ſubgurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni.
Quiſque ſuos patimur manes: Ex inde per amplum
Mittimur Elyſium. —— Æn. 6.

Much

Much Diſpute has been about the Situation of theſe delightful Fields: *Virgil* places them beneath, in the Neighbourhood of his Place of Purgation. *Æneas*, and his Guide, after they had paſſed by the dreadful Place of Puniſhment:

Devenère locos lætos & amæna vireta,
Fortunatorum nemorum, ſedeſque beatas. Æn. 6.

Others have placed this bleſt Abode in the Fortunate Iſlands the *Canaries*, and ſuch might interpret our Author's *Amber Stream* according to the Letter. Others fancy it in the Moon's *Silver Fields*, ſome in the quiet Sedate Region of the *Air*, in the middle between Heaven and Earth; *Aeris in campis latis*, Æn. 6. *Homer* placed it in *Spain* near *Gades*, now *Cales*.

Ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
Ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς
Τῇ περ ῥηΐστη βιοτὴ πέλει ἀνθρώποισιν.
Οὐ νιφετὸς, οὔτ' ἄρ χειμὼν πολύς, οὔτέ ποτ' ὄμβρος.
Ἀλλ' αἰεὶ Ζεφύροιο λιγυπνείοντας Ἀήτας
Ὠκεανὸς ἀνίησιν, ἀναψύχειν ἀνθρώπους. ΟΔ. Δ.

A Deſcription very indifferent, if compared with that of *Virgil*'s before cited. *Elyſium* is of Greek Original, either of Ἔλυσις, ſignif. Going, as being that deſirable Place to which all Men (even the Wicked who would die the Death of the Righteous) would fain go; or Ἀπὸ τῆς λύσεως, from the Releaſe the bleſſed Souls enjoy from the Incumberances of the Body, and the Miſeries of this low Life; or as Οὐ λυπον, Eternal, Indiſſoluble. This happy Seat, and State, free from all Diſturbance, had not its Foundation only from Fancy, but was borrowed from the Sacred Writings, and was Copied from *Moſes*'s Paradiſe; and accordingly the Rabbins tell us, that *Elyſium* ſounds in the Holy Language, גן אשר, *The Grove of God.* The floridneſs of theſe *Elyſium Groves*, is expreſſed thus by *Tibullus*:

Fert Caſiam non culta ſeges, totoſque per agros
Floret odoratis terra benigna roſis. Car. l. 1.

Ibid. *Her Amber Stream*; *Homer*, in the Verſes above-mentioned, tells us, there were no Showers in the *Elyſian* Fields, which made *Virgil*, perhaps, ſo willing to adorn them with his own Country River the Italian *Po*.

—— *Unde ſuperne*
Plurimus Eridani per Sylvam volvitur amnis. Æn. 6.

Our Author's River of Bliſs runs through the Heavenly Plains more delightfully, whoſe Stream he calls *Amber colour'd*, from its clearneſs and tranſparency.

—— *Non qui per ſaxa volutus*
Purior Electro campum petit amnis. Georg. 3.

Amber is generally thought to be the Gums of Trees dropping into the Sea, where it receives its hardneſs, according to *Ovid*'s Tradition:

Inde fluunt lacrymæ: Stillataque ſole rigeſcunt
De ramis Electra novis: Quæ lucidus amnis
Excipit. —— Met. l. 2.

But later Experience has diſcovered it to be a kind of *Petroleum*, ſweating out of the Rocks in the *Sinus Botnicus*, the *Botnar* Sea, (running into, or rather being a part of the *Baltic*) where it has been found hanging down like Iſickles, thence dropping on Flies or ſmall Animals, and Embalming them in tranſparent and perſpicuous Tombs, is in the Spring when the melted Snows fill thoſe Caverns, waſht out and ſet a-floating, and by the Salt-waſh its viſcoſity is hardened into a ſort of Stone, which, when burnt, betrays it ſelf by its ſmell to be of the nature of a *Bitumen*.

V. 361. *Reſplendent Locks*; Their ſhining Hair, twiſted with dazling Beams of Light: *Locks*, of the Sax. *Locca*, a Head of Hair, of the Lat. *Floccus*, a Fleece of Wool, from the Reſemblance: *Reſplendens*, Lat. ſhining, glittering, of *Reſplendere*, Lat. to ſhine.

V. 362. *In looſe Garlands*; In Crowns of Flowers: *Guirlande*, Fr. *á Gyrando*, from compaſſing and going round the Head.

V. 363. *A Sea of Jaſper ſhon*; A *Jaſper*, Ἴασπις, Gr. from the Heb. יָשְׁפֵה, was one of thoſe twelve Precious Stones appointed to be ſet in the Breaſt-plate of *Aaron*, *Exod.* 28. 18. and in its Correſpondent, *ch.* 39. *v.* 11. it caſt divers Colours, and the Green (the moſt eſteemed)

has

has moſt ſimilitude to the Sea; *Ruæ. de Gem. l. 2. c. 1.* Mention is made of this Stone in the Deſcription of the Walls and Foundations of the *New Jeruſalem*; *Having the Glory of God: and her Light like unto a Stone moſt precious; even like a Jaſper Stone, clear as Chryſtal;* Rev. 21. v. 11, 18, and 19.

Illi ſtellatus Jaſpide fulvâ Enſis erat. Æn. 4.

See its divers kinds, *Plin. l. 37. c. 9.*

V. 364. *Impurpled with Celeſtial Roſes;* The Pavement that ſeemed a ſhining Sea of Jaſper, looked lovely, as if dyed in Purple, by the reflection the Heavenly Roſes made in Garlands ſtrewed upon it: *Impurpled,* turned into *Purple;* Πορφυρεα, Gr. as *Purpura,* Lat. both for the Colour and the Fiſh, out of which is taken that which dyes it. The Poets are much in love with this Colour:

------ *Manibus date lilia plenis*
Purpureos ſpargam Flores. Æn. 6.

Et flore comantem Purpureo. Æn. 12.

The Light it ſelf muſt be tinged with it:

Et lumine veſtit Purpureo. Æn. 6.

Lumenquæ juventæ Purpureum. Æn. 1.

But all this is outdone by a Neoteric, *Brachra Purpureâ candidiora nive;* daring to a Contradiction. *Smil'd,* the Actions of Living Creatures, and ſometimes of Rational, are by the Poets often applied to Things inanimate, as *Cum tacet omnis ager;* and *Ridet ager,* ſo *Lætus ager;* ſo before the North Wind is ſaid to ſleep, B. 1. V. 490. *Sylvæque & ſæva quierant æquora.* Æn. 4.

V. 367. *With Præamble ſweet;* With a ſweet beginning of Charming Notes: *Præamble,* of the Fr. *Preambule,* a beginning, ſomething that is played before, that chiefly deſigned, of *Præambulare,* Lat. to go before: *Introduce,* they bring in, they uſher in, make way for, of *Introducere,* Lat.

V. 369. *Waken Raptures high;* Raiſe their noble Strains, ſuch as raviſh the Auditory: *Raptura,* Lat. for Raviſhment; hence *Rapture,* uſed for any Delight that does as it were *Rapere,* ſnatch us from our ſelves, raiſe us above what we were.

V. 370. *No Voice exempt;* No one is excuſed, no Voice is left out, of *Exemptus,* Lat. of *Eximere,* to take away.

V. 371. *Melodious Part,* &c. No Voice but eaſily could bear a part in that Celeſtial Song, ſuch Harmony is in Heaven: *He maketh Concord in his high Places,* Job 25. 2. *Melodius,* Muſical, Harmonious, of Μελωδία, Muſic, Singing: *Concord, Concordia,* Lat. Agreement, and here that Muſical one of Time and Tune.

V. 372. *Omnipotent; I am the Almighty God,* Gen. 17. 1. 2 Cor. 6. 18.

V. 373. *Immutable;* That changeth not: *Immutabilis,* Lat. *I am the Lord, I change not,* Mal. 3. 6. Jam. 1. 17.

Ibid. *Immortal, infinite;* Everlaſting, and boundleſs: *Immortalis,* Lat. *Infinitus,* Lat. boundleſs, infinite; whoſe Power, Knowledge, Goodneſs, Mercy, and Truth, are infinitely perfect, and exceed all human Comprehenſion.

V. 375. *Fountain of Light;* Nothing is ſo expreſſive of the Glorious and incomprehenſible Majeſty of God, as *Light: Who onely hath immortality, dwelling in the light, which no man can approach unto,* 1 Tim. 6. 16. *God is light, and in him is no darkneſs at all,* 1 John 1. 5. *The light dwelleth with him,* Dan. 2. 22.

Ibid. *Thy ſelf Inviſible;* *Now unto the eternal King, immortal, inviſible, the only wiſe God,* &c. 1 Tim. 1. 17. *Whom no man hath ſeen, or can ſee,* ch. 6. v. 16. *Inviſibilis,* Lat. not to be ſeen.

V. 377. *Throned inacceſſible;* Whoſe Throne is not to be approached: *Oh, that I knew where I might find him! that I might come even to his Seat! On the left where he doth work, but I cannot behold him: he hideth himſelf on the right, that I cannot ſee him,* Job 23. v. 3, 9. *Touching the Almighty we cannot find him out,* ch. 37. v. 23. *Heaven* is ſtyled *God's Throne,* Matth. 5. 34. *Inacceſſible,* of the Lat. *Inacceſſus,* that cannot be come at, of the Negative *In* and *Accedere,* to approach.

V. 378. *Through a Cloud;* According to the Pſalmiſts deſcription, *Clouds and Darkneſs are round about him,* Pſal. 97. 2. * *The Houſe was filled with the Cloud, and the Court was full of the brightneſs of the Lord's glory,* Ezekiel's Viſion, ch. 10. v. 4. *He holdeth back the face of his Throne, and ſpreadeth his Cloud upon it,* Job 26. 9.

V. 380. *Dark*

V. 380. *Dark with exceſſive Bright*; The exceſſive Brightneſs, amazing and aſtoniſhing all created Sight to that degree, that Darkneſs and Confuſion ſeizes all approaching Eyes; He that will ſtedfaſtly behold the Sun, will in a ſhort time make the dazling Experiment end in Darkneſs, not ſoon recovered. How impoſſible therefore is it for human Eyes to behold him, *Who is cloathed with Honour and Majeſty, who covereth himſelf with Light as with a Garment*, Pſal. 104. v. 1, 2. Our bleſſed Saviour's Face in his Transfiguration in the Mount, (thô the full blaze of his Glory was ſhaded by a ſhrine of Fleſh) *did ſhine as the Sun, and his Raiment was white as the Light*, Matth. 17. 2. *His Countenance was as the Sun ſhineth in his ſtrength*, Rev. 1. 16.

Ibid. *Thy Skirts appear*; The borders of thy ſhining Shrine. Read *Iſaiah*'s Viſion, ch. 6. *I ſaw alſo the Lord ſitting upon a Throne high and lifted up, and his Skirts filled the Temple.* To which our Author ſeems to have had reſpect in this noble deſcription of God's Glorious Majeſty. *Exceſſivus*, Lat. boundleſs.

V. 382. *With both Wings veil their Eyes*; According to the deſcription of God's Throne by the Prophet *Iſaiah*; *And about it ſtood the Seraphims: each one had ſix Wings, with two he covered his face*, &c. *Iſa.* 25. 2.

V. 383. *Of all Creation firſt*; According to our Creed, *The onely begotten Son of God, begotten of his Father before all Worlds*; of whom *David* ſays, *The dew of thy birth is from the womb of the morning*, Pſal. 110. 3. before the World, or Light, that diſtinguiſhed Morn from Evening, were brought forth of the Womb of the Creation; *Who is the image of the inviſible God, the firſt-born of every Creature*, Coloſſ. 1. 15.

V. 384. *Divine Similitude*; Exact Reſemblance of the Divinity, *God of God, Light of Light, very God of very God*; Nicene Creed. *Similitudo*, Lat. likeneſs.

V. 385. *— Without Cloud — th' Almighty Father ſhines*; The Law, at its Promulgation by *Moſes*, was deliver'd with Thunders and Lightenings, great Earthquakes and Terrors, and Mount *Sinai* was covered with a Cloud: *Exod.* 19. v. 9, and 16. *I come unto thee in a cloud, there were thunders and lightenings, and a thick cloud upon the Mount, and the whole Mount (Sinai) quaked greatly*: But when our Saviour appeared, the Cloud was removed, *That the light of the glorious Goſpel of Chriſt, who is the image of God, might ſhine unto Believers; For God, who commanded the light to ſhine out of darkneſs, has ſhined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jeſus Chriſt*, 2 Cor. 4. v. 4, and 6.

V. 387. *No Creature can behold*; *No man hath ſeen God at any time, the onely begotten Son, which is in the boſom of the Father, he hath declared him*, John 1. 18. *No man hath aſcended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, John 3. 13. *Holineſs, without which no man ſhall ſee the Lord*, Heb. 12. 14. Now the Righteouſneſs of the beſt of Mankind being but as filthy Rags, it muſt be the imputative Holineſs of Jeſus Chriſt, that muſt qualifie and enable us to behold the Lord of Glory.

V. 388. *Impreſt the Effulgence*; Stamp'd upon thee, the brightneſs of his Glory dwells: *Impreſt, Impreſſus*, Lat ſtamp'd, printed, graven; as, *Cratera impreſſum ſignis*, Æn. 5. *Effulgence*, brightneſs, of *Effulgere*, Lat. to ſhine bright: *Who being the brightneſs of his Glory, and the expreſs image of his Perſon*, Heb. 1. 3. *And we beheld his Glory, the Glory as of the only begotten Son of the Father*, John 1. 14.

V. 389. *Tranſfus'd on thee*, &c. Poured out on thee, according to thoſe many Prophecies fulfilled viſibly at his Baptiſm by St. *John*: *And the Spirit of the Lord ſhall reſt upon him*, Iſa. 11. 2. *I have put my Spirit upon him*, Iſa. 42. 1. *And lo the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lightening upon him*, Matth. 3. 16. *And John bare record, ſaying, I ſaw the Spirit deſcending from Heaven like a Dove, and it abode upon him* John 1. 32. *Tranſfus'd, Tranſfuſus*, Lat. poured out: *Amplus*, Lat. large, mighty.

V. 390. *He Heaven of Heavens*, &c. God created the World, and the Heavens, and all their high Inhabitants, by his Son *the Word of his Power*. *All things were made by him, and without him was not any thing made that was made. He was in the World, and the World was made by him*, John 1. v. 3, 10. *For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether Thrones or Dominions, or Principalities, or Powers: all things were created by him, and for him*, Coloſſ. 1. 16.

V. 391. *By thee threw down the aſpiring Dominations*; By thee caſt down into Hell the ambitious Angels: *God ſpared not the Angels that ſinned, but caſt them down to Hell*, 2 Pet. 2. 4. *The Angels which kept not their firſt eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under darkneſs, unto the Judgment of the Great Day*, Jude 1. 6. *Dominatio*, Lat. Power, Authority, as the Angels are ſtyled, *Coloſſ.* 1. 16. quoted at V. 390.

V. 394. — *That ſhook Heaven's everlaſting Frame*; Well might God's flaming Chariot loaden with Almighty Vengeance ſhake Heaven's everlaſting Baſis, *Whoſe Pillars tremble, and are aſtoniſhed at his Reproof*, Job 16. 11. *Juno* giving her ſelf but a jogg on her Throne, ſhook the wide *Olympus*, the Homeric Heaven:

Σείσατο δ' αὐτὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὄλυμπον. ΙΛ. Θ.

Jupiter, when in good humour, does as much:

Annuit, & totum nutu tremefecit Olympum. Æn. 9.

How much more true is that of the Almighty, *He looketh on the earth and it trembleth, he toucheth the Hills and they ſmoak*, Pſal. 104. 32.

V. 396. *Angels diſarray'd*; Diſordered, and put to the rout: *Diſarray'd, Deſarroyer*, Fr. diſordered, of the old Fr. word *Arroy*, the Equipage and Order belonging to Soldiers; hence in our Law-Books *Arrayer, Arraiatores*, were ſuch as had Commiſſions of *Array*, to ſee the Soldiers well provided of Arms, &c. Read the Battel of the great Dragon and his Angels, *Rev.* 12. v. 7, 8, and 9. *And they overcame him by the bloud of the Lamb*, v. 11.

V. 398. *Thee only extoll'd*; Praiſe thee alone: *And I heard a loud voice ſaying in Heaven, Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt*, Rev. 12. 10. *Extollere*, Lat. to lift, to raiſe up, and thence to praiſe.

V. 405. *But much more to Pity enclined*; A Repetition affected after the Homeric manner, who often uſes the ſame Verſes and Words, in which Commands were given, or Meſſages ſent, as ſuppoſing it not poſſible to change them for better. So *Jupiter*'s Meſſage delivered to *Juno* and *Minerva* in ΙΛ. Θ.

Γυώσω ϕὴ σφῶϊν ὑφ' ἅρμασιν ὠκέας ἵππους, &c.

V. 410. *O unexampled Love!* O Love beyond all Example, Precedent, or Compariſon! *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our Sins*, 1 John 4. 10. *That in the ages to come, he might ſhew the exceeding Riches of his Grace in his kindneſs towards us, through Jeſus Chriſt*, Eph. 2. 7.

V. 413. *Shall be the copious matter*; Shall be the ample ſubject of my Song: *Copious*, Lat. *Copioſus*, large, plenteous: *Disjoyn*, part, divide, of *Disjungere*, Lat. to ſeparate.

V. 416. *Above the Starry Sphear*; In higheſt Heaven, above theſe lower Orbs, ſpangled with Stars: *Starry*, full of Stars; *Star* ſeems of kin to the Gr. Ἀστὴρ: *Sphear*, any round or circular Body, as thoſe carrying the Stars, of Σφαῖρα, Gr.

V. 417. *Hymning*; Singing of Pſalms, and holy Songs of Praiſe, of Ὑμνεῖν, Gr. to Praiſe, to Celebrate: Ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, *Eph.* 5. 19.

V. 418. *The firm opacous Globe*; The ſolid round and dark outſide of the World: *Opacus*, Lat. dark; uſed by *Virgil* as an Epithete of obſcure Woods and darker Night: — *Inter opacum allabi Nemus*, Æn. 8. And, *Domo noctis opacæ*, Ibid. Of *Globe*, B. 2. V. 513.

V. 419. *Whoſe firſt Convex*; Whoſe outermoſt vaſt Circle ſeparates the incloſed Orbs of Light, from *Chaos*, and dark Invaſions of ancient and everlaſting Night, of *Convex*, B. 2. V. 435. *Luminous, Luminoſus*, Lat. bright, ſhining, full of Light: *Incloſed*, encompaſſed, *Incluſus*, Lat. ſhut in.

V. 423. *A boundleſs Continent*; At a great diſtance it ſhewed like a round Ball, but now at his alighting on it appears a vaſt unbounded Country, its roundneſs being not very diſcoverable ſo near: *Continent, Continens*, Lat. for firm Land, not ſeparated and interrupted by the Sea, as Iſlands are.

V. 424. *Under the frown of Night ſtarleſs expoſed*; Under the diſpleaſure of Darkneſs, without one glimmering Star, laid open to the continual Storms and Attempts of *Chaos* roaring round it, a ſevere and angry Neighbourhood: *Frowning* implies, not only a wrinkling and contracting the Forehead and Brows, but hiding and darkening the Eyes, excellently expreſs'd:

——— Ὁ δ' τε νύκτι βλεφαίνει
Πᾶν δέ τ' ὀπωπήϊον κάτω ἔλκεται, ὅσσ κεν ὑπ'ρων. ΙΛ. Ρ.

Night may well be ſhaded by her Frowns, when the dawning of the Day is expreſſed by the chearful Eye-lids of the Morn, not only by moſt Heathen Poets, but by the Poetic Book of *Job*, *His Eyes are like the Eye-lids of the morning*, ch. 41. v. 18. *Expoſed, Expoſitus*, Lat. laid out, or open to.

V. 426. *Inclement Skie*; Unmerciful, cruel, ſevere Climate, of *Inclemens*, Lat. mercileſs, rigorous. So it is uſed by the judicious *Virgil*:

Duræ rapit inclementia mortis. Georg. 2.

Verùm inclementia Divûm Has evertit opes. Æn. 2.

V. 431. *A Vultur on Imaus*; A *Vultur* is a fierce and voracious Bird of Prey, ſo named *à Vultu*, from his haughty look: — *Roſtroque immanis Vultur adunco*, Æn. 6. *Pliny* ſays, they are conſtant followers of Armies, and could preſage approaching Battles, and three days before death ſmell a future Carcaſs; *l.* 10. *c.* 6. With whom in part agrees *Plutarch*:

Οἱ γῦπες ὅπη τὰς Ὀσμὰς ϕέρ' διεφθορέτων σωμάτων ϕέρονται.

Et quicquid nare ſagaci
Aera non ſanum, motumque cadavere ſentit.
Nunquam ſe tanto Vulture cœlum
Induit. —— Says *Lucan*, of the bloudy Pharſalian Field, *l.* 7.

Homer mentions this Bird:

Τάχα κέν ἑ κυσὶς, ἢ Γῦπες ἔδοντα. ΙΛ. Χ.

And in the ſame Book he has a Compariſon not unlike our Author's, where the Eagle is named, as here the Vultur, Tyrants Both:

——— Ὡς τ' αἰετὸς ὑψιπετήεις
Ὅς τ' εἰσὶν πετέηνα δὶα νεφέων ἐρεβεννῶν
Ἁρπάξων ἢ ἄρν' ἀμαλὴν, ἢ πτῶκα λαγώον.

Ibid. *Imaus*, one of the largeſt Mountains in the greater *Aſia*, now named *Dalanguer*, riſing at Mount *Taurus*, near the *Caſpian* Sea, and ſtretching Southward as far as the Spring-head of *Ganges*, then ſpreading it ſelf Eaſt and Weſt, becomes the Northern Boundary to the Empire of the Great *Mogul*.

V. 432. *The Roving Tartar*; The *Tartars* are a People the moſt barbarous, bloody, and fierce of all Mankind, Inhabitants of *Tartary*, the greateſt Country in all *Aſia*; they are here ſaid to be *Roving*, from their continual wandering up and down that Country, fruitful in Paſturage, with their Families in little covered Carts, having anciently no Cities, but living in Companies in the Fields called *Hords*; This hardy courſe of Life has fitted 'em for War, in which they have often proved themſelves the Scourges of God on the Civilized World: In this laſt Age one of their Princes broke in upon *China*, and entirely Conquered it. *Roving*, wandering, of the Fr. *Roder*, to move to and fro, as Vagabonds, Thieves, and Pirates do, who are called *Rovers*.

V. 434. *To gorge the Fleſh*; To glut himſelf with the Fleſh of tender Lambs, or Kids new yean'd: *Gorger*, Fr. to Cloy, to Gluttonize, of *Gorge*, Fr. the Throat, the Gullet: *Yeanling*, new yeaned, lately born, or fallen.

V. 436. *Of Ganges or Hydaſpes*; *Ganges*, at this day called *Ganga*, is the greateſt River of *Eaſt-India*, by it divided into two Parts; it riſeth from Mount *Imaus* (as the Ancients ſay from *Emodus*) in the Confines of *Great Tartary*, and running Southward through the Empire of the Great *Mogul*, diſchargeth it ſelf by five Outlets into the Bay of *Bengala*: So that *Virgil* ſeems not to have been ſo much miſtaken as Interpreters ſuppoſe him, when he ſaid of this River,

Ceu ſeptem ſurgens ſedatis amnibus altus
Per tacitum Ganges. Æn. 9.

Quâ colitur Ganges, toto qui ſolus in orbe
Oſtia naſcenti contraria ſolvere Phœbo
Audet, & adverſum fluctus propellit in Eurum. Luc. l. 3.

Ibid. *Hydaſpes*, is a River of *Eaſt-India*, thô *Virgil* calls it *Medus Hydaſpes*, Geor. 4. On its Banks ſtood *Nyſa*, the chief City of *India* when conquered by *Alexander*, therefore by *Lucan* ſtyled *Niſeus Hydaſpes*, l. 6. From the diſagreement among the Poets about the Native Place of this Rivet, it came to paſs, that *Horace* calls it *Fabuloſum* —— *Vel quæ loca Fabuloſus lambit Hydaſpes.* Car. l. 1. O. 22.

Ibid. *Indian Streams*; Rivers of *India*, ſo named from *Indus*, its Principal River, and Weſtern Boundary:

Quâque ferens rapidum diviſo gurgite fontem
Vaſtis Indus aquis, miſtum non ſentit Hydaſpen. Luc. l. 4.

V. 438. *The barren Plains of* Sericana; *Cathay*, anciently called *Serica*, *(Et Scythia extra Imaum)* the Habitation of the Silk-weaving *Seres*: This Country is bounded on the Eaſt with the Ocean, Weſtward with *Tartary*, Northward with the *Scythian* Sea, and on the South with *China*.

Ibid. *Where Chineſes drive*, &c. *Chineſes*, the Inhabitants of *China*, a vaſt Kingdom in the Eaſt of *Aſia*, a People, for their Numbers, Civility, Learning, and the Fertility of their Country, preferible to all thoſe of the Pagan World. Some Parts of *Tartary*, as well as *China* it ſelf, are ſo very flat and plain, that Waggons are uſually driven over them, without any other Motive than that of Sails and Winds. *Heyl, Geog.*

Ibid. *Their*

Ibid. *Their Cane Wagons*; Their Carriages made of Canes, and therefore the lighter: *Pliny* tells us, there were in *India*, *Arundines tantæ proceritatis, ut ſingula internodia, alveo navigabili ternos interdum homines ferant*, l. 7. c. 2.

V. 440. *So on this Windy Sea of* Land; Beaten by Eternal Storms and Tempeſts:

The bare outſide of this World, that ſeem'd
Firm Land, imboſom'd without Firmament,
Uncertain which, in Ocean or in Air. As deſcribed V. 75. Bo. 3.

From the *Chineſes* ſailing in their light Waggons over Land, he brings the Compariſon up, and calls this cruel ſtormy Climate, *A Windy Sea of Land.*

V. 445. *Like Aereal Vapours*; Like Miſts ariſing in the Air, light and empty, and therefore eaſily mounting aloft: The Philoſophers diſtinguiſh a Vapour from an Exhalation, this being the Offspring of the Earth, as that of the Water, yet both convertible into Air or Water; the Word is uſed promiſcuouſly by *Virgil*; — *Lentuſque carinas eſt vapor*, for Fire, *Æn.* 5. *Volat vapor ater ad auras*, of boyling Water, *Æn.* 7. *Aereal*, *Aëreus*, Lat. of the Air, and thence any thing that riſeth up into it; hence the Cranes are called *Aeriæ*, Geor. 1. and the Alpes *Aerias*, by the ſame Author, from their high ſituation, *Geor.* 3.

V. 446. *Tranſitory*; Short-lived, trivial: *Tranſitorius*, Lat. of ſhort ſtay and duration, that quickly paſs away, of *Tranſire*, Lat. to go by: *Vain*, *Vanus*, Lat. empty, fooliſh, falſe.

V. 452. *Of painful Superſtition*; *Superſtitio*, Lat. a vain Eſteem and Reverence of that which deſerves none, Will-worſhip of Saints, *&c.* not required at our hands, which the eaſie Folly of ſome Men, and the cunning Knavery of others, have impoſed on great part of the World, deſervedly called *Painful*, becauſe the deluded Votaries take ſo much pains (in Faſtings, Scourgings, Proceſſions, Pilgrimages,) in vain, and to no purpoſe. Our Author ſeems to have had the advice of St. *Paul* to the *Coloſſians* in his thoughts, *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels*, &c. *Which things have indeed a ſhew of Wiſdom in will-worſhip and humility, and neglecting the Body, not in any honour to the ſatisfying the fleſh*, Coloſſ. 2. v. 18, and 23. Ἐθελοθρησκεία, by us well tranſlated *Will-worſhip*, (ſuch as the vain Devotions of fantaſtic Zealots chooſe) is by the Latin Tranſlation rendred *Superſtitio*, which, among the Heathens, was an exceſs beyond their eſtabliſhed Religion, thô Idolatrous.

—— Non hæc ſolennia nobis
Has ex more dapes, hanc tanti Numinis aram,
Vana ſuperſtitio, veterumque ignara Deorum
Impoſuit.—— Æn. 8.

V. 454. *Fit Retribution*; The juſt Reward, a Recompence as vain and empty as their idle Adorations, according to their Fopperies; *And all the evil of the men of Shechem did God render upon their heads*, Judg. 9. 57. according to his moſt exact and adequate Retributions: *Retributio*, Lat. a Return, a Repayment, Reward, of *Retribuere*, Lat. to reſtore, to make amends.

V. 455. *All the Unaccompliſh'd*; All the imperfect, unfiniſh'd Works of Nature, ſuch are *Abortive*, *Abortivus*, Lat. for any thing born dead, or caſt out of the Womb imperfect, and before due time: *Monſtrous*, *Monſtroſus*, Lat. any thing contrary to Nature, exceeding the common in ſize, parts, or proportion: *Unkindly mixt*, begotten by different kinds, as the unnatural Mixtures of Men and Beaſts like the Fabulous Minotaure: *Unaccompliſh'd*, *Inaccompli*, Fr. *Incompletus*, Lat. unfulfilled.

V. 457. *Fleet hither*; Swim and ſlide hither, of the Lat. *Fluitare*, to glide as Rivers do, thence to wander: *Diſſolv'd*, *Diſſolutus*, Lat. dead, looſed from the Ligatures that tye Life together: *Till final Diſſolution*, until utter Deſtruction overtake 'em at laſt.

V. 459. *Not in the Neighbouring Moon*; In the Moon of all the Planets, the neareſt Neighbour to the Earth, as before, Bo. 2. V. 1053.

This Pendant World in bigneſs like a Star
Of ſmalleſt Magnitude cloſe by the Moon.

Bold and prying Philoſophy has aſſigned the Moon, the Mother of Moiſture and Mutation, for the Receptacle of monſtrous Births, Embryo's, and Creatures imperfectly and unkindly mixt; our Author rather ſuppoſes her Silver Fields Peopled with Saints removed thither, or Inhabited by Spirits of a kind and make between Angels and Men, inferiour to the firſt, and tranſcending the latter.

V. 460. *Thoſe Argent Fields*; Since the Diſcoveries made in the Moon, of vaſt Provinces, Lakes, Woods, Valleys, Caves, *&c.* or ſomething very like them, by the Optic Glaſſes invented by *Galilæus* and *Kepler*, and the manifeſtation of three or four Planets moving about *Jupiter*, within few Degrees of him; many do not only fancy the Moon to be another World, whoſe Globe appears ſo very like that of our Earth, but that there may be many other Worlds, as well in the Stars as in the Sun himſelf; nor it is eaſie to diſprove the Opinion of thoſe, who imagine,

that

that this our World does as officiouſly by turns enlighten the Moon, and ſhine on her, as ſhe lends her borrowed Light to us: *Argent Fields*, Silver, of *Argenteus*, Lat. of the Moon's faint white Complexion: *Argentum*, Lat. Silver, of Ἀργός, Gr. White.

V. 461. *Tranſlated Saints*; Removed thither from this lower World: *Tranſlatus*, Lat. of *Transferre*, Lat. to carry over.

V. 462. *Betwixt the Angelical*, &c. Thoſe that pleaſe themſelves with a Plurality of Worlds, bring this Argument to ſupport their Imaginations, that there ſeems wanting in this lower World many Degrees of Beings; that between Angels and Men, divers ranks and kinds of living Creatures (by our Poets ſtyled *Middle Spirits*) inferiour to the Angelic Agility and Purity, but ſurpaſſing the groſſneſs of Human Debility, might be placed; and another Set, inſerted between the Rational and Animal Life, as alſo between Plants and other mixt Beings, all which being not to be found in this World, they ſuppoſe there are divers others, or at leaſt one more, in which all theſe ſeeming Deficients are ſupplied.

V. 463. *Hither of ill-joyn'd Sons*, &c. Hither, not into the Neighbouring Moon, but unto the barren, ſtormy back-ſide of the World, firſt of all, the Giants came from the old World, the Offspring of the *Sons of God*, ill-joyned with the *Daughters of Men*, Gen. 6. 2.

V. 464. *Thoſe Giants came from the old World deſtroyed by the Floud*; The Giants came, whoſe Oppreſſion, Pride, Tyranny, and all manner of Impiety, were the Provocations of God's Vengeance poured out on all the Inhabitants of the Earth by the Deluge, as is implied by *Job* 26. 5. where the Word רפאים is better Tranſlated *Giants*, as uſually, *Deut.* 2. 11. 2 *Sam.* 21. v. 16, and 18. then *Dead things*: *Rapha*, or the Giant of *Gath*, with his three Sons, is Recorded, 1 *Chron.* 20. v. 4. to the end; the laſt of which is, according to the uſual Hebraiſm, named *A Man of Meaſure*, that is, *of mighty Stature*. That the general ſize of Mankind in the vigorous Youth of Nature, before the Flood, was ſuperiour to that of their Succeſſors, is very probable, but not to a degree ſo incredible as *Barcepha* has ſtretch'd and rack'd our firſt Parents to, for having placed Paradiſe beyond the Ocean, he makes *Adam* and *Eve* ford through it. From this hint in the Sacred Writings the Gentiles had their Θεομάχια. *Homer* and *Virgil* have given good Examples of the ſizes of their Hero's by the vaſt Stones they hurled at one another, that, with which *Diomedes* mawled *Æneas*, two Men, ſuch as lived then, could hardly move, I Λ. E. and that which *Turnus* threw at the ſame Perſon was ſo big.

Vix illud lecti bis ſex cervice ſubirent
Qualia nunc hominum producit corpora Tellus. Æn. 12.

Of all which, hear *Juvenal*:

Nec hunc lapidem, quali ſe Turnus & Ajax,
Et quo Tydides percuſſit pondere loxam
Æneæ; ſed quem valeant emittere dextra
Illis diſſimules, & noſtro tempore natæ.
Nam genus hoc vivo jam decreſcebat Homero,
Terra malos homines, nunc educat atque puſillos. Sat. 15.

V. 465. *Though then Renown'd*; Famous for vain and wicked Deeds that then were looked on as Glorious: *Renown'd*, according to the Original *Men of Name*, Ὀνομαστοὶ, of *Renommée*, Fr. Commendation, Fame. Gen. 2. 4. *The ſame became mighty Men, which were of old, Men of Renown.*

V. 467. *On the Plain of Senaar*; After the Deluge, Men being diffident, dwelt for ſome time on the tops of Hills for their ſecurity, but by degrees, as their fear decreaſed, drew down towards the bottoms, and in length of Time encreaſing, and finding themſelves ſtraighten'd in the Valleys, delighted with the proſpect and verdure of the open Plains, forſook the Neighbourhood of Hills, and in their march from the Eaſt, they light on this famous Plain in the Land of *Shinar*, *Gen.* 11. 2. a ſpacious pleaſant place of vaſt view on all ſides, extreamly fruitful, being water'd by *Euphrates*. שנער, is by the Rabbi's ſaid to have been ſo named, not at the firſt poſſeſſion of this place by theſe new Inhabitants, but after they attempted building of *Babel*, (ſignifying Confuſion) and importing the Judgment ſent upon 'em, as if the word were compounded of שן, Heb. a Tooth, נער to ſtrike out, and expreſs'd as much as the place where their Teeth were ſtruck out, relating to the confuſion of Language that there befel them, the Teeth being neceſſary for the pronunciation of divers Letters in all Languages: Of *Babel* before, Bo. 1. V. 694.

V. 471. *Empodocles*; The Scholar of *Pythagoras*, a Philoſopher and a Poet, born at *Agrigentum* in *Sicily*: He wrote of the nature of Things in Greek, as *Lucretius* did in Latin Verſe. He ſtealing one night from his Followers, threw himſelf into the flaming *Ætna*, that being no where to be found, he might be eſteemed a God, and to be taken up amongſt them into Heaven; but his Iron Pattens being thrown out by the fury of the burning Mountain, diſcovered his defeated Ambition, and ridiculed his Folly.

——— *Dicam, ſiculique Poetæ*
Narrabo interitum; Deus immortalis haberi
Dum cupit Empedocles, Ardentem frigidus Ætnam
Inſiluit: Nec, ſi retractus erit, jam
Fiet homo, & ponet famoſæ mortis amorem. Hor. de Arte Poet.

V. 472. *Plato's Elyſium*; The Paradiſe of *Plato*, called *Divinus*, from writing ſo finely of the State and Condition of the Virtuous after this Life: He was a Grecian, Scholar to *Socrates*, travelled into *Egypt* and *Italy* to improve his Knowledge, a Man of great Integrity of Life, of whom *Quintilian* gives this Teſtimony: *Platonem quis dubitet eſſe Philoſophorum præcipuum? Ex quo multum eloquentiæ ſe traxiſſe Cicero fatetur, ſive acumine diſſerendi, ſive eloquendi facultate, divinâ quâdam & Homericâ: Multum enim ſuprà proſam orationem & quam pedeſtrem Græci vocant, ſurgit; ut mihi non hominis ingenio, ſed quodam Delphico videatur oraculo inſtructus.*

V. 473. *Cleombrotus*; Not the unfortunate Leader of the *Lacedemonians*, but a fooliſh Youth of *Ambracia*, a City of *Epirus* in *Greece*, thence called *Ambraciota*, ſo great an Admirer of the Writings of the Divine *Plato*, that being thereby both convinced and enamoured of the happy Immortality of the Soul in a higher and more noble Life, he leapt into the Sea, that he might immediately enjoy it, therefore deſervedly Ranked amongſt the Idiots by our Author.

V. 474. *Embryo's and Idiots*; Men of imperfect Minds, of diſtempered Brains, that lack common Senſe, which in them (like Embryo's yet in the Womb) was imperfect and incompleat, of *Embryon*, Bo. 2. V. 900. before. *Idiots*, Ἰδιῶται, Gr. for private Men, in oppoſition, Τοῖς πολιτευομένοις, to thoſe that bear the Offices and the Magiſtracy; and alſo in diſtinction, τῶν πεπαιδευμένων, of thoſe that are Learned; and in this ſenſe, *Idiots* is here to be underſtood, witleſs and fooliſh Men.

Ibid. *Eremits*; Ἐρημῖαι, Gr. Such as pretend to more Sanctity of Life than ordinary, by retiring into Solitude in Caves and Deſarts; of Ἔρημος, ſolitary, lovely, a cowardly retreating and faint-hearted flying from the difficult Duties, Temptations, Allurements, and Tryals, both of Human Life, and Chriſtian Converſation and Virtues, often purſued by Pride, Arrogance, Vain-glorious Auſterities, preſumptuous Sanctity, &c. which makes the melancholy Deſarts as dangerous as the buſie World.

Ibid. *Friers*; Of the Fr. *Frere*, as this of the Lat. *Frater*, a Brother, of their Fellowſhips and Fraternities according to their Habits, named, *White*, *Black*, and *Gray*; as of their Saints, Founders of their Orders, *Franciſcans*, *Dominicans*, &c. of St. *Francis* and St. *Dominic*.

V. 475. *With all their Trumpery*; With all their Beads, Bawbles, Tricks, and Cheats: *Trumpery*, of the Fr. *Tromperie*, a Cheat, Deceit.

V. 476. *Here Pilgrims roam*; Here thoſe that undertake long and painful Journeys to the Lady of *Loretto*, or the Tutelary Saint of diſtant Countries, or with the Mahometans go on Pilgrimage to *Mecha*, have in this wide windy Continent room enough to wander. *Pilgrim*, of the Fr. *Peleriu*, of the Lat. *Peregrinus*, one that undertakes to wander on the ſcore of his Religion: To *Roam*, is properly to wander, as wild Birds do, of the Fr. *Ramage*, as *Un Eſpervier Ramage*, a wild Hawk; or of the Ital. *Romigare*, to wander up and down; or of *Rome*, the famous place of Pilgrimages.

V. 477. *In Golgotha him dead*; Who gave themſelves the unneceſſary trouble to go ſo far out of their way as *Golgotha* on Mount *Moria* at *Jeruſalem*, to ſee the place where our Saviour died, who lives in Heaven. גלגלה, Heb. for a Scull, 2 *Jud.* 9. 35. by which Name, the Place of Execution near *Jeruſalem* was called, from the Sculls of Malefactors there Crucified: Matth. 27. 33. *And when they came to a place called Golgotha, that is to ſay, a place of a Scull.* It is in like manner interpreted by St. *John*, ch. 19. v. 17.

V. 479. *Dying, put on the Weeds of St. Dominic*; Are cloathed and buried in the Habit of St. *Dominic*. to make ſure of their Paſſage into Paradiſe, thô not half ſo well aſſured of it, as the order is of a conſiderable Legacy. *Weeds*, an old Word of the Sax. *Wæde*, Cloaths.

V. 481. *They paſs the Planets ſeven*; They get up above the ſeven Circles aſſigned to the wandring Lights, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*, ſtyled Πλανῆται, Wanderers, of Πλάνη, Gr. Wandring, becauſe of their various and unequal Motions.

Ibid. *And paſs the fix'd*; And ſoar above the Firmament, where the fixed Stars are placed, called Ἀπλανὴς, Gr. unerring, not as if this Sphere were void of all motion, but becauſe it moves ſo ſlowly on the Poles of the Ecliptic, as not to compleat its compaſs in leſs than 25000 years, therefore ſeeming fix'd to the giddy Planets.

V. 482. *And that Chryſtalline Sphear*; *Gaſſendus* tells us, this *Cælum Chryſtallinum* is ſo named, being void of Stars; it is tranſparent and as clear as Chryſtal, Κρύσταλλος, Gr. The ſame Aſtronomer, for the convenience of ſolving the Φαινόμενα, has divided this Chryſtalline Heaven into two, conſtituting the 9 and 10 Sphears, which are ſuppoſed to be ſo equally poized and ballanced, the ninth on the Poles of the Ecliptic, and the tenth on the Equinoxial Points, that by a kind of trembling libration the one inclines from the Weſt to the Eaſt, and ſo back again, and the other from North to South reciprocally, with a trepidation ſo ſlow, that the firſt is moving two degrees and one third, (which makes one libration) 1700 years, and the latter is twice as long in performing a libration but of 24 minutes; an Invention that might have become a Quaking Aſtronomer. *Gaſſ. l.* 2, *c.* 8.

V. 483. *The*

V. 483. *The Trepidation talk'd*; They paſs the Chryſtalline Orb, ſo poized, that it moves forwards and back again by a ſlow trembling, too much fancied and talk'd of, like a Spaniſh Jennet never ſtanding ſtill, and yet gaining no ground: *Ballance*, of the Lat. *Bilanx*, a Beam that holds Scales, poized and centred upon a Point: *Trepidatio*, Lat. trembling, of *Trepidare*, to ſhake.

Ibid. *And the firſt moved*; The eleventh Heaven, the *Primum mobile*, becauſe the twelfth is by the School-men made immoveable, the Empyrean, of a ſquare form as to its outſide, according to the deſcription of the Heavenly *Jeruſalem*, Rev. 21. 16.

V. 484. *At Heaven's Wicket ſeems to*, &c. And now St. *Peter* ſeems to ſtand ready to open Heaven's Doors, waiting for 'em with his Keys in his hand. How the *Romaniſts* have conferred this Office of Door-keeper on St. *Peter*, and for what reaſon I know not, unleſs they interpret the Power of the Keys our Saviour gave him, (which is generally by them underſtood, the abſolute Power and Authority of Governing Chriſt's Church on Earth delegated to him) to be exerciſed Literally by him now in Heaven, the Popes (his pretended Succeſſors) managing the other Magiſterially enough on Earth. Read *Matth.* 16. v. 18, and 19. *Wicket*, of the Fr. *Guichet*, a little Door.

V. 486. *At foot of Heaven's Aſcent*; Now at the beginning of Heaven's high riſe, at the bottom of the going up, or ariſing up towards Heaven: *Aſcent*, of *Aſcenſus*, Lat. a climbing up, of *Aſcendere*, Lat. to mount.

V. 488. *Blows them tranſverſe*, &c. Blows them aſide; *Mutati tranſverſa fremunt & veſpere ab atro Conſurgunt venti*, Æn. 5. *Tranſverſus*, Lat. turned aſide, put by.

Ibid. *League*; At Sea, eſpecially, is three Engliſh miles, ſo called of the Fr. *Lieuë*, as this of *Leuca*, Lat. derivable, ſays *Ammi. Marcellinus*, *a* Λεύκης, from white Stones, whereby the Ancients diſtinguiſhed them, as the Romans alſo did, *Decimus ab Urbe Lapis*, 10 miles from *Rome*.

V. 489. *Into the devious Air*; Out of the way into this bluſtering Climate! *Devius*, Lat. *De via*, out of the way.

V. 490. *Cowles, Hoods, and Habits*; The Dreſſes and Habits of Monks and Friars: *Cowle*, Sax. *Cugle*, Fr. *Cagoulle*, of the Lat. *Cucullus*, a Monk's Hood: *Habit*, of *Habitus*, Lat. a Dreſs, Cloaths.

V. 491. *Flutter'd into Rags*; Torn and rent into Rags: *Flutter'd*, beaten, B. 2. V. 933. *Reliques*, Lat. *Reliquiæ*, the Remainders of Saints Bodies, Bones, Aſhes, old Garments, &c. ſuppoſed to work miraculous Cures by their credulous Admirers and Adorers.

V. 492. *Indulgences, Diſpenſes, Bulls*; Licenſes, Diſpenſations, Proclamations, and Edicts of the Pope: *Indulgentia*, Lat. a Permiſſion from the Pope to do ſomething otherwiſe forbid: *Diſpenſes*, of *Diſpenſatio*, Lat. Leave given to do things againſt the Laws of Men, and often thoſe of God, as Murders, inceſtuous Marriages, breach of Faith, &c. *Bulls*, the Popes Letters Patents ſealed with a piece of Lead hanging to 'em; of *Bulla*, Lat. for the Boſs of a Bridle, and thence a Seal.

V. 493. *The ſport of Winds*; *Vacuis Ludibria ventis*: Or as *Virgil* of the Sibyls Verſes writ on Leaves of Trees, *Hæc turbata volant rapidis ludibria ventis*, Æn. 6.

V. 495. *Into a Limbo large and broad*; *Limbus*, Lat. for the Welt or Hem of a Garment, by the School men ſuppoſed the place in the Neighbourhood of Hell, where the Souls of the Juſt, who dyed before the Aſcenſion of our Saviour, were detained, and into which they conſign the Souls of the Infants dying unbaptized. A daring and enterprizing Opinion, grounded on theſe following Texts of Scripture: *Jacob* mourning for the ſuppoſed Death of his Son *Joſeph*, ſays in the bitterneſs of his Soul; *I will go down into the Grave unto my Son mourning*, Gen. 35. 35. The Hebr. word is שְׁאוֹל, ſignifying generally the place of Human Bodies after Death, and therefore in our Bibles well tranſlated *the Grave*. The ſame word does indeed ſignifie *the loweſt Place*, and is underſtood *of Hell*; *As Hell is naked before him*, Job 26. 6. Of which *Aben Ezra* ſays in his Commentary on the place, *Centrum ipſius terræ, ipſi in aperto & propatulo eſt*, the very Center of the Earth (where Hell is ſuppoſed to be) is open and plain before him. The next place aſſigned for a Support and Foundation, is that where the Witch of *Endor* tells *Saul*, *I ſaw Gods aſcending out of the Earth*, 1 Sam. 28. 13. And in the Eulogy of *Samuel*, this aſcending God, it is ſaid, *And after his death he Propheſied, and ſhewed the King his end, and lift up his Voice from the Earth*, Eccleſ. 46. 20. Another Text is *Zecha.* 9. 11. where the Prophet foretelling the joyful Coming of the *Meſſiah*, ſays, *As for thee alſo, by the blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit, wherein is no Water.* אֲסִירֶיךָ, *Vinctos tuos*, thoſe that are bound; which Place, if compared with its Parallel, *Iſa.* 61. 1. where it is ſaid of our Saviour, *He hath ſent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Priſon to them that are bound*; it will be manifeſt, that the Captivity and Priſon here meant, is to be underſtood Spiritually of thoſe that were ſold under Sin, and ſate in the thick darkneſs of Ignorance, and the ſhadow of Death, not of any ſuch Local Confinement of Spirits after this Life.

But the Sacred Quotations, on which theſe Prying Architects do moſt inſiſt, are *Luke* 16. 22. where the Angels carried *Lazarus into Abraham's boſom*; which has made 'em add to their *Limbus Patrum*, that of *Sinus Abrahæ*; which is ſo far from being a deſcription of the Place in this Parable of our Saviour, that it leaves us in the ſame myſterious Incertainty; and whereas the Romaniſts infer from v. 26. *Between us and you there is a great Gulf fixed*, that this *Limbus* is not ill ſituated, and ſo near the place of Torment as their Adverſaries affirm, the whole proceeding

ceeding of the Parable ſhews it to be both within the reach of the Eye and the Ear: The other is, 1 *Pet.* 3. 19. *By which alſo he went and Preached to the Spirits in Priſon*, a Text as applicable to their Purgatory as to this *Limbus*; both which *Turrianus* tells us, were entirely evacuated by our Saviour's deſcending into them.

Our Poet has more rationally aſſigned the back-ſide of the World for the large *Limbus* of Superſtition and Folly, into which all uſeleſs, painful Fopperies, that diſturb Mankind, deſerve well to be thrown.

V. 501. *His Travell'd Steps*; Weary took his way: *Travell'd*, of *Travaillé*, Fr. tired.

V. 506. *With Frontiſpiece of Diamond and Gold*; A deſcription of Heaven's high Fore-front, imitated from *Ovid*'s:

> *Regia ſolis erat ſublimibus alta columnis,*
> *Clara micante auro, Flammaſque imitante Pyropo.* Met. 2.

Well has our Poet adorned Heaven's everlaſting Gate with Gold, and the impaſſive Diamond, this Stone reſiſting not only the Anvil and the Iron Hammer without the leaſt damage, but ſupporting the fierceſt Fires, thô thrown into the midſt of a flaming Furnace for many Days; (whence it derived its Name Ἀδάμας, *Indomitus*, untameable:) Gold, of all Metals the fineſt, comes more pure and perfect out of the Fire. *Frontiſpicium*, Lat. the fore-part, the fore-front of a Building, *Frontis inſpectio.*

V. 507. *Imbelliſh'd*; Beautified, of *Embelli*, Fr. adorned.

V. 508. *The Portal ſhon*; The place leading to the Gate ſhon bright with ſparkling Jewels: *Portal*, Fr. *Portail*, both of *Porta*, Lat. a Door, and ſignifies a place leading to a Door, and uſually Arched, and raiſed on Pillars.

V. 509. *By Model*, &c. Not to be imitated by any Carver's or Painter's hand: *Model*, Fr. *Modelle*, Lat. *Modulus*, a Pattern or Specimen of any great Building; ſhaped in ſmall, but in exact proportions: *Pencil*, Fr. *Pinceau*, the Inſtrument Painters uſe to draw with.

V. 510. *Whereon Jacob ſaw*; *Jacob*, the ſecond and Twin-Son of *Iſaac* and *Rebecca*, his Name יעקב, ſign. a Deceiver, of עקב, to deceive, a derivative of עקב, the Heel, by which he took his Brother *Eſau* ſtriving for the Birth-right in his Mother's Womb, of which he afterwards ſupplanted him, *Gen.* 25. 26.

V. 511. *Angels --- Bands of Guardians bright*; *And he dreamed, and behold a Ladder ſet upon the Earth, and the top of it reached to Heaven, and behold the Angels of God aſcending and deſcending on it*; *and behold the Lord ſtood above it*, Gen. 28. v. 12, 13. That by this Viſion of the Ladder, God's Univerſal Providence and Care of the World is ſet forth, and his particular Kindneſs and Aſſiſtance to his Servant *Jacob* in his flight from his threatning Brother, is the ſenſe of the beſt Interpreters: *Bands of Guardians bright*, Companies of ſhining Illuſtrious Warders, bright ſhining Guards of Angels; of *Gardien*, Fr a Keeper, a Warden; of *Garder*, Fr. to watch, to keep ſafe; that God employeth his Angels in theſe Miniſterial Offices, many Inſtances in Scripture make it plain; *Are they not all miniſtring Spirits, ſent forth to miniſter for them, who ſhall be heirs of ſalvation?* Hebr. 1. 14. The two deſtroying Angels that came to *Sodom*, proved Protectors to *Lot* and his Family, *Gen.* 19. Three Angels appeared to *Abraham*, and were Entertained by him, *Gen.* 18. *Jacob*, in his return into his own Country, *was met by the Angels of God, and when he ſaw them, he ſaid, This is God's Hoſt*, Gen. 32. v. 1, and 2. a Guardant Hoſt of Angels to protect him againſt his angry and armed Brother *Eſau* marching againſt him. *Elijah* has an Angel for his Providore, 1 *King.* 19. *v.* 5, and 7. *David* ſaw the deſtroying Angel ſtanding between Heaven and Earth, with a drawn Sword in his hand ſtretch'd out over *Jeruſalem*, 1 *Chron.* 21. 16. An Angel appeared to *Zacharias*, Luke 1. 11. *The Angel Gabriel was ſent from God*, &c. To the Virgin *Mary*, Ibid. v. 26, 27, and 28. With many more both in the Old and New Teſtament

V. 512. *When he from Eſau fled*; *Eſau*, עשו, of עשה, to make, as if more perfect and compleat, being all hairy, not ſo tender as young Infants generally are, but the Word has another ſignification, to *acquire*, and *conquer*, relating to the ſtruggle he had with his Brother for the Birth-right in their Mother's Womb. Of *Jacob*'s flight from him, read *Gen.* 27.

V. 513. *To Padan-Aram*, &c. The open or plain Country of *Syria* or *Meſopotamia*, whither *Jacob* was ſent, *Gen.* 28. 2. פדן, in the Arabic Language, ſignif. a Field, a Champain Country, ארם, *Aramia*, or *Syria*; *Bethuel* is ſtyled, the *Syrian of Padan-Aram*, Gen. 25. 20.

Luz; *So was the name of that City called at the firſt*, Gen. 28. 19. but *Jacob* enter'd not into it, but ſlept on his hard Pillow, *Sub Dio, Under the open Skie*, Gen. 28. 11.

V. 515. *This is the Gate of Heaven*; *This is no other but the Houſe of God, this is the Gate of Heaven*, Gen. 28. 17. Here God, by his eſpecial Favour and peculiar Providence, has manifeſted himſelf to men, as in his Heavenly Palace; here by this favourable Viſion I have had as eaſie and free acceſs to him, as if this were the very Gate leading into the Glorious Manſion of his Majeſty; in perpetual remembrance thereof, he calls the Place בית-אל, *Bethel*, *The Houſe of God.*

V. 516. *Each Star myſteriouſly was meant*; The meaning of this Viſionary Ladder is diverſly allegorized by the Fathers and School-Divines; ſome make it the Type and Repreſentation of the Genealogy of our Saviour *Jeſus Chriſt*, which the Evangeliſt St. *Matthew* has deliver'd, *ch.* 1:

by

by deſcending from *Abraham* to *Joſeph* and *Mary*, and St. *Luke* by aſcending up from them to *Adam* and God, Chap. 3. The many Steps then of this Ladder ſhew the many Generations, and Perſons contained in his Pedigree from *Adam*. God's Mercy and his Truth are the ſides that ſupport its mighty length, reaching from Heaven to Earth. Others interpret the Foot of this Ladder ſtanding on the Earth, to foreſhew Chriſt's Human, as its top reaching to Heaven, does his Divine Nature. *Oh that thou wouldſt rent the Heavens, that thou wouldſt come down!* Iſai. 64. Verſ. 1. Chriſt indeed may well be repreſented by this Heavenly Ladder, for by him not only the Angels, but all the Saints and faithful Servants of God, (who in Heaven ſhall be like the Angels, *Matth.* 22. Verſ. 30.) *do aſcend and deſcend*, that is, have free acceſs to God, and the Throne of Grace, and attain by his Merits Everlaſting Happineſs. So *Rupertus*, *Vatablus*, and others.

Others interpret this Ladder to be the way to Perfection, towards which we muſt endeavour to aſcend gradually: Many are the Stairs, and Degrees of Faith, Repentance, and all the Chriſtian Virtues to be perſued *by perſeverance in well-doing*, ere from the bottom, fixed on frail Duſt and Aſhes, we can climb up to the higheſt pitch of Perfection, where GOD ſtands at the top, ready to receive us into Everlaſting Joy. *Myſteriouſly was meant*; Contained ſome Divine Matter, was not to be underſtood according to the Letter, but ſignified ſome Secret more conſiderable. Of Μυστικον, Gr. a Sacred Secret, ſomething concerning holy Things concealed from being common; of Μυειν, to inſtruct, to interpret the knowledge of Sacred Rites.

V. 519. *Or of Liquid Pearl*; Or of Pearl diſſolved, made liquid, and fluid like Water; of a bright ſhining White: *Præferuntur Margaritæ, quæ Candidiſſimæ, Luciditſſimæ, Rotundiſſimæ, Leviſſimæ & Minimi Ponderis ſunt*, Rueus de Gem. Lib. 1. *Pliny* tells us the Oyſters, (whoſe pretious Off-ſpring Pearls are) are ſo knowing of their Treaſures, that upon the approach of any Humane Hand, they compreſs their Shells harder than ordinary, and if forc'd open, often bite off the Invaders Fingers: *Juſtiſſima tantæ temeritatis, Luxus & avaritiæ pœna*; an Obſervation very fictitious and fallacious, and contradicted by every Days Experience, and found by chance as dangerous to the Mouſe, caught by the Noſe in this Scaly Trap, as by accident it may have proved to any Man. Of *Jaſper*, ſee V. 363. of this Book.

V. 522. *Rapt in a Chariot drawn by Fiery Steeds*; Snatch'd up into a Chariot drawn by Shining Horſes, this is meant of *Elijah*, 2 *Kings* 2. Verſ. 11. as he that is ſaid to ſail o'er the Liquid Lake of Pearl wafted by Angels, muſt be *Enoch*, *Gen.* 5. Verſ. 24. That both theſe were tranſlated into the Earthly Paradiſe, (which they were of Opinion did ſtill exiſt) *Irenæus*, *Hieronymus*, *Juſtinus* and others held, where by Eating of the Tree of Life, they remain free from all Diſtempers both of Body and Mind, in continual Contemplation of God, though not in the Beatifick Viſion of Him. Others affirm, That without Meat or Drink, or the want or deſire of them, they continue unchanged and incorruptible, GOD ſuſpending in them the Act and Power of Natural Heat, from preying upon the Radical Moiſture that feeds the Lamp of Life. Others who believed the entire abolition of Paradiſe, ſuppoſe 'em carried into ſome Superiour Orb, illuſtrious and delightful, unknown to Mankind, where free from all Inconveniences both of Body and Soul, they are to continue, till towards the end of the World they are to appear againſt Antichriſt, and to be put to death by him: *Tertull. Auguſt. Rupertus*, *Suarez*, grounding the laſt part of their Opinion on *Mala.* 4. Verſ. 5. *Matth.* 17. Verſ. 11. and *Revel.* 11. Verſ. 3.

V. 524. *Or aggravate his ſad Excluſion*; Or to make his Baniſhment from that place of Bliſs more grievous to him; of *aggravare*, Lat. to render more heavy and uneaſie. *Excluſio*, Lat. ſhutting out.

V. 529. *Wider by far*; Becauſe GOD in the firſt Ages of the World did more frequently viſit his choſen Servants and People, *Abraham*, *Iſaac* and *Jacob*, and the Children of *Iſrael* by his holy Angels, not only calling to them out of Heaven, but by converſing Face to Face, of which ſee divers Inſtances before Verſ. 511. of this Book.

V. 531. *The Promiſed Land*; *Canaan* promiſed to *Abraham* and his Seed after him by GOD. *Abraham dwelt in the Land of Canaan, and the Lord ſaid to Abraham, Look from the place where thou art, Northward and Southward, Eaſtward and Weſtward, for all the Land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever*, Gen. 13. Verſ. 12, 14 and 15. See Gen. 12. Verſ. 7. Deut. 34. Verſ. 4.

V. 532. *Thoſe happy Tribes*; Of the Children of *Iſrael*, ſo happy in GOD's particular Inſtruction of 'em, and his continual Providence over them. *Tribes*, of *Tribus*, Lat. a Diviſion of the *Romans* at firſt into the three parts, Senators, Soldiers, and the common People: Hence *Tribus*, of the Numeral *Tres*.

V. 533. *On high Beheſts*; On extraordinary Commands and Occaſions: *Heſt* and *Beheſt* are old words of the Sax. *Here*, a Command. *Obeying Natures firſt Beheſt*, Spen. F. Q. Book 6. Cant. 4. St. 14. *Woo his Heſt obſerv'd*, Idem. Book 5. Cant. 12. St. 43.

V. 535. *From Paneas the Fount*, &c. Was by the Ancient Geographers accounted a Fount of *Mount Libanus*, and thought to be the Head of *Jordan*, till later and better Diſcoveries have found its true Sources to be *Jor* and *Dan*, whence it takes its Name, (as our *Thames* is of *Tame* and *Iſis*) two Fountains both at the Foot of *Libanus*, in the Confines of *Celeſyria*, running Southward: It is a rapid River, of a thick Warer, as waſhing a fat Soil, full of Fiſh, and its Banks adorn'd with thick and pleaſant Woods, as Monſieur *Thevenot*, an Eye-Witneſs of it, teſtifies.

Ibid. *Jordan* is perhaps the moſt famous River in the World, for the many Miracles and Myſteries there wrought: It was paſt over by the *Iſraelites* on dry-foot, *Joſh.* 4. Alſo by *Elijah* and *Eliſha* in the ſame manner, 2 *Kings* 2. Verſ. 8. In it *Naaman* the *Syrian* left his Leproſie, Chap. 5. Verſ. 14. In it *John* Baptized the *Jews* into Repentance; and afterwards our Saviour himſelf was in this River Baptized by him, *Matth.* 3. Verſ. 5. and 15. The *Talmud* derives his Name ירדן of ן and ירד, as deſcending from *Dan*, the City anciently called *Lais* near *Paneas*, formerly ſuppoſed the Spring and Fountain of *Jordan*, by *Plin. Lib.* 5. *Cap.* 15. and *Solin. Cap.* 38.

V. 536. *To Beerſaba*, &c. באר שבע; *The Well of the Oaths*, becauſe there *Abraham* and *Abimelech* ſwore and made a Covenant together, *Gen.* 21. Verſ. 31. A Town of *Idumæa*, at firſt belonging to the *Edomites*, afterwards to the Tribe of *Symeon*, which the *Chriſtians* warring againſt the Infidels for recovery of the *Holy Land*, (ſo ſtyled becauſe our Saviour wrought there the Salvation and Redemption of the World) Fortified as bordering on the *Arabian*, (commonly call'd) the *Red-Sea*, not far from *Egypt*, as our Poet truly ſays this was the Southern, as *Jordan* and *Libanus* the Northern Limit of the *Promiſed Land.*

V. 539. *As bound the Ocean Wave*; Well has our Poet declared the Bounds appointed to Darkneſs and encroaching Night, to be ſuch as thoſe that bound the enraged Ocean's proud ſwelling Waves, whoſe Briny Billows riſing much higher than the ſhelving Shore, cannot be imagined to be ſtopt by the yielding Sand, but by that Almighty Power, that ſays, *Thus far ſhalt thou come, and no farther*; *Whoſe Voice the tumultuous Waves and ſtormy Winds obey*, Matth. 8. Verſ. 24. 26, and 27. Mar. 4. Verſ. 37. Luk. 8. Verſ. 23. Attend the Boundaries appointed to that Proud Element, always in Motion, and ſo eaſily puft up. *Who ſhut up the Sea with Doors, when it brake forth as if it had iſſued out of the Womb? When I made the Cloud the Garment thereof, and thick Darkneſs its Swadling Bands, and eſtabliſhed my Decree upon it, and ſet Bars and Doors, and ſaid, Hitherto ſhalt thou come, but no farther; and here ſhall the Pride of thy Waves be ſtayed*, Job 38. Verſ. 8, 9, 10, and 11. The ſame Command eſtabliſh'd the Limits and Barriers of Night and Day.

V. 543. *As when a Scout*; As when one ſent through dark and diſmal Night, wandring through dangerous and unknown ways, at break of comfortable Day, has gain'd the top of ſome vaſt Hill. *Scout*, of the Fr. *Eſcouté*, a Harkener, of *Eſcouter*, to liſten, as it behoves a Scout to do, when ſtealing through the Night. *Dawn*, of the Sax. *Dægian*, to grow Day. *Brow*, of the Belg. *Brauwe*, the Top, or Height of any thing. *Peril*, of *Periculum*, Lat. danger.

V. 549. *Metropolis*; The chief City of a Kingdom. Μητροπολις, Gr. the Mother-City. *Pinacles*; Ornaments on the Tops of Towers, of the Barbarous Lat. *Pinnaculum*, of *Pinna.*

V. 553. *The Spirit Malign*; The wicked malicious Spirit, Satan. *Malignus*, Lat. bearing ill-will to, malicious. This word is uſed in the Tranſlation of many places of the firſt Epiſt. *Gene.* of St. *John*, Chap. 2. Verſ. 13, and 14. Chap. 3. Verſ. 12. *Not as* Cain, *who was of that wicked one*, which the Vulgar Lat. renders, *Qui ex Maligno erat*, the Greek expreſſing it by Πονηρῦ, and ſo Chap. 5. Verſ. 18, and 19.

V. 557. *Above the Circling Canopy of Nights Extended Shade*; So high above the darken'd Hemiſphere, (the dark half of the World) over which Night ſtretches her Shade; Satan ſtanding on one of thoſe Golden Stairs leading to Heav'ns high Palace, and thereby raiſed above the compaſs of Nights dark Veil, that encloſeth half the Globe, while the enlightning Sun viſits and enlivens with his chearful Rays the other half, from ſo exalted a Station, well might he look round, and ſurvey the whole World.

Canopy; Fr. *Canopée*, Lat. *Conopeum*, all of the Gr. Κωνωπεῖον, properly a Net hung about Beds againſt the Inconvenience and Importunities of Flyes and Gnats; Κωνωψ, Gr. The *Alexandrians* were forced to this Invention by Multitudes of theſe buzzing and biting Inſects, that aroſe from the *Nile* and its Neighbourhood. It was reckoned among the Effeminacies of the *Romans*,

Interque ſigna, (Turpe!) Militaria
Sol aſpicit Conopeum,
Ut teſtudines tibi Lentule Conopeo. Juv. Sat. 6.

It is ſince underſtood of the Teſter of a Bed, and of a State hanging over the Seats of Kings and Princes in Publick, call'd *Canopies of Eſtate.*

V. 558. *Of* Libra *to the Fleecy Star*, &c. He takes a view of the World from the moſt Eaſtern Point of *Libra*, to the Conſtellation call'd *Andromeda*, carried by the *Ram* wide of the Weſtern Ocean, beyond the Horizon, then from North to South, and without more delay, &c.

Libra, is one of the Twelve Signs of the Zodiack, repreſented by the Balance ♎, which has occaſioned it to be miſtaken for *Virgo*. It took its Name *à Librando*, becauſe when the Sun enters into this Sign, *Noctes & Dies librantur*, the Days and Nights being equal, are in a Counterpoiſe,

Libra die ſomnique pares ubi fecerit horas. Georg. 1.

V. 559. *An-*

V. 559. *Andromeda*; Was the Daughter of *Cepheus* and *Caſſiopæa*, the Beautiful Off-ſpring of a vain-glorious Mother, who having deſpiſed the Beauties of *Juno*, or as others ſay, of the Sea-Nymphs, *Neptune* puniſh'd her Arrogance, by ſending a ſtrange Sea-Monſter, who depopulating the Country, the Oracle was conſulted, and by it, her Daughter doomed to be devoured by it. *Perſeus* came to her relief, kill'd the Deſtroyer, releas'd the Lady, and Married her for his reward.

Illic Immeritam Maternæ pendere Linguæ
Andromedam pœnas injuſtus juſſerat Ammon
Quam ſimul ad duras religatam brachia Cautes, &c. Metam. Lib. 4.

By the favour of *Minerva* they were all placed among the Stars.

Jam clarus Occultum Andromeda Pater
Oſtendit ignem. Hor. Carm. Lib. 3. Od. 29.

The Fleecy Star that bears Andromeda; Is meant of *Aries*, the *Phrixean Ram* advanced among the Conſtellations in memory of the Golden Fleece, juſt over whoſe back *Andromeda* is placed.

Ibid. *Atlantick Seas*; The Weſtern Ocean, taking this Name of *Atlas*, the greateſt Mountain in all *Affrica*, heaving it ſelf up in *Mauritania* near this Sea. *Ovid* makes him a mighty King turn'd into Stone for his rudeneſs to *Perſeus*;

Conſtitit Heſperio Regnis Atlantis in Orbe. Metam. Lib. 4.

V. 561. *Without longer pauſe*; Immediately without delay: *Pauſe*, Fr. ſtop, ſtay: *Pauſement*, leiſurely.

V. 563. *Precipitant*; Headlong, (as before:) *Down-right*: *Præcipitans*, Lat. to fall headlong, of *Præceps*.

V. 564. *The pure Marble Air*; *Marble Marmoreus*, Lat. Μάρμαρος, Gr. white, ſhining, of Μαρμαίρω, to ſhine, to gliſter, is often uſed to expreſs clearneſs or whiteneſs, without any reflection on its hardneſs. So *Virg.*

Marmoreâ Caput à cervice revulſum. Geo. 4.

Winds his oblique way; Turns and winds up and down: *Obliquus*, Lat. ſidewiſe, crooked, awry.

Obliquatque ſinus in ventum. Æn. 5.

V. 565. *Amongſt Innumerable Stars*; That the Stars are Numberleſs, the Holy Scriptures ſeem to aſſert. *Look now towards Heaven, and tell the Stars, if thou be able to number them*, Gen. 15. Verſ. 5. *The Lord thy God hath made thee as the Stars of Heaven for Multitude*, Deut. 10. Verſ. 32. Of God it is ſaid, *He telleth the Number of the Stars; He calleth them all by their Names*, Pſal. 147. Verſ. 4. As if their Number were Incomprehenſible to any Creature. *Stellæ dinumerari non poſſint, quia nec omnes eas videri poſſe credendum eſt, &c.* Auguſt. de Civi. Dei, Lib. 16. Cap. 23. That the Number of the Fixt Stars is unknown to Mankind, *Ariſtotle* in his Book *De Mundo*, and his ſecond Book *De Cælo*, as alſo *Plato* in *Timæo*, and *Seneca* in his *Natural Quæſt. Lib. 6. Cap. 16.* do all affirm. But the moſt conſpicuous and conſiderable, and all, that at ſo vaſt a diſtance can be diſcerned, are by the beſt Aſtronomers reckoned 1022, and diſtributed into 48 Conſtellations, according to their various Magnitudes and Sizes, thoſe of the ſixth Magnitude being bigger than the Earth 18 times; inſomuch that they undertake Mathematically to prove, That if the whole Cavity of Heaven were as full of Stars of the firſt Magnitude, (each of which are bigger than the Earth 108 times) as they could be placed, it could not contain more than 71209600 of 'em. *Perr. Comment.* in *Gen. Lib.* 2. *Queſt.* 8.

V. 566. *Nigh-hand ſeem'd other Worlds*; Following the Opinion of divers Philoſophers, who thought not only the Moon to be ſuch an Inhabitable World as this Terreſtrial of ours is, and by turns enlightened by it: But the Stars, eſpecially thoſe of the firſt ſize, to be ſhining Orbs poſſeſt by the Souls of departed Heroes, and Spirits pure and ſublimed above ſenſe, accounting it abſurd to imagine, that ſo many Illuſtrious Bodies, of ſo much Beauty, and ſuch Immenſe Magnitude, and Motions incredible and almoſt Spiritual, ſhould be made to no other end, than to dart and center their Innumerable Beams of Light, in this dark opaque ſpot of Earth, a vaſt Ineſtimable Tribute paid by ſo many Glorious Attendants, on a dull, heavy, unactive Clod.

V. 568. *Like thoſe Heſperian Gardens*; So call'd of Ἔσπερος, *Veſper*, becauſe placed in the Weſt, under the Evening Star. Thoſe famous Gardens were the Iſles about *Cape Verd* in *Affrica*, whoſe moſt Weſtern Point is ſtill call'd *Heſperium Cornu*. Others will have 'em the *Canaries*. The Poets tell us, *Heſperus* the Brother of *Atlas* had three Daughters, *Ægle*, *Aretheuſa*, *Heſperethuſa*, to whoſe keeping, and that of a watchful Dragon, theſe Gardens and their Golden Fruit were committed.

— *Fuit*

—— *Fuit aurea ſilva*
Divitiiſque gravet, & fulvo germine rami,
Virgineuſque chorus, nitidi cuſtodia luci,
Et numquam ſomno damnatus Lumina Serpens,
Robora complexus rutilo curvata Metallo. Luc. Lib. 9.

Oceani finem juxta, ſolemque Cadentem
Ultimus Æthiopum locus eſt: Ubi maximus Atlas, &c.
Heſperidum templi cuſtos, epulaſque Draconi
Quæ dabat & ſacros ſervabat in arbore ramos. Æn. 4.

Both theſe deſcribe the Golden Fruit to hang on the Trees of theſe Gardens, and yet Interpreters are not agreed in the matter, becauſe *Mala* ſignifies *Apples*, (they being probably no other than *Mala Citrea vel Aurantia, Lemons* and *Oranges*) is ſo near to Μῆλα, Gr. for Sheep, having finer Fleeces than thoſe of other Countries.

V. 573. *Allur'd his Eye*; The Sun in his Glorious Majeſty moſt nearly reſembling Heaven, the Habitation of his Maker, drew him to behold it. *Allur'd*, of *allicere*, to entice.

V. 574. *Through the calm Firmament*; Thro' the quiet Air, as V. 564. *Through the pure Marble Air*; *Aura Ætherea*, as *Tycho* calls it, that רָקִיעַ, tho' by the LXX tranſlated Στερέωμα, and by the Vulgar Latin *Firmamentum*, ſignifies *Extenſion*, the *pure Expanſe of Heaven*, the Air, of רָקַע, to extend or ſtretch out: And that the Solidity, by the Ancient Philoſophers and Aſtronomers, attributed to the Heavens and the Cœleſtial Orbs, has incumber'd all their Machines and Motions with innumerable Inconveniences, in ſo much that they have been forc'd to Hammer out of their Heads for the Sun three diſtinct Orbs, five for the Moon, and for the Planets 36; ſo ſcribbled over with Centrick, Concentrick, and Excentrick, Cicles and Epicicles, &c. is ſo well known, that to aſſert the Heavens, in which the Stars ſeem to move, to be liquid like the Air, is an Opinion moſt probable, as not being liable to ſo many Inconveniences, Confuſions, and Crowds of Errours, and the moſt eaſie to diſcover the Motions, Diſtances, Altitudes, Aſpects, &c. of the Stars, and to give the cleareſt Account of the Generation, Agitation, and decay of Comets, and the Appearances of New Stars, and to ſolve all other Difficulties.

V. 575. *By Center or Excentrick hard to tell*; Hard to tell how Satan took his courſe towards the Sun, of whoſe courſe, though continued ſo many thouſand Years, Mankind is ſo ignorant. The Aſtronomers obſerving ſo great Varieties in the Motions of the Planets, and that the Sun himſelf in paſſing through the Zodiack kept not an equal pace, making 187 Days Journeys in travelling through his ſix Northern Inns, and ſpending only 178 in the ſix other Southern Signs, were forc'd to fancy new Orbs, in which ſometimes both they and he their great King and Governour, moved from, and deviated Excentrically to the Center of the Earth: *Centrum*, Lat. Κέντρον, Gr. a Mathematical word, importing the middle point in a round, or circular Body, from which the Circumference is on all ſides equally diſtant.

V. 576. *Or Longitude*; The Longitude of the Sun or a Star, is an Arch of the Ecliptick, intercepted between the beginning of *Aries*, and the Point where the Circle of Latitude cuts the Ecliptick. *Longitudo*, Lat. length.

Ibid. *The Great Luminary*; The vaſt Light the Sun, ſo call'd by *Moſes*, *Gen.* 1. 16. *And God made two great Lights, the greater Light to rule the Day.* Various have been the Opinions of the moſt learned of Mankind concerning the Magnitude of the Sun: *Anaximander* thought it as big as the Earth, and its Orb 27 times bigger: *Anaxagoras* eſteem'd it greater than *Peloponeſus*: *Heraclitus* and *Epicurus* ſomewhat bigger than it ſeems. But by comparing the Suns Diameter with that of the Earth, (that is, the Globe of Earth and Water) *Ptolemy* and his Followers affirm, the Sun to be greater than the Earth 167 times, *Tycho Brahee* 139, and *Copernicus* 434; 'tis hard to determine which of 'em is the beſt Cœleſtial Surveyor. *Conſtellatio*, Lat. properly an Aſſembly of Stars.

V. 579. *Diſpenſes Light from far*; Sends far and near his chearful Light: *Deſpendere*, Lat. to beſtow, to lay out.

V. 580. *In number that compute Days, Months and Years*; Days are of two ſorts, one conſiſting of the time in which the Sun is carried about the Earth, called Natural, Νυχθήμερον; the other accounted by his Duration above the Horizon, named the Artificial Day. A Solar Month is the time the Sun is in paſſing through the twelfth part of the Zodiack; and a Year, that in which he entirely runs through all the Twelve Signs of that Circle, ſo named, Ἀπὸ τοῦ Zodion. Thus *Homer*:

Ἀλλ' ὅτε δὴ μιλῶες τε καὶ ἡμέραι ἐξεπλεώθη
Ἀφ' ἑστιηλουμένῳ ἔτεϊ. ΟΔ. Λ.

Vos, O Clariſſima Mundi
Lumina, labentem Cœlo quæ ducitis annum. Georg. Lib. 1.

—— *Tum*

——Tuus jam regnat Apollo
Et incipient Magni procedere Menſes. Ecl. 4.
Interea Magnum Sol circumvolvitur Annum. Æn. 3.
A dextrâ, lævâque dies, & Menſis & Annus,
Sæculaque & poſitæ ſpatiis æqualibus horæ. Meta. Lib. 2.

The reaſon of all which is, from the Motion of the Sun, the Meaſure of Time.

V. 583. *By his Magnetick Beam*; Or are turn'd towards him by his Attractive Rays, that draw 'em to him. *Magnetick*, of Μάγνης, Μαγνήτης or Μαγνῆτις, the Loadſtone that draws Iron to it with ſuch eager embraces, that the force, whereby they are ſeparated, is very perceptible; ſo call'd from the Name of its firſt Finder an *Indian* Shepherd. Philoſophers having obſerv'd a Central Virtue in the Earth, which draws and allures all weighty things to it, are of Opinion, that the Sun has a Magnetick and Attractive Power in his ſhining Orb, that influenceth all the leſſer Lamps of Light, and makes 'em attend his Motions, like an Illuſtrious Train, wearing his Gawdy Livery.

V. 584. *The Univerſe*, &c. The World, (Natures whole Frame) and into its Bowels working its eaſie way, although unſeen, darts undiſcern'd its Virtue into the Sea. *Univers*, Univerſitas, Lat. το ὅλον. the whole Fabrick of the World.

V. 585. *With gentle Penetration*; With ſoft Inſinuation, gently ſinking, or making eaſie way into the Earth: Of *Penetrare*, Lat. to pierce into.

V. 586. *Even to the Deep*, to the Sea, *his Wonders in the Deep*, Pſal. 107. Verſ. 24. properly ſo called becauſe unfathomable, yet by the Suns Prolifick Rays, its Briny Boſom is warm'd, and its vaſt Womb enlivened.

V. 587. *So wondrouſly was ſet his Station bright*; So wondrouſly was his bright Place appointed, ſo uſefully, even to admiration, was his glorious Courſe ordained; and indeed there is nothing more amazing, or that gives Mankind juſter Occaſions of admiring GOD Almighty's Incomprehenſible Wildom, than the Poſition and Motion of the Sun, the moſt Glorious of all Inanimate Bodies: Such is his appointed Place, and ſuch his conſtant Courſe, that moving obliquely between the two Poles, he divides his enlivening Influence through the wide World, rendring all the Quarters of it Inhabitable, and by his Inviſible Virtue and various Approaches and Receſſes, ſtimulates Univerſal Nature into thoſe Viciſſitudes that ſupport her.

That the Suns appointed Path is here called his *Station*, and that ſaid to be *ſet*, ſo that the *Stars dance* round him, *diſpenſing* Light from his Lordly Eye, on which they wait by *turning* themſelves *towards him*, or by being *turn'd* by the force of his Attractive Beams, ſeems to be ſaid by our Author according to the *Copernican* Opinion, of the Earths moving about the Sedentary Sun, of which more, Book 8. But Station, Lat. *Statio*, does not imply a want of Motion, but is referable to the Orb, wherein the Sun is placed, and this very word is uſed by *Pliny*, *Statio Syderum*, for the Starry Orbs, *Lib.* 2. *Cap.* 16.

Deprenſis Statio Tutiſſima Nautis, Georg. 4.

Where though Seamen might ride out a Storm, yet not without violent Motions and Concuſſions both of Winds and Waves.

V. 589. *Aſtronomer*; Ἀστρονόμος, one skilled in the Knowledge of the Stars, of Ἄστρον, Gr. a Star, and Νέμω, to diſtribute; one that underſtands the ſeveral Tribes, Diſtributions, Places and Motions of the Heavenly Bodies. *Lucent Orbe*, ſhining Circle: *Lucens*, Lat. ſhining.

V. 590. *Glaz'd Optick Tube*; A long and large Perſpective Glaſs, called a Teleſcope, having Glaſſes ſo framed and ground, that it repreſents Objects at ſo vaſt a diſtance as the Stars are, extreamly plain, even to the diſcovery of Spots, and mighty Inequalities in the Sun, *Maculas & Faculas*, as they call 'em, and *Rivers and Mountains in the Moons ſpotty Globe*, as before, Book 1. Verſ. 288. where it is call'd *Optick Glaſs*, here *Glaz'd Optick* Tube, of *Tubus*, Lat. a hollow Pipe, in which the Glaſſes are placed.

Sin Maculæ incipient rutilo immiſcerier igni. Geo. 1.

V. 592. *Medal*; Is a Piece of Gold or Silver Coin, ſtruck at the Coronation of ſome great King or Emperour, or in Memory of ſome great Action. *Medal*, of the Fr. *Medaille*, as both of the Gr. Μέταλλον.

V. 594. *As glowing Iron with Fire*; All thoſe who have treated of the Sun, affirm Light as Eſſentially in his Nature as Heat in Fire; therefore our Author tells us, that in his Glorious Body, all parts are not alike; ſome more thick and illuſtrious, compared to Gold; others more rare and leſs radiant, reſembling Silver: Yet notwithſtanding this, they are all alike enlightened, as red-hot Iron, be it thicker or thinner, is affected by Fire, *Inform'd*, ſhaped, faſhioned, fill'd with; of *Informatus*, Lat.

All the Poetick Deſcriptions of the Sun, are made up of Fire and Light, his two neareſt Reſemblances.

Medium Sol Igneus Orbem Hauſerat. Geo. 4.
Igneus eſt Ollis vigor & Cœleſtis Origo. Æn. 6.
——*Alto ſe gurgite tollunt*
Solis equi, lucemque elatis naribus efflant. Æn. 12.

Thus *Ovid* gives the Horſes that draw his Flaming Chariot Names ſuitable to their work, three of 'em Derivatives of Fire.

Interea volucres Pyrois, Eous & Æthon
Solis equi, quartuſque Phlegon hinnitibus auras
Flammiferis implent. Meta. Lib. 2.

V. 595. *Part ſeem'd Gold*; A Metal appropriated to the Sun, (the Illuſtrious Son of a more Illuſtrious Father) as Lead to *Saturn*, Iron to *Mars*, Braſs to *Venus*, &c. Of this Reſemblance *Homer* ſtyles his Chariot Χρυσοζυγον, and makes him look very terrible out of his Golden Helmet,

Σμερδαλὸν δ' ὄγε δέρκεται ὄσσοις, Κρυπτὴς ἐκ κόρυθος. Ὑμν. εἰς Ἥλιον.

Ubi pulſam Hyemem Sol aureus egit Sub terras. Geo. 4.

V. 596. *Carbuncle moſt or Chryſolite*; A Carbuncle is a Precious Stone, ſo named from its Colour reſembling a burning Coal, the chief of the flaming and burning Gems. It darts a Fire extreamly reſembling the Sun, and there are ſome found in *India* and South *Arabia* of a very Fiery Luſtre, having within them ſome little ſpecks of Gold, in Number and Poſition like the *Hyades*. *Rnæ. de Gem. Lib.* 2. *Carbunculus*, a Diminitive of *Carbo*, Lat. a burning Coal.

Chryſolite; Χρυσόλιθος, Gr. a Golden Stone, ſo named of its Colour imitating that Prime, Commanding Metal: The choiceſt come from *India*, whoſe Yellowneſs is ſo ſet off and heightened with a Glance of Seagreen, that Gold cannot appear before it, but looks pale and diſcountenanced. *Chryſolithus eſt aureus Lapis, aureo vel potius ſolari colore tranſlucens, adeoque fulgens & quaſi ardens, ut aurum cum eo collatum albicare videatur.* Plin. Lib. 37. Cap. 9.

V. 597. *Ruby or Topaz*; *Ruby*, *Rubinus*, Lat. a Stone of a Red Colour like Blood. *Topaz*, פטדה, Heb. Τοπάζιος, Gr. a Gem of a Golden and Green Colour, extreamly delightful, and very illuſtrious. *Pliny* derives its Name of the Iſland *Topazium*, where uſually found, ſome of פז, Gold, others of אופז, Ophir, of a Colour imitating the Suns Beams.

Ibid. *To the Twelve that ſhone in* Aaron's *Breſtplate*; Or like to the Twelve Stones by God's appointment, engraven each with the Name of one of the Twelve Patriachs or Tribes of *Iſrael*, *Exod.* 28. 17.

V. 600. *That Stone, or like to that*; Like to that called the *Philoſophers Stone*, which has proved a Stumbling-Stone to the Inquiſitive, and conceited Chymiſts that have perſued it in vain, even to extream Poverty, of whoſe obſcure Art, our Poet gives us ſome of the abſtruſe Terms, and fruitleſs Practices and Purſuits. *Philoſopher*, φιλόσοφος, Gr. a Lover of Wiſdom.

V. 603. *Volatil Hermes*; Nimble *Mercury*: Quickſilver hard to fix: *Volatilis*, Lat. apt to fly away, to take wing, and evaporate. *Quick-ſilver* amongſt the Chymiſts is a great Ingredient in the Compoſition of their imagined Stone, and has been often tortured to confeſs where it lies hid, but hitherto in vain. *Hermes*, Ἑρμῆς, Gr.

V. 604. *Old* Proteus *from the Sea*; Our Poet has fitted the Chymiſts (fond of the Mutations of Inferiour Metals into their Perfection Gold, with the apteſt Similitude imaginable. *Proteus* was underſtood by the Ancients to be the firſt Principle of all Things, Keeper of the Keys of the Sea, Author of all, and the Univerſal Humidity and Subject Matter of Nature.

Πρωτέα κικλήσκω πόντου κληῖδας ἔχοντα,
Πρωτογενῆ, πάσης φύσεως ἀρχὰς ὃς ἔφυσεν
Ὕλαν ἀλλάσσων ἱερὸν ἰδέαις πολυμόρφοις. Orph. in Hym.

Homer deſcribes him,

Οὐδ' ὁ γέρων ἁλίης ἐπελήθετο τέχνης,
Ἀλλ' ἤ τι πρώτιστα λέων γλήνεϊ ἠϋγένειος,
Αὐτὰρ ἔπειτα δράκων, καὶ Παρδαλις, ἠδὲ μέγας σῦς
Γίνετο δ' ὑγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτηλον. ΟΔ. Δ.

Imitated exactly by *Virgil*, ——*Ille ſuæ non immemor artis*
Omnia transformat ſeſe in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem. Georg. 4.

This

This *Proteus*, after he had turned himſelf into all theſe amazing Mutations, was fabled by the Poets, at laſt to return to his proper ſhape, and to anſwer truly all Queſtions put to him; therefore our Author tells us, The Chymiſts drain their various Matter, they work upon, thro' all its Mutations, till purſued through all its Latent Labyrinths, it aſſume, *Proteus* like, its firſt ſhape, and anſwer their Expectations; A Simile well ſuited to their uncertain ſearch.

V. 605. *Drain'd through a Limbeck*; Purged and refined by a gentle Fire, till he aſſume his firſt Original Form. *Limbeck*; *Alembicus*, an Arabick word, a Still.

V. 607. *Breathe forth Elixir pure*; Breathe forth a pure enlivening Spirit. *Elixir* is an Arabian word, and by it the Chymiſts underſtand a powerful Preſervative, and moſt certain Reſtorative of Health, which keeps back and retards Old Age, which they conceive *Adam* knew by his living 930 Years, and is one of the Properties of the Philoſophers Stone, in ſearch of which moſt of its Votaries look pale, and ill complexion'd. *Elixir* ſignifies Force and Strength, and ſometimes their Powder of Projection.

V. 608. *Potable Gold*; *Aurum Potabile*, Gold ſo diſſolved as to be drank; that commonly ſo call'd, is liquified by divers Corroſive and Aperative Spirits, and conſequently is only a dead, diſpirited Gold: But the true, and that aimed at by Philoſophers, is a living Gold, like red Powder, or granulated Saffron, extracted from the moſt pure Seeds of Gold, and ſo heightened, that by meer Contact, it will not only turn the impurer Metals into the fineſt Gold, but multiply, even that ſo made and tranſmuted, into Mountains.

V. 609. *Th'Arch-Chimick Sun*: Who would wonder if in the Suns Glorious Region, and thoſe bright Fields, the Air ſhould be as pure and preſervative as the Alchymiſts fabulous Elixir, or there ſhould be Rivers of Liquid Gold? Who would admire at this, that conſiders how here the Sun, the beſt of Chymiſts, though ſo far removed from this dark Globe, does by the Virtue of his powerful Touch, mixt with Terreſtrial Moiſture, beget ſo many things of Price, for Colour Glorious, and for Uſe moſt Rare and Wonderful? *Chymia* and *Alchymia*, is a Science concerned in explaining the Principles, Cauſes, Properties and Qualities of all Metals, and the manifold Alterations they are capable of; and further pretends to teach, how to change and tranſmute the groſs and imperfect, as Lead, Iron, Quickſilver, &c. into the moſt perfect, Gold: To heighten the Light and Luſter of all Precious Stones to Perfection, and of this Philoſophers Stone, to make the moſt Cordial Preſervative of Life, beyond the attack of all Diſeaſes, and even of Time and Old-Age it ſelf.

——*Credat Judæus Apella non ego.* Juv.

Well therefore does our Author ſhew the conceited Chymiſt the Sun, the Nobleſt Chymiſt, whoſe Influence with Earth and Water mixt, brings forth ſuch wonderful Productions, according to that Admirable *Alchimie*, that with a word brought all Things out of Nothing, while theſe Preſumptious Imitators of Nature, quickly bring all theirs to nothing. *Chymicus*, and *Chymia*, as well as *Alchymiſta* and *Alchymia*, and *Alembick*, are Arabick words though mixt with Greek. *Al*, is the Arabick Particle, and *Chymia* of χέω, Gr. to melt; the Arabians of all Nations having been the firſt and moſt famous in this Spagirick Art, of ſeparating and compounding Metals, when they conquered *Egypt* and *Syria*, full of *Macedonian* Colonies, adopted many Greek words into their own Language. *Virtuous*, powerful, of *Virtus*, Lat. ſtrength, vigour. *Remote*, diſtant, of *removere*, Lat. to remove.

V. 610. *Terreſtrial Humour*; The Moiſture of the Earth. *Terreſtris*, Lat. earthy: *Humor*, Lat. Moiſture, that *ſuccus terreſtris*, which is *Corpus Minerale, ex liquidis & oleaginoſis craſſiori terreſtri materiæ admixtis compoſitum.*

V. 613. *To gaze*; Is to look earneſtly upon, with concern and admiration, it ſounds as if a Derivative of ἀγάζομαι, Gr. to admire and wonder at. *Obſtacle*, hinderance, of *obſtare*, Lat. to ſtand againſt.

V. 617. *His Beams at Noon Culminate from th'Æquator*; As when the Sun-Beams at Mid-Day got to their heighth, ſhoot directly upwards from the Æquator. The *Æquator* is that great Circle, which is equally diſtant from the two Poles of the World, dividing it into two Hemiſpheres, the North and South. *Æquator dictus, quia ab utroque Mundi Polo, æquis undique diſtat intervallis. Culminate*, ſhoot directly, dart perpendicularly, of *Culminare*, Lat. to get up to the top of, to come to the higheſt pitch of a thing; the reaſon why thoſe directly ſituated under the Æquator are Ἄσκιοι, without ſhadows.

V. 619. *From Body Opace*; From a dark Body, which is impervious to the Suns Beams. *Opacus*, Lat. dark, ſhadowy.

Nocte tegentur Opacâ, Æn. 4.
Domus ſanie dapibuſque cruentis Intus Opaca, ingens, Æn. 3.
Greſſi per Opaca viarum, Æn. 6.

V. 620. *Sharpen'd his Viſual Ray*; Made his ſight more quick, clear and acute. *Sharpneſs* may well be applyed to the Eyeſight, *Acies Oculorum, ab acuendo*, a quickneſs and ſort of piercing ſharpneſs appearing in the Eyes. *Viſual*, belonging to ſight, of *Viſus*, Lat. the ſenſe of ſeeing. *Ray*, of *Radius*, Lat. a Beam either iſſuing out of the Eye to the Object, or from the

the Object to the Eye, according to the Opinion of the Ancient and Neoterick Philoſophers about the Senſe of Seeing.

V. 623. *Whom* John *ſaw alſo in the Sun; And I ſaw an Angel ſtanding in the Sun,* Revel. 19. Verſ. 17.

V. 625. *A Golden Tiare;* A Golden Coronet of ſhining Rays circled his Head, yet nevertheleſs did not hinder his lovely Locks that hung behind over his Shoulders adorned with Wings, from weaving themſelves into Curls and Rings. *Tiar,* of Τιάρα, the Perſian word for a round Cap high, and ending in a point, the uſual Covering and Ornament the Eaſtern Princes wore on their Heads, Ὀρθὸν ἔχων τὸν Τιάραν, *Xen. Cyropad. l.* 8. wearing his Tiar upright, thoſe that were of kin to Kings wearing them low and bending.

Sceptrumque Sacerque Tiaras. Æn. 7.

V. 627. *Illuſtrious Fledge with Wings;* His ſhining Shoulders furniſh'd with Wings. *Illuſtrious,* of *Illuſtris,* Lat. bright; *Fledge,* of the Belg. *Flederen,* to fly: Young Birds are ſaid to be *Fledg'd,* when their Wings and Feathers are ſo well grown, as to be able to waft their weight.

V. 628. *Lay waving round;* Curling like the Circling Waves, of the Sax. *Warrian,* to move to and fro, to wave or waver.

V. 634. *But firſt he caſts to change;* But firſt he caſts and conſiders in his mind, how he may ſo diſguiſe himſelf, as not to be diſcover'd by this ſharp-ſighted Angel ſeated in the Sun. *Proper; Proprius,* Lat. particular, peculiar.

V. 636. *A Stripling Cherub;* A Youthful Angel, not arrived at full Perfection, yet ſuch as Youth ſmiled Heavenly in his Face. *Stripling,* young, not grown big, ſlim and gaunt: Not in his *prime,* of *Primus,* Lat. firſt chief.

Humane Membra, aſpetto human ſi finſe;
Mà di Celeſte Maeſtà il compoſe.
Tra giovine, e fanciullo & à confine
Proſe, & orno de raggi il biondo crine.
Taſſo. Cant. 1. St. 13. Deſcription of *Gabriel.*

V. 639. *So well he feigned;* Counterfeited, diſguiſed himſelf, of *Feindre,* Fr. to diſſemble.

V. 640. *Under a Coronet;* A little Crown: *Coronetta,* Ital. a Garland, a Diminitive of *Corona,* Lat. a Crown.

V. 642. *Of many a Colour'd Plume;* Of divers Colour'd Feathers: *Pluma,* Lat. Feathers.

V. 643. *His Habit fit for ſpeed ſuccinct;* His Garment girt about him: *Succinctus,* Lat. tuckt up.

Nigrâ ſuccinctam vadere pallâ. Hor. Sat. 8.

V. 644. *Before his Decent Steps;* Before his Comely Feet. *Decens,* Lat. becoming. Poetry is a ſpeaking Picture, and our Author has here deſcribed an Angel as they are commonly painted.

Ali bianchi veſti, c'han d'or le cime
Infaticabilmente agili, epieſte, &c.
Read *Torq. Taſſo* of the Angel *Gabriel,* Cant. 1. Stan. 13 & 14.

V. 647. *Admoniſh'd by his Ear;* Having notice given him of his approaching by his Ear. *Admonere,* Lat. to inform.

V. 648. *Th'Arch-Angel Uriel;* אורי אל, of אל, God, and אור, Light or Fire, thence called *Gods Eye,* V. 660. Or his Name is deducibe of אל, God, and עיר, a Watchman, as if עירי אל, one of Gods Watchmen, which in this ſenſe may well be named *Gods Eyes,* V. 650. 2 *Eſd.* 4. Verſ. 1. and Chap. 5. Verſ. 20. and 10. Verſ. 28.

V. 650. *And are his Eyes,* &c. According to the Golden Candleſtick and his ſeven Lamps, *Zach.* 4. Verſ. 3. interpreted by the Angel, *Thoſe ſeven, they are the Eyes of the Lord, which run to and fro through the whole Earth,* Verſ. 10. agreeing with Chap. 3. Verſ. 9. to which St. *John's* Viſion refers, *Revel.* 4. Verſ. 5. *And there were ſeven Lamps of Fire burning before the Throne, which are the ſeven Spirits of God:* And Chap. 5. Verſ. 6. *Having ſeven Horns and ſeven Eyes, which are the ſeven Spirits of God ſent forth into all the Earth.* The Monarchy of *Perſia* had ſeven Noblemen of great Dignity about their King, and of extraordinary Truſt, called Βασιλέως Ὀφθαλμοῖ, the Kings Eyes, as *Heſychius, Suidas* and *Xenop.* in *Pæd.* relate.

V. 653. *Thus accoſts;* Thus beſpeaks, of the old Fr. word *Accoſter,* to come near to, as Men approach to converſe together.

V. 656. *His great Authentick Will;* His high and abſolute Commands, his uncontroulable Decree. *Authentick,* of Αὐθεντικὸς, Powerful, of Αὐθέντης, *Dominus, qui pro Arbitrio & Autoritate ſuâ quidvis agendi poteſtatem habet;* Well ſuiting the God of all Power and Might. *Interpreter; Interpres,* Lat. one that expounds and makes known ſomething delivered in a Language not commonly underſtood.

V. 658.

V. 658. *His Sons*; The Angels ſtyled *Gods Sons*, for the Excellency of their holy Obedience to all his Commands: *And all the Sons of God ſhouted for joy*, Job 38. Verſ. 7.

V. 667. *Brighteſt Seraph tell*; Inform me, moſt Illuſtrious Angel. *Seraph* the ſingular of *Seraphim*, of which before, Book 1. V. 129.

V. 681. *The Falſe Diſſembler unperceiv'd*; So ſpake this Fawning Hypocrite undiſcover'd. *Unperceiv'd*; *Imperceptus*, Lat. undiſcern'd. *Diſſembler*, of *diſſimulare*, Lat. to differ from what we ſeem to be, to conceal and hide ones ſelf in order to impoſe on others.

V. 683. *Hypocriſie the only Evil*; Ὑπόκρισις, Gr. Diſſimulation, a Counterfeiting Virtue, Religion and Piety, the better to gain an Opinion of Sanctity, and under that diſguiſe covertly to commit all manner of Villany and Impiety; A Wickedneſs kept often ſo ſecret and ſo well varniſht over, that it may well be ſaid *to walk inviſible to all but God himſelf*: Nay, the Hypocrite ſuppoſes God himſelf does not diſcover the holy Cheat, otherwiſe he would not perſevere therein, *ſpeaking Lyes in Hypocriſie, having their Conſcience ſeared with a hot Iron*, 1 Tim. 4. Verſ. 2. Well therefore might our Saviour alone charge the Scribes and Phariſees with this dark and hidden Iniquity, comparing them to *whited Sepulchres, which indeed appear beautiful outwards, but within are full of dead Mens Bones, and all Uncleanneſs*, Matth. 23. Verſ. 27. In which Chapter he lays this Charge home to 'em by Name no leſs than ſeven times, with a woful Denunciation of God's Wrath againſt 'em, *Wo unto you, Scribes and Phariſees, Hypocrites*, Verſ. 13, 14, 15, 22, 25, 27 and 29.

V. 686. *Suſpicion ſleeps at Wiſdoms Gate*; And oft, though Men are wiſe, yet if heedful Warineſs ſtand not a Wakeful Sentinel at Wiſdoms Gate, if at any time ſhe fall aſleep, and truſt her Guard to eaſie Plainneſs and Simplicity, who miſtruſts no evil, where none appears, theſe ſly Hypocrites will get in. *Suſpicio*, Lat. miſtruſt, and therefore *Heedfulneſs*. *Simplicitas*, a plain openneſs of Mind; *ſine plicis*, that does not hide aud involve it ſelf. *Reſigns*, of *reſignare*, Lat. to give up, to ſurrender.

V. 692. *To the Fraudulent Impoſtor*; To the deceiving Fiend, to the ſly Deceiver. *Fraudulentus*, Lat. deceitful. *Impoſtor*, a common Cheat, a Jugler: *Ab imponendo*, Lat. from Cheating, an admirable Epithet for Satan, Sin being the moſt abſolute Impoſture imaginable.

V. 705. *What Created Mind?* What Created Mind, Spirit or Angel, can conceive or underſtand the Number of Gods Works, or the Infinite Wiſdom in which he made 'em all, and ſet 'em forth to view, but concealed their Cauſes? *He hath made every thing beautiful in his time; and given up the World to their Diſputations, ſo that no Man can find out the Work that God maketh from the beginning to the end*, Eccleſ. 3. Verſ. 11. *Fœlix qui potuit rerum cognoſcere cauſas. Comprehend*, of the Lat. *Comprehendere*.

V. 708. *I ſaw when at his word*, &c. I was by, and beheld, (ſays *Uriel*) how at his Almighty Word the ſhapeleſs Lump, the ſlimy muddy Matter of this beauteous World, roſe from the Womb of Waters to a heap, and came to fix into Firmneſs and Conſiſtency. *Maſſa*, Lat. a Lump. *Mould*, or Mold, of the Belg. *Modder*, Slime, or moiſt Earth. *Material*; *Materialis*, Lat. conſiſting of Matter.

V. 710. *Confuſion heard his Voice*; Confuſion obey'd his Command, that Heap and Chaos of Confuſion, in which the Elements of Air, Water, Earth and Fire lay jumbled and commixt together, covered with Egyptian Darkneſs and Obſcurity, no ſooner heard his Voice, but it began to ſeparate and ſhew ready Obedience.

Ibid. *And wild Uproar*; The dreadful diſorder occaſion'd by the conteſting Elements encloſed and ſtruggling to get forth, by his Word was over-ruled and appeaſed.

V. 711. *Stood vaſt Infinitude confined*; The vaſt unfiniſhed Gulph of Non-Entity and uncreated Night, that boundleſs Deep, (*Illimitable Ocean without Bound, without Dimenſion, where Length, Breadth, and Height, and Time and Place are loſt*, as Book 2. Verſ. 892.) received its Confines, the Verge of Nature, and the vaſt Circumference of all Created Beings, was fixt, and their appointed compaſs eſtabliſh'd.

V. 716. *This Æthereal Quinteſſence of Heav'n*; This light and pure ſpiritual part of Heav'n, took wing and flew upwards, enliv'ned and inſpirited with divers Forms, that moved in Rounds, and at laſt turned to Stars innumerable, to the Four Elements, ſome of the Philoſophers added an Æthereal Spirit, void of Corruption and Contrariety, the pureſt and moſt ſubtle Agility, and the Bond and Ligature of all the reſt, of which they ſuppoſed the Stars and Heavens, thoſe Glorious Bodies, were made, as of a Quinteſſence ariſing out of the Quaternion of Elements.

Æthereal Quinteſſence; A flaming ſhining Spirit. *Quinteſſence*; *Quinta eſſentia*, Lat. is the pureſt and higheſt rectified Spirit, extracted out of any thing, and ſeparated from its Fæces, admirably applyed to the Cœleſtial Bodies and Heav'nly Orbs. *Orbicular*; *Orbicularis*, Lat. any thing that is round, or of a circular ſhape.

V. 721. *The reſt in Circuit Walls*; The reſt of this pure Heavenly Quinteſſence, encompaſſes the Univerſe round like a Wall.

V. 723. *Though but reflected Shines*; Looks bright and glorious by the returning of that Light it has from hence, from the Sun, where *Uriel* and Satan ſtood. *Reflected*; *Reflexus*, Lat. return'd, turn'd back again, reverberated, beaten back and recoyling. *Reflexion* is a returning that Brightneſs that Light caſt on any Opaque and Solid Body.

V. 725. *As th'other Hemiſphere*, &c. which otherwiſe would be as dark as the other half of the Globe (or World) is, when the Moon is abſent, who yonder comes to its aſſiſtance, and interpoſes her feeble Light. *Hemiſphere*; Ἡμισφαίριον, Gr. half the compaſs of the Heav'ns.

V. 727. *That oppoſite fair Star*; That bright Star, that is over againſt us, being in the Sun, from which ſhe as well as the Earth has her lent Light. *Oppoſitus*, Lat. placed over againſt.

V. 728. *And her Monthly Round*; And fulfils her Circle in a Month, ſo named of the Moon, the Lunar Month, as *Menſis*, of Μὴν, Gr. for the Moon, from her encreaſing, coming to the Full, and her abatement.

—— *Quid Menſtrua Luna Moneret.* Geor. 1.

V. 730. *Her Countenance triform*; Her threefold Face, encreaſing, full, and decreaſing: *Hence fills and empties*, from her beginning comes to be compleat, and thence does by degrees decreaſing vaniſh; according to which three appearances ſhe was called,

Luna Solo, Diana Polo, Proſerpina in Orco. Ovid.
Nec Par, aut eadem Nocturnæ forma Dianæ
Eſſe poteſt unquam, ſemperque hodierna ſequente,
Si creſcit, minor, eſt major ſi contrahit orbem. Ibid. Meta. Lib. 15.
Tertia jam Lunæ ſe Cornua Lumine complent. Æn. 3.

Her Horns at her increaſe regarding the Eaſt, as in her decreaſe they point to the Weſt. *Triformis*, Lat. of three ſhapes.

V. 731. *Hence fills and empties*; That is, from the Sun, of whom the Moon, being a Spherical, Opaque and Obſcure Body, borrows all her Silver Light, as *Virgil* hints very handſomely.

Nec fratris radiis obnoxia ſurgere Luna. Geor. 1.

V. 732. *And in her Pale Dominion*; And with her feeble Empire curbs the Night, hinders and oppoſes the Encroachment of Ancient and Hereditary Night. *Checks the Night*; Hinders the progreſs of dull Darkneſs. *Check*, a Metaphor taken from the Game called *Cheſs*, where a Pawn, &c. when placed aright, hinders and oppoſes the march of the Enemy, or drives him upon eminent Danger.

V. 734. *Adams Abode*; The Abiding, the Dwelling-Place of *Adam*, ſo named of the Heb. אדם, according to his Creation, עפר מן האדמה, *of the Duſt of the Earth*, Gen. 2. Verſ. 7. a ſort of Coloured Earth, of אדם, Heb. to look Red.

V. 740. *Down from th'Ecliptick*; Down from the Suns bright Road: The Ecliptick is a Line running along the middle of the Zodiack, in which the Sun compleats his Annual Courſe; ſo named of the Ἐκλείψεις, the Eclipſes there happening. Satan diſcourſing with *Uriel* in the Region of the Sun, muſt needs take his flight from the Ecliptick, in ſome part of which the Sun always is.

Ibid. *Sped with hoped Succeſs*; Heightned with hopes of Succeſs; haſting with hopes to ſucceed. *Sped*, of *Spedire*, It. and that of *Expedire*, Lat. to make haſte; or of Σπεύδω, Gr. to make haſte, to be diligent.

V. 741. *In many an Aerie Wheel*; With many a nimble turn. A *Wheel*, a round Circle, according to its ſhape; hence a Body of Men are ſaid to Wheel, when they move round.

V. 742. *On* Niphates *top he lights*; A Mountain in the Borders of *Armenia*, not far from the ſpring of *Tigris*, (as *Xenophon* affirms upon his own Knowledge) ſo named of Νιφὰς, great drifts of Snow covering its Crown; thence ſtyled *Rigidum Niphaten*, by Hor. Car. l. 2. Od. 9.

Urbes Aſiæ domitas, pulſumque Niphaten. Geo. 3.

There is alſo a River of the ſame Name in the Neighborhood of this Hill.

Armeniuſque tenens volventem Saxa Niphatem. Luc. l. 3.

The Poet lands Satan on this *Armenian* Mountain, becauſe it borders on *Meſopotamia*, in which the moſt Judicious Deſcribers of Paradiſe place it.

NOTES

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK IV.

V. 2. WHO *ſaw th'Apocalyps*; Who in a Viſion ſaw the Revelation of what was to befal the Church of God to the end of the World. *St. John* (who though in the Front of the *Revelation* he be named *the Divine*) is yet held to be the ſame who writ the Goſpel called by his Name, as *Ireneus*, *Hieronymus*, *Euſebius* and others affirm; the difference of the ſtyle being no more, than that in the one, he has uſed that of a Prophet; and in the other, that of an Hiſtorian. *Apocalyps*, Ἀποκάλυψις, a Diſcovery, a Revealing of hidden Myſteries, thence tranſlated *the Revelations*, of Ἀποκαλύπτω, to diſcover, tho' ſtill extreamly obſcure, like thoſe Acroatick parts of *Ariſtotle's* Philoſophy, which he ſays were Ἐκδεδομένοις καὶ μὴ Ἐκδεδομένοις. This obſcure Diſcovery was written by St. *John*, in the Iſland *Patmos*, whither he was baniſh'd by *Domitian* about the 14th Year of his Reign, 64 Years after the Death of our Saviour, and four Years before his own, as the Chronologers relate.

V. 3. *When the Dragon put to ſecond rout*; interpreters of *Revel.* 12. whence this is taken, are of Opinion, that as *Satan* was, after his Rebellion, thrown out of Heaven in the beginning of time, ſo towards the end of it and the World, he ſhall be beaten out of his lower Dominion uſurpt by him, and be no longer Prince of the Air, here called his *ſecond rout*. The Dragon, Satan.

V. 14. *Far off, and fearleſs*; Fearleſs, yet keeping diſtance; though undaunted, yet wary in approaching.

V. 17. *A Deviliſh Engine back recoils*; Like a great Gun, that at diſcharging its deſtructive Entrails, runs back with mighty force and rude repulſe; ſo this malicious attempt of Satan on frail Man, beats back again upon himſelf in hideous Horrours and diſtracting Doubt, of what he was, is, and muſt be to all Eternity. *Recoils*, of *Reculer*, Fr. to give back, to run back as a Cannon when fired.

V. 18. *Horrour and Doubt diſtract*, &c. The amazement of his Guilt, and the uncertain ſucceſs of new Miſchiefs undertaken, which how much they may add more to his Puniſhment than Revenge, confounds all Conſideration. *Diſtracts his Thoughts*; Put him upon a Rack, where all his Reſolutions againſt th'Almighty, vain and frivolous, are rent to pieces. *Diſtracts*, of *diſtrahere*, Lat. to pull in pieces.

V. 20. *For within him Hell he brings*; Is his own Hell and Tormentor. Change of Place gives no allay or intermiſſion to his Pains: He travels with Hell about him and within him. *Cœlum non Animum mutant qui trans mare currunt.*

V. 30. *In his Meridian Towre*; In his Noon-tide Exaltation, in Meridian Majeſty, of *Meridianus*, Lat. of Noon-tide: *Meridies*, Lat. Mid-day, when the Sun is at the higheſt.

V. 31. *Then much revolving*; Toſſing and turning over many direful Thoughts, riſen from *Conſcience waking of deſpair that ſlumber'd*, &c. An admirable Deſcription of tormenting Guilt, diſcovered when too late to be diſcharged. *Revolving*, of *revolvere*, Lat. to roll to and fro, thence to think, and in *Virgil* to relate.

Sed quid ego hæc autem, nequicquam ingrata revolvo. Æn. 2.

V. 33. *Look'ſt*

V. 33. *Look'ſt from thy ſole Dominion*; O thou Majeſtick Monarch, with amazing Brightneſs Crown'd, that from thy ſhining Seat look'ſt like the Supreme and Univerſal God of this low new-created World, at whoſe glorious appearance all the Stars diſcountenanc'd hide their diſappearing Heads.

Like the God; Well does Satan Deifie the Sun, whom he perſwaded ſeduced Mankind often to adore as ſuch. Μόνον ἐγγὺς Θεὸν, as the *Phœnicians* ſtyled him, and the holy Page ſhews how eaſie it was to ſet up this viſible ſuppoſed Author of all things, and of ſo many Bleſſings, of ſuch ineſtimable uſe to the World, for an Illuſtrious Deity; eſpecially when Ignorance and Sin had ſo depraved and blinded Mens Minds, that they could not ſee him, φῶς οἰκῶντα ἀπρόσιτον, who dwells in unapproached Light, for which reaſon God by *Moſes* ſo ſtrictly forewarn'd his People of Idolatry, *Leſt thou lift up thy Eyes unto Heaven, and when thou ſeeſt the Sun and Moon, and the Stars, even all the Hoſt of Heaven, thou ſhouldſt be ſeduced to ſerve and worſhip them*, Deut. 4. Verſ. 19. Thus *Homer* attributes Omniſcience to the Sun, and from the worſhip of him in this Iſland, one of the Days of the Week took his Name.

Ἠέλιος Θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις. ΙΛ. Γ.

V. 35. *Their diminiſht Heads*; Dim their diminiſht Lights, which the Sun hides and hinders from appearing. *Diminutus*, Lat. impair'd, made leſs.

V. 40. *Till Pride and worſe Ambition*; Pride is a kind of exceſſive and vicious Self-eſteem, that raiſes Men in their own Opinions above what is juſt and right: But Ambition is that which adds Fewel to this Flame, and claps Spurs to theſe furious and inordinate Deſires that break forth into the moſt execrable Acts to accompliſh their haughty Deſigns; which makes our Author ſtigmatize Ambition as a worſe Sin than Pride.

V. 45. *With his Good upbraided none*; Did not with his Bountiful Goodneſs twit or reproach his Creatures. *Upbraid*, of *Upgebredan*, Sax. to ſcorn, or reproach one with any thing received.

V. 50. *I 'sdein'd Subjection*; I diſdain'd to be ſubject, to pay Obedience to. *'Isdeind*, for diſdain'd, an Italian Imitation of *ſdegnare*, It. *dedignari*, to contemn, to deſpiſe, *'sdein'd*.

V. 58. *Powerful Deſtiny ordain'd*; O that his uncontroulable Decree had appointed me one of the Vulgar Angels, of the common Spirits! *Deſtiny*, of *Deſtinatio*, Lat. Appointment, Decree.

V. 79. *O then at laſt relent!* Quit thy harden'd Obſtinacy, and melt into Repentance. *Relent*, of *Ralentir*, Fr. to grow ſoft again, of *re* and *lenteſcere*, Lat. to ſoften, to melt, as tough viſcous and fat things do at Fire.

V. 84. *Vaunts*; Boaſtings, of *vanter*, Fr. to boaſt.

V. 87. *How dearly I abide*; How much to my Coſt, with how much Pain and Torment I make good my Vain-glorious Undertaking againſt th' Almighty. *Abide*, ſignifies here to ſuſtain, to endure, as in *Virg.*

Tu ne cede Malis ſed contrà audentior ito.

V. 96. *Eaſe would recant Vows made in Pain*; When reinſtated in my former Condition, I ſhould ſoon unſay whatever in pain I ſwore. *Recant*, of the Lat. *recantare*, to retract and unſay ſomething affirm'd formerly. *Vows*, of *Votum*, Lat. *Proteſtations*, of *Vovere*, Lat. to vow or proteſt. *As violent and void*, as forc'd from me, and therefore of themſelves void and of no Obligation, as all things done, or obtain'd by *Dureſs and Menaſſe*, are by our Laws eſteem'd of no effect.

V. 100. *To a worſe relapſe*; To falling back into a worſe Condition. *Relapſe* is properly a falling back from ſome beginnings of Recovery into the ſame Diſtemper, made by its return more dangerous, of *Relabi*, Lat. to ſlip back again, a Metaphor taken from Men climbing up a ſteep ſlippery place, whence they often ſlide back again down to the bottom.

V. 110. *Evil be thou my Good*; All real true Good is loſt and forfeited by me, and therefore now my Malice and Revenge, wreck'd on Mankind, and ſo upon his Maker, by deſtroying his new-created Favourite, is the only chiefeſt Good I can propoſe to my ſelf, or proſecute. *That Evil ſhould be Good*, ſeems a Contradiction; but by Good is here meant Choice, and as ſuch, deluded Mankind place their Happineſs upon it, miſtaking often many Evils which they purſue, diſguiſed under the Notions and Appearances of Good.

V. 114. *Each Paſſion dimm'd his Face*; While he made this Speech, full of ſad and diſmal Reflections, diſquieted with Anger, Envy and Deſpair, each of theſe Paſſions darkened and overcaſt his Countenance, which ſpoiled his diſguiſe, and diſcovered him a Cheat and Impoſtor. *Counterfeit*, falſe, of the Fr. *Countrefaict*, falſe Money ſtampt in Imitation of the true.

V. 120. *Each Perturbation ſmooth'd*; Calm'd all the Storms theſe Paſſions had raiſed in him. *Perturbatio*, Lat. diſorder.

V. 121. *Artificer of Fraud*; Maſter of Deceit, the Arch-Cheat and Crafts-Maſter. *Artifex*, Lat. one perfect in his Trade, a Workman. *Fraus*, Lat. Deceit.

V. 122. *Under Saintly ſhew*, &c. Transforming himſelf into an Angel of Light, 2 *Cor.* 11. Verſ. 14. *Couch'd with Revenge*; Lodged with Revenge, of *Coucher*, Fr. to lie down with.

V. 126. *On th' Aſſyrian Mount*; Niphates, Book 3. V. 742.

V. 127. *Saw*

V. 127. *Saw him diſfigur'd*; Diſorder'd in his Looks: Diſcountenanc'd, of the Fr. *diſfiguré*, alter'd in Face, as *diſfigured* with the Small-Pox, as if *diſfeatured*.

V. 128. *His Geſtures fierce and mad Demeanor*; His fierce Carriage and extravagant Behaviour. *Geſture*, of *Geſtus*, Lat. the Mien and Habit of ſpeaking and walking gracefully. *Demeanour*, of *Demener*, Fr. to move to and fro, to uſe handſom and becoming Action in our Deportment.

V. 131. *To the Border comes of Eden*; So on he marches, till he comes to the Border of *Eden*, in which delightful Paradiſe now more in view, encompaſſes with its green Encloſure (that ſhew'd like a Country Mount) the lofty open Plain, ſpread on top of a ſteep Wilderneſs, whoſe ſhaggy ſides, rude and o'ergrown with Intangling Thickets, and wild Underwood, hinder'd all approach. Above theſe, over-head, grew up Cedars and Pines, Firr-Trees and Branching Palms, tall Sons of Earth, that made a lofty ſhade of heighth unpaſſable, a Woody Scene, and as the Verdant Ranks aroſe one o'er another, Shade above Shade, they form'd a Natural Theatre of Nobleſt View.

V. 133. *With her Encloſure green*; With her natural green Hedge. *Encloſure*, of *Encloſture*, Fr. a Cloſe, a Field hedged in.

V. 134. *As with a Rural Mound*; As with a Country Mount. *Ruralis*, Lat. belonging to the Country. *Mound*, a high Bank, fet with a Hedge, of the Lat. *Mons*, a Mount, a Hill.

Ibid. *The Champain Head*; The open, plain and large Top and Surface of a ſteep Wilderneſs. *Champain*, Champion Ground, of the Fr. *Champaigne*, an open wide Plain, of *Campus*, Lat. a Field.

V. 135. *Whoſe Hairy Sides*; Whoſe Shaggy Sides o'ergrown with the green Thicket, cover'd with Leaves. Leaves, by a frequent Metaphor, are called the *Honour*, and the *Hair* of the Trees.

Ille comam Mollis jam tum tondebat Acanthi. Georg. 4.
Redeunt jam Gramina Campis
Arboribuſque Comæ. Hor. Carmi. Lib. 4. Od. 7.
Hic Tertius December
Silvis Honorem decutit. Hor. Epo. 11.

V. 136. *Groteſque and wild*; Full of dark obſcure Dens and Caverns: *Groteſque*, Fr. for dark, and inartificial Paintings and Sculptures, uſed firſt in obſcure blind Grotto's, of the Fr. *Grotte*, a Cave, of the miſpronounced Lat. *Crypta*, a Cave, an obſcure place or receſs from the Sun, of the Gr. Κρύπτω, to hide.

V. 137. *Acceſs deny'd*; So *Virg.* of *Circes* Grove:

Dives inacceſſos ubi ſolis filia Lucos, &c. Æn. 7.

V. 138. *Inſuperable Heighth*; A Heighth not to be overgone, impaſſable, not to be ſurmounted, of *Inſuperabilis*, Lat. unconquerable.

V. 139. *Cedar and Pine*, &c. Cedar, Κέδρος, Gr. a tall growing Tree of a ſweet ſmell, frequent on *Libanus*, a Mountain in *Syria*, famous for them in Scripture, *Pſal.* 29. Verſ. 5. and 104. Verſ. 16. uſeful and ornamental in Building, and particularly famous in that of *Solomon's* Temple, 1 *Kings*, Chap. 6. Verſ. 18, 20, 36, *&c.*

——Dant utile Lignum
Navigiis Pinos, Domibus Cedroſque. Georg. 2.
——Olentem ſcindere Cedrum. Æn. 11.

And expreſſive of the higheſt Extravagance:

——Tectiſque ſuperbis
Urit Odoratam Nocturna in Lumina Cedrum. Æn. 7.

The Juice of this Tree was eſteemed an admirable Preſervative againſt the Worms and Rottenneſs; whence

——Speramus Carmina fingi
Poſſe linenda cedro? Hor. Art. Poet.
Et Cedro digna locutus. Perſ. Sat. 1.

Pine; *Pinus*, Lat. of Πίτυς, Gr. a Lofty Tree:

Evertunt actas ad ſidera Pinus. Æn. 11.

Firr-Tree, another Montaneer, raiſing his Gigantick Arms towards Heaven.

Abies in Montibus altis. Ecl. 7. Uſed by the Ancients for Ship-Service.
Labitur Uncta vadis Abies. Æn. 8. Ibid.

Ibid. *Branching Palm*; A celebrated Tree of a tall and ſtrong Body, riſing againſt all impediment and oppoſition, and therefore made the Reward and Crown of Conquerors.

Palmaque Nobilis, Terrarum Dominos evehit ad Deos. Hor. Od. 1.
Seu quis Olympiacæ miratus præmia Palmæ. Geor. 3.
——*Etiam Ardua Palma*
Naſcitur, & caſus abies viſura Marinos. Geor. 2.

Palm, of *Palma*, as this of Παλαμη, a Hand, *Quia ex eâ uvæ, ceu digiti ex Palma prodeunt.*

V. 140. *A Silvan Scene*; A ſhew of loftieſt Shade, a proſpect of green Tents and Arbours, arch'd by Nature, and cover'd with her youthful Livery. So *Virgil*,

Tum Sylvæ Scena Coruſcis
Deſuper, horrentique atrum nemus eminet umbrâ. Æn. 1.

Scene, of *Scena*, Lat. of the Gr. Σκηνὴ, *Umbraculum.* of Σκιὰ, *Umbra.* A Bower, and thence a Tent, or Pavilion, that affords a Shade. *Sylvan*, of *Sylva*, Lat. a Wood.

V. 141. *A Woody Theatre*; The Compariſon conſiſts in the Reſemblance the aſcending Ranks of Trees have to the Rows of Seats and Benches raiſed one above another in Theaters and Places of publick Shews. Thus *Virgil* deſcribes *Æneas* making uſe of a Natural Theater:

—— *Tendit*
Gramineum in Campum, quem Collibus undique curvis
Cingebant Sylvæ: Mediâque in Valle Theatri
Circus erat. Æn. 5.

Theater, Θέατρον, a place where Sports and Stage-Plays are uſually exhibited, of Θεάομαι, Gr. to behold.

V. 143. *The Verdurous Wall*; The Green Banks of Paradiſe, which walled it round. *Verdurous*, Green, of *Verdure*, Fr. Greenneſs.

V. 149. *With gay enamell'd Colours mixt*; Curiouſly ſhaded and ſet off with divers Colours mixt and blended together. *Enamell'd*, *Eſmaillé*, Fr. *Eſmail*, is two parts Lead and one Tin, well calcined in an Oven of Reverberation, fixt afterwards on Rings, and Paintings, by Fire, whence it got the Name of *Encauſtum.*

V. 151. *Or Humid Bow*; On which the Sun more pleaſed diſplayed his Beams, than on Gay Weſtern Clouds, or the Gawdy Rainbow. *Humid Bow*, the Wet, the Rainbow, of *Humidus*, Lat. Watry, Wet, according to the Philoſophy of its Birth, in a watry dark Cloud, pierced ſomewhat by the Sun-Beams, which nevertheleſs are repelled and reflected. Hence *Virgil*,

——*Et bibit ingens Arcus.* Geor. 1.
Qualis ab imbre Solet, percuſſis ſolibus, Arcus
Inficere ingenti longum Curvamine Cœlum. Met. Lib. 6.

And now, if we compare our Poets Topography of Paradiſe with *Homer*'s Deſcriptions of *Alcinous*'s Garden,

Ἔκτοθεν δ' αὐλῆς μεγάλης ὄρχατος ἄγχι θύρῃσιν
Τέτρηγὼς περὶ ἕρκος ἐλήλαται ἀμφοτέρωθεν, &c. ΟΔ. Η.

Or with that of *Calypſo*'s ſhady Grotta,

Τὴν δὲ περὶ κληθρη τε καὶ εἰλάτινος καὶ κυπάρισσος,
Κλήθρη τ' αἴγειρός τ', ἡ ἐυώδης Κυπάρισσος, &c. ΟΔ. Ε.

We may without affectation affirm, that in half the Number of Verſes, that they conſiſt of, our Author has outdone 'em. But to make a Compariſon more obvious to moſt Underſtandings, read the Deſcription of the *Bower of Bliſs*, by a Poet of our own Nation, and famous in his time; but 'tis *impar congreſſus!* and Rhyme fetter'd his Fancy.

A Place pickt out by choice of beſt alive,
That Nature's Works by Art can imitate;
In which whatever in this Worldly State
Is ſweet and pleaſing unto Worldly Senſe,
Or that may dainteſt Fancy aggravate,
Was poured forth, with plentiful diſpence,
And made there to abound with laviſh Affluence. Spen. Bo. 2. C. 11. Stan. 42.

V. 157. *Fanning*

V. 157. *Fanning their Odoriferous Wings*; Now pleaſant Gales waving their perfumed Wings on all ſides, beſtow Natural Sweetneſs, and tell from whence they came, rich with thoſe precious Spoils. *Odoriferous*, that has a pleaſing Smell: *Odoriferus*, Lat. *Odoriferam Panaceam*, Æn. 12.

V. 158. *Native Perfumes*; Natural Sweets; ſuch as grow, *Nativus*, Lat. *Perfume*, of the Fr. *Parfum*, *quaſi per fumum*, made by laying ſweet ſmelling Shrubs on Fire, whoſe Fumes refreſh or pleaſe the Scent.

V. 159. *Thoſe Balmy Spoils*; Thoſe Spicy Spoils. *Balmy*, ſweet, delicious, of Βάλσαμον, Gr. the Balm-Tree preferable for its ſmell to all other Odours, growing only in *Judea*, and near to Deſtruction by the Malice of the *Jews*, at the ſacking of their chief City, as *Pliny* relates. *Seviere in Arbuſculum hunc Judæi, ſicut in vitam quoque ſuam, contra defendêre Romani, & dimicatum pro frutice eſt*, Lib. 12. Cap. 25. The Juice, the Seed, the Bark, and the Wood it ſelf are extraordinary Perfumes.

Quid tibi Odorato referam ſudantia ligno
Balſama. Georg. 2.

V. 160. *Beyond the Cape of Hope*; *Cape de bonna Speranza*, a famous Promontory in the moſt Southern part of *Africa*, named *The Cape of Good Hope*, by *Emanuel* King of *Portugal*, who when it was diſcovered by *Barth. Diaz*, conceived great hopes of finding a paſſage to the *Eaſt-Indies*. *Cape*, of *Caput*, Lat. Head, thence called a *Head-Land*.

V. 161. *Mozambic*; *Moſambica* is a little Iſland on the Eaſtern Coaſt of *Africa*, near the Continent, where there is a City and River of the ſame Name, running into the *Ethiopick* Ocean.

V. 162. *Sabean Odours*; High and rich Perfumes, like the Pretious Breaths of the *Sabeans*, Inhabitants of *Saba*, chief City of *Arabia Fœlix*, (*Arabie the Bleſt*) rich in Balm, Caſſia, Myrrh, Cinnamon, Frankinſenſe, &c. inſomuch that they uſed nothing but perfumed Wood in their Kitchins. *Non alia Ligni Genera in uſu ſunt quam Odorata; Cibeſque coquunt turis Ligno, alii Myrrhæ.* Plin. Lib. 12. Cap. 17.

—— *Centumque Sabæo*
Thure Calent aræ, ſertiſque recentibus halant. Æn. 1.

The Spicy Shoar; The ſweet ſmelling Coaſt, the perfumed Country. *Spicy*, of the Fr. *Eſpices*, Perfumes.

V. 163. *Arabie the Bleſt*; *Arabia*, a large Country in *Aſia*, is known by three Names; *Fœlix the Happy* here meant, the largeſt and moſt fruitful, waſh'd on three ſides by the Sea, adjoyning on the other to that call'd the *Deſart* and the *Stony*.

V. 165. *Chear'd old Ocean Smiles*; Delighted, pleaſed with, made more chearful. *Chear*, of Χαρὰ, Joy, thence uſed for the Countenance, where ſooneſt ſeen, whence the Sea-Salutation, *What chear?* How fare you? *Old Ocean*, the Ancients, both Poets and Philoſophers, reputed the Ocean the eldeſt of the Gods, meaning thereby that without Humidity there could neither be any Generation or Corruption, and ſo conſequently no World.

Ὠκεανόν τε Θεῶν γένεσιν, καὶ μητέρα Τηθύν. ΙΛ. Ξ.

A ſmattering of *Moſes*'s Deep, *Gen.* 1. Verſ. 1.

Ὦ μακάρων κλεινὸν πατέρ' ἄφθιτον αἰὲν ἐόντα
Ἀθανάτων τε Θεῶν γένεσιν, Θνητῶν τ' ἀνθρώπων. Orp. in Hym.

V. 166. *Theſe Odorous Sweets*; Theſe extraordinary ſweet Breaths and perfumed Winds; a Redundancy. *Odorous*, *Odorus*, Lat. that ſmells well, yeilding a good ſmell, as alſo quick of ſmelling, that has a good Noſe, as *Odora Canum vis*, Æn. 4.

V. 168. *Then Aſmodeus*; The Name of the Evil Spirit enamour'd of *Sarah*, Daughter of *Raguel*, whoſe ſeven Husbands he had deſtroyed, therefore well named of אש, Fire, and שמד, to deſtroy, expreſſive of a luſtful deſtroying Angel, and therefore called מלך השדים, *Rex Vaſtatorum*, Tob. 3. Verſ. 8. *Fume*, a Smell, of *Fumus*, Lat. Smoak. *Spouſe*, Fr. *Eſpouſe*, of the Lat. *Sponſa*, a Bride.

V. 171. *From Media*; Now call'd *Servan* and *Schirvan*, a Province in the North-Weſt of the Kingdom of *Perſia*, towards the Borders of *Georgia*, and bounded Northward with the *Caſpian* Sea, Southward by *Perſia*, on the Eaſt by *Hircania* and *Parthia*, and Weſt by *Armenia* and *Aſſyria*, famous for the Empire of the *Medes* and *Perſians*, once greatly conſiderable; read *Tobit* 6. Verſ. 13, and 14. and Chap. 8. Verſ. 2, and 3.

Media fert triſtes ſuccos, tardumque ſaporem
Fœlicis Mali. Georg. 2.

V. 172. *Savage Hill*; That high Woody Hill. *Savage*, Fr. *Sauvage*, Woody, wild like a Wilderneſs.

V. 179. *Th'Arch Fellon*; Satan, the Arch-Rebel, the Ringleader of Rebellion. *Fellon*, is of the Sax. *Felle*, cruel; and *Felonia*, (in our Law-Books) *Ideo dicta eſt, quia fieri debet felleo animo*, Cooke, Inſt. Lib. 4. Others derive it of *Feal*, Sax. a Fault, of the Lat. *falli*, to be deceived, and in this ſenſe Satan is the chief Felon, the Arch-Sinner and Deceiver.

V. 181. *At one ſlight bound*, &c. With one eaſie Leap jumped over all its Limits: A *Bound*, a Jump, is from the Fr. *Bondir*, to leap. *Bound*, a Limit, as the *Bounds* of a Field, of the word *Bind*, tied up and reſtrained within its compaſs: Or of *Bornes*, Fr. for the ſame.

V. 183. *A Prowling Wolf*; A Ravenous, a Preying Wolf. *Prowling*, or *Proling*, of the Fr. *Proyer*, and its Diminutive *Proyeler*, to ſeek after Prey.

V. 185. *Pen their Flocks*; Shut in their Sheep. A *Pen* is a Sheepfold, of the Sax. *Pyndan*, to ſhut up. *Eeve*, or *Eve*, a Diminutive of Evening, and this a Derivative of the Sax. *Eren*, or the Belg. *Avend*.

V. 186. *In hurdl'd Cotes*; In places hemm'd in with Hurdles, wall'd about with Fences made of ſmall Sticks interwoven and plaſht together. *Hurdle*, of the Sax. *Hyrdl*, though ſome will have it of Ἐιργειν, to ſhut up. A *Cote* is a place hurdled in, of the Sax. *Cote*, or the Belg. *Kot*, whence our Cottage, and from its uſe is called a Sheep-Cote, an Incloſure made of Hurdles, in which they are Nightly ſhut up, either to keep 'em together, or to Dung the Ground more equally by removing their demoliſh'd Manſion.

V. 187. *Leaps o'er the Fence*; Leaps o'er the Hedge of Hurdles that fences 'em in, of the obſolete *fendere*, whence *defendere*, Lat. to guard and ſecure.

Ibid. *Fould*, of the Sax. *Falad*, or *Fald*, a Stable, a Hedge, whence a Sheepfold, and place where they are encloſed, of the Sax. *Fealden*, to encloſe.

V. 188. *Bent to unhoard the Caſh*; Reſolute, to diſcover the hid Treaſure of ſome Rich Citizen. *Unhoord*, to diſcover, of the Particle *un*, and *Hoord*, to lay up, of *Hord*, Sax. Treaſure, of *Hordan*, to treaſure up, to hide.

Ibid. *Caſh*; Treaſure, properly Money, of the Fr. *Caſſe*, a Cheſt, *continens pro contento*; whence *Caſſier*, a *Caſhier*, one entruſted with Money and Receipts, and Payments thereof, all of the Lat. *Capſa*, a Coffer, by Barbarous Depravation. *Burgher*, Citizen, of the Teut. *Burger*, both of the Sax. *Burgh*, *Borough*, as *Edinburgh*, the chief City of *Scotland*.

V. 191. *Climbs*; Get up by help of a Ladder, of Κλίμαξ, Gr. a Ladder.

V. 193. *Lewd Hirelings*; Wicked Mercenary Prieſts, Avaritious greedy Hirelings, of the Sax. *Hira*, a Mercenary Servant. *Lewd*, is a word expreſſing general Wickedneſs, of *Laede*, ſignifying a *Laick*, one of the common People, and therefore more Flagitious generally than the Clergy, a diſſolute Perſon, as the word *Laxus*, Lat. and as the Gr. Λυτὸς, in the ſame ſenſe ſeems to ſignifie.

V. 195. *The middle Tree*; *The Tree of Life alſo in the midſt of the Garden*, Gen. 2. Verſ. 9. *In the midſt*, is a Hebrew Phraſe, expreſſing not only the Local Situation of this enlivening Tree, but denoting its Excellency, as being the moſt conſiderable, the talleſt, goodlieſt, and moſt lovely Tree in that beauteous Garden planted by God himſelf: So *Scotus*, *Duran*, *Valeſius*, &c. whom our Poet follows, affirming it *the higheſt there that grew*: *To him that overcometh, will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God*, Revel. 2. Verſ. 7.

V. 196. *Sate like a Cormorant*; A very Voracious Sea-Fowl, and a great Devourer of Fiſh, its Name is the Corruption of *Corvus Marinus*, Lat. the Sea-Crow.

V. 199. *Of that Life-giving Plant*; After many frivolous Diſputes concerning the truth of this *Tree of Life*, whether it were Natural, &c. which is plain, from *Gen.* 2. Verſ. 9. where it is ſaid, *Out of the Ground made the Lord God to grow every Tree that is pleaſant to the ſight, and good for Food: The Tree of Life alſo*, &c. The beſt account of it is, that it was a Tree of wonderful Virtue, whoſe Fruit, more Phyſical than for daily Food, taſted ſometimes, would have prolonged and lengthened out the Lives of Men for many Hundreds, or ſome Thouſands of Years: A Natural Preſervative and Panpharmacon againſt all Diſeaſes and Decay, by which Mankind, (if ſinleſs) *had lived for ever*, Gen. 3. Verſ. 23. That is, till it had pleaſed God to have tranſlated 'em to Heaven without taſting of Death, viſiting the Grave, or ſeeing Corruption. *Plant*, *Planta*, Lat. that of which an Herb or Tree grows of.

----Deinde Feraces
Plantæ immittuntur, nec longum tempus & ingens
Exiit ad Cœlum ramis felicibus arbos. Geo. 2.

V. 200. *What well us'd had been the Pledge of Immortality*; Satan made uſe of the Tree of Life only to advance his proſpect round God's Garden, never thinking or reflecting on the Virtue, the hidden myſtick Power of that Plant, the Type and Figure of the *Son of God*, Saviour of Mankind, whoſe Fruit is *Life and Immortality*, the repining at whoſe Power was what occaſion'd the Rebellion of the laps'd Angels, and their ambitious Leader. Our Author muſt in this have reſpect to ſome Allegorick ſenſe, for 'tis unconceivable that Satan could have better'd his ſad eſtate by eating of the *Tree of Life*, for he was already immortal *à parte poſt*, to his

his coſt and everlaſting miſery. Strange is the Conceipt of *Rupertus*, in his Commentaries on *Gen.* 2. Verſ. 22. *Igitur nec Adam cognovit, nec ipſe Serpens Diabolus ſcivit, quod etiam Lignum Vitæ plantaſſet Dominus Deus in medio Paradiſi, &c.* That neither *Adam* nor the Devil himſelf knew any thing of the Tree of Life planted in the midſt of Paradiſe: For if he had underſtood there had been a Tree of that vivifying Vertue, he would never have perſued his Malice by halves, but as he perſwaded him to eat of the forbidden Tree, and thereby to ſin and become miſerable, ſo he would doubtleſs have incited him to have taſted of this Tree of Life, to have made him Immortal in Immutable Miſery. *Cap.* 30. *Lib.* 3. *Comment. in Genes.*

V. 209. *Of God the Garden was*; Suitable to *Gen.* 2. Verſ. 8. *And the Lord God planted a Garden Eaſtward in Eden.*

V. 210. Eden *ſtretch'd her Line*; The Region of *Eden* (in which Paradiſe was planted) extended and ſtretch'd it ſelf from *Auran* Eaſtward, to the ancient City of *Seleucia* ſeated on *Euphrates*, rebuilt by Grecian Monarchs. עדן, That *Eden* was the Name of a Country, and particularly of *Meſopotamia*, from its Fruitfulneſs and Amenity, well deriving its Title of עדן, Heb. to be delightful, is moſt certain, from the Teſtimonies of the LXX Tranſlators, all the Greek Fathers, and the moſt Learned of the Jewiſh Rabbins: And though St. *Hierom* has tranſlated *Eden* by *Pleaſure*, *Plantaverat autem Dominus Deus Paradiſum voluptatis à principio*, Gen. 2. Verſ. 8. very erroneouſly, which is by the Septuagint and our Verſion exactly render'd; and though he has continued the ſame miſtake Verſ. 10. *Et Fluvius egrediebatur de loco voluptatis*, *And a River went out of the place of Pleaſure* (Eden) *to water the Garden*; yet he was aſhamed to ſay that *Cain* dwelt on the Eaſt of Pleaſure, but has there uſed the proper Name of the Region *Eden*, *Ad Orientalem Plagam Eden*, Gen. 4. Verſ. 16.

V. 211. *From* Auran *Eaſtward*; *Auran*, A City in *Meſopotamia*, diverſly written, *Haran*, by the Turks at this day *Harran*, and *Haran*, *Charran* in Holy Writ, memorable for the remove of *Abraham* to it from *Ur* in *Chaldea*, *Gen.* 11. Verſ. 31. and *Acts* 7. Verſ. 4. and for the famous overthrow of the Covetous *Craſſus* by the *Parthians.*

——Miſerando Funere Craſſus
Aſſyrias Latio Maculavit Sanguine Carras. Luc. Lib. 1.

This Country was alſo called *Aram* and *Aramia*, of ארם, the Seat of the *Syrians*, from *Aram*, one of the Sons of *Shem*, *Gen.* 10. Verſ. 22. whence the Region took the Name of *Aram*, and *Aran* and *Auran*; and *Ptolomy* dividing *Babylonia* into three parts, gives one of 'em the Name of *Auranitis.*

V. 212. *Of great Seleucia*, &c. *Seleucia*, a famous City of *Meſopotamia* on the River *Tigris*, anciently called *Chalne* and *Chalaune*, as *Appian* affirms; afterwards *Coche*, and then *Alexandria*, being rebuilt by the famous Conqueror of that Name. It was again Re-edified by *Antiochus* King of *Syria*, and by his Fathers Name called *Seleucia*, now *Bachad*, *Bagdad* and *Bagdett*, a great, rich, and populous City, the Seat of the *Califs*, often miſtaken for *Babylon*, forty Miles diſtant from it, and ſituated on *Euphrates.*

V. 214. *The Sons of* Eden *dwelt in* Telaſſar; Our Author has bounded *Eden*; by *Charran*, *Seleucia*, and *Telaſſar*, where the *Edenites* were Gariſon'd on the Borders of *Babylonia*, to reſiſt the *Aſſyrians.* Two Epiſtles ſent by the *Neſtorian* Chriſtians inhabiting *Meſopotamia*, to the Pope in the Year 1552. mention an Iſland of *Eden* in the River *Tigris*, commonly called *Gozria*. See Sir *Walter Rawleigh's* Hiſtory, Book 1. Chap. 3. Sect. 10.

Telaſſar was a very Strong-hold, on a ſteep Rock, in an Iſland of *Euphrates*, being a Paſs out of *Meſopotamia* into *Babylonia*, and as the Name declares was a Gariſon maintain'd to curb the *Aſſyrians.* תל שר, of תל, a Fort, a Rampart, and אשר, an *Aſſyrian.* *The Children of* Eden *that were at Telaſſar*, Iſai. 37. Verſ. 12. *Haran, and Canneh, and Eden*, Ezech. 27. Verſ. 23. That the *Eden* in theſe Texts, was not the ſame with that where Gods Garden *Paradiſe* was planted, *Cajetan* would infer, from its being ſo populous, when the Flaming Sword rendered the other both uninhabitable and inacceſſible; which was true before the Deluge, but *Paradiſe* being by that defaced, and as our Poet ſuppoſes,

——By might of Waves remov'd
Out of his place, puſh'd by the Horned Flood,
With all its Verdure ſpoiled, and Trees adrift, &c. Book 11.

What might hinder it from being inhabited, and from either regaining, or retaining the Name of *Eden*, as the moſt pleaſant, rich, beſt watered, and thence the moſt fruitful Country imaginable?

V. 218. *The Tree of Life*, &c. *of Vegetable Gold*; Satan by his malicious cunning deſigning as much as in him lay, to undermine and invalidate the Credit of the Holy Text, promoted among the Heathen Poets many ſtrange Fictions, that ſeem borrowed or imitated from the Sacred Writers, as their *Nectar* and *Ambroſia*, *Nepenthe* and the wonderful Herb *Moly*, by *Heſiod*, *Homer*, *&c.* The imitations of this wonderful Tree, *Juſt. Mart.* in his Second Apol. for the Chriſt. *Of Vegetable Gold*, of growing Gold, according to the conceit of the Chymiſts, that their *Aurum Potabile*, their *Liquid Gold*, is the higheſt Preſervative, able to cure all Diſ-

eaſes, and to poſtpone Old Age and Death for a long time. *Vegetable, Vegetabilis*, Lat. any thing that grows, encreaſeth and flouriſheth, and is productive of its kind, as Plants and Trees, that have a *Vegetative* Being.

V. 221. *The Tree of Knowledge of Good and Evil*, as term'd *Gen.* 2. Verſ. 9. By the Hebraiſm *of Good and Evil*, is meant the Knowledge of all things; that there was but one Tree of this ſort, to the intent that it might be more remarkable, and that *Adam* by no miſtake might pretend ignorantly ſo much as to touch it, is very probable; but of what kind it was, few are ſo daring as to determine. This fatal Tree (to paſs over the idle Inventions of the Rabbins) had its Name *of the Knowledge of Good and Evil*, as ſome imagine, from that ſad Experimental Knowledge that our firſt Father found by eating its forbidden Fruit: Of *Good*, the Favour of *God*, and happy Innocence loſt; and the *Evil* of Sin, and his Makers *Diſpleaſure and Wrath* incurr'd, as our Author,

Knowledge of Good bought dear, by knowing Ill.

Others are of Opinion, it was ſo named, either by deceived *Adam* himſelf, or at leaſt by *Moſes*, (the Writer of his Story by way of Anticipation) as an Everlaſting Monument of the Glozing Lyes of the Tempter, who was a *Deceiver from the beginning*, and had promiſed *Eve that their Eyes ſhould be opened, and they ſhould be as Gods knowing Good and Evil*, Gen. 3. Verſ. 5. And the Ironical ſad Sarcaſm is carried on Verſ. 22. *And the Lord God ſaid, Behold, the Man is become as one of us, to know Good and Evil.* Rupert. Toſtat. Pererius, *&c.*

V. 223. *Southward through Eden*; The great River *Euphrates*, which runs Southward through *Meſopotamia*, *Gen.* 2. Verſ. 10.

V. 224. *Through the ſhaggy Hill*; Was not diverted or turned aſide, but made its way through the hairy Hill, o'ergrown with Trees and leavy Buſhes. *Shaggy*, of the Sax. *Sceaega*, the Hair and Fleece of Beaſts. Metaphorically as before, *Whoſe hairy ſides with Thicket overgrown*, Verſ. 135.

V. 225. *Ingulfs*; Swallow'd up, of the Fr. *Goulfe*, of the Lat. *Gula*, the Gullet, *Engoufrer*, Fr. to draw or ſuck in.

V. 227. *Upon the Rapid Current*; On the ſwift ſtream. *Rapid*, of the Lat. *Rapidus*, ſwift, an uſual Attribute of Rivers.

Rapidum Cretæ veniemus Oaxem, Virg. Ecl. 1.

Current, the Stream, or Channel of a River, *à Currendo*, from its running ſwifteſt there.

V. 228. *Of Porous Earth*, &c. Which drawn up by gentle heat through the Veins of the hollow Earth, roſe like a ſweet Spring, and water'd the lovely Garden. *Porous*, of the Gr. Πόρος, a Paſſage and Way, whence thoſe ſmall and imperceptible paſſages through the Skin in Human Bodies, by which any thing is received or ejected, as Sweat and other Excrementitious Matters are called Πόροι, of Πείρειν, to paſs through. Water is ſaid by our Philoſophick Poet to run through the Earth in the Veins of the *Macrocoſm*, and thence as it were drawn up and exhaled by the Suns kindly Heat, (the Efficient Cauſe of Drought and Thirſt) to break forth in freſh and cooling Fountains, wat'ring its Verdant Plains and Fruitful Surface.

V. 229. *A Rill*; Is a little purling Stream, a ſmall ſhallow River: *Rill*, a Contraction of *Rivulus*, Lat.

V. 231. *Down the ſteep Glade*; Fell down the ſteep Mountains ſide, where it had worn a Way. A *Glade*, is an open place made in a Wood, by lopping the Trees, or cutting ſome of 'em down: Of Κλαδος, Gr. a Bough, Κλαδδειν, ſignifying to make a *Glade*. The River here is ſaid to *fall down the ſteep Glade*, by waſhing down all that ſtood in its way, and overbearing the Trees that oppoſed its precipitate fall from the ſteep ſide of *Paradiſe*.

V. 232. *Which from its darkſom paſſage*; In which it paſt diving through the obſcure Hill.

V. 233. *Into four main Streams*; Into four large Currents, according to *Gen.* 2. Verſ. 10. ſo irreconcilable to any Country, that our Poet wiſely avoids giving any further account of 'em, though Sir *Walter Rawleigh*, with the greateſt probability the undiſcovered place is capable of, ſeems to make *Euphrates* and *Tigris*, both in *Meſopotamia*, ſatisfie the Text: *Hiſt. of the World*, Book 1. Chap. 3. Sect. 11. But I will not enter on the inextricable difficulty, but leave the Rivers to wander their own way.

Quaque caput rapido tollit cum tigride magnus
Euphrates, quos non diverſis fontibus edit
Perſis. ——Luc. Lib. 3.

V. 237. *How from that Saphire Fount.*

From that clear Fountain how the curling Brooks,
Running o'er ſhining Pearl and Golden Sands,
With various Windings under hanging Groves,
Conveyed delicious Nouriſhment t' each Plant.

Saphire

Saphire, Clear; ſee Book 2. Verſ. 1050. *Criſped*; Curled, wrinkled, as Water is by the Wind, or little purling Brooks by oppoſition of Stones, &c. lying in their watry way, of the Lat. *Criſpatus*, curled, like Hair.

V. 238. *And Sands of Gold*; Conformable to the Traditions of the *Tagus*, *Pactolus*, *Hermus*, and other Rivers ennobled by the Poets for the Gold found among their Sands.

Paſſaque ab auriferis tellus exire Metallis
Pactolon: Quâ culta ſecat non vilior Hermus. Luc. Lib. 3.
—— *Auro turbidus Hermus.* Geor. 2.
Pactoluſque irrigat auro. Æn. 11.

V. 239. *With Mazie Error*; With various Turnings, with intricate Wandrings. *Mazie*, ſee Book 2. V. 561. *Pendant Shades*, Trees hanging over the Streams, or growing on that Ground the Brooks paſt under. The Shadow, for the Tree that caſts it, frequent with the Poets,

Aut viridi fontes induceret umbrâ. Virg. Ecl. 9. *A Green Shade.*

V. 240. *Ran Nectar*; Νέκταρ was the Drink of the Gods, as *Ambroſia* their Meat, which were ſerved up to 'em by *Hebe* (Youth) as the Poets tells us, the Preſervatives of their Mirth and Immortality; its Name is derivable of the Privative νε and κτείνω, Gr. to kill; thoſe that uſed it, being ſubject to no decay.

Παρὲξ ἔσχε τραπέζαν,
Ἀμβροσίης πλήσασα, κέρασσε δὲ Νέκταρ ἐρυθρόν.

A Deſcription of Claret. ΟΔ. Ε.

Vina novum fundam Calathis Arviſia Nectar. Virg. Ecl. 6.

And by the ſame word he expreſſes Honey;

——*Aliæ puriſſima Mella*
Stipant, & liquido diſtendunt Nectare Cellas. Georg. 4.

V. 242. *Nature boon pour'd forth profuſe*; But bounteous Nature laviſhly pour'd out the Flowers, free and unconfin'd, in Beds and Artful Knots, on every place. *Boon*, of the Fr. *Bon*, and this of *Bonus*, Lat. Good, Gracious, as *Bounty* and *Bounteous*, of *Bonté*, Fr. and *Bonitas*, Lat. *Profuſe*, Lat. *Profuſus*, Laviſh, Prodigal, of *Profundere*, to pour out abundantly, an Expreſſion like this of a Bank o'ergrown with Flowers, is in Book 8. Verſ. 286.

On a Green ſhady Bank profuſe of Flow'rs.

V. 245. *Where the unpierc'd Shade imbround the Noontide Bow'rs*: Paradiſe was ſo profuſe and prodigal of Flow'rs, that they continually cloathed the Garden every where, both in the warm Sunſhine, and the obſcure Shade. *Imbround*, made the Bow'rs that were convenient at Noon, look dark and brown. *Embrunir*, Fr. to darken, to make obſcure.

V. 248. *Wept Odorous Gums and Balm*; As *Myrrhe* and *Balm*, from which at certain ſeaſons a Gum is diſtill'd, a ſort of ſweet and odoriferous Sweat, ſtyled in Lat. *Lacrymæ*, the Tears of thoſe Trees.

Flet tamen & tepidæ manant ex arbore Guttæ
Eſt Honor & Lacrymis: Stillataque cortice Myrrha
Nomen herile tenet, Nullique tacebitur ævo. Ovid. Met. 10.
Quid tibi Odorato referam ſudantia ligno
Balſama. Virg. Georg. 2.

Gums, of the barbarous Lat. *Gummi*, as this of the *Exotick* Greek Κόμμι, the Tears and Diſtillations of Trees.

V. 249. *Burniſh'd with Golden Rind*; Whoſe ſhining outſide glittered like poliſh'd Gold, the *Mala Aurea & Citrea* of the Poets.

Tum Canit Heſperidum Miratam Mala puellam. Virg. Ecl. 6.
——*Medio nitet arbor in arvo;*
Fulva comam, fulvo ramis crepitantibus auro.
Hinc tria forte meâ veniens decerpta ferebam
Aurea Poma Manu. Ovid. Metam. 10.

Burniſh'd; Poliſh'd, of *Burnir*, Fr. to give a Luſtre to, to Furbiſh or Poliſh. *Amiable*, lovely, *amabilis*, Lat.

V. 252. *Lawns*;

V. 252. *Lawns*; Uncultivated, rude, ſhrubby Plains, of the Fr. *Lande*, a Plain in a Park.

Ibid. *Level Downs*; Even Plains: The *Downs* have their Name of Saxon original of *Dune*, a Mountain, they being Plains ſpread on the tops of Hills.

V. 254. *Or Palmy Hillock*; Or ſome ſmall Hill with Palm-Trees crown'd. *Hillock*, a Diminutive of Hill, as *Bullock*, of Bull.

V. 255. *Of ſome Irriguous Valley*; Of ſome well-water'd Valley, ſet to ſhew her bleſt Abundance. *Irriguous*, *Irriguus*, Lat. full of Springs and Rills; it is the Epithet of a Garden in *Horace*,

Irriguo nihil eſt elutius horto. Sat. Lib. 2. 4.

Of a Fountain in *Virgil*,

Irriguumque bibant violaria Fontem. Georg. 4.

V. 256. *Without Thorn the Roſe*; According to the general Suppoſition, that the Earth, before it was accurs'd for Mans Sin and Puniſhment, brought forth no Thorns, *Gen.* 3. Verſ. 18. But whether the charming Roſe had not its Guard about it originally, that every rude Hand might not ſully and proſtitute its bluſhing Beauties, is not determinable.

V. 257. *Umbrageous Grots*; Cool Shady Arbors: *Umbrageous*, Shady; *Ombragieux*, Fr. as *Umbrage*, all of *Umbraculum & Umbra*, Lat. Shade. A *Grot* is a Cave, a Hiding-place from the heat of the Sun, of the Fr. *Grotte*, the Corruption of the Lat. *Crypta*, a Derivative of Κρύπτω, to hide.

V. 258. *The Mantling Vine*; The ſpreading Vine expoſes to the Sun her Purple Fruit, and by degrees creeps up, wantoning and extravagant. *Mantling*, of *Mantle*, and this of the Fr. *Manteau*, of the Lat. *Mantelum*, uſed by *Plautus* for a Cloak; ſo the Mantling Vine from its covering any thing it grows againſt, or overſpreads; ſo *Sibma*, a Place abounding in Vineyards, is ſaid to be *Clad with Vines*, Book 1. Verſ. 410. So our Author in his Deſcription of *Raphael* ſays, *The Pair* (of Wings) *that clad each Shoulder broad came Mantling o'er his Breaſt with Regal Ornament*, Book 5. Verſ. 279. That is, *The Wings that cover'd his Shoulders, came o'er his Boſom, like a Royal Mantle. Luxuriant*, growing rank, and running out into Leaves and curling Tendrils, of the Lat. *Luxuriare*, to grow rank.

At ſi Luxuriâ Foliorum exuberat umbra, in the ſame ſenſe, *Geo.* 1.

That is bolder of the Horſes broad Breaſt;

Luxuriatque toris animoſum pectus. Geo. 3.

V. 260. *Murmuring Waters fall down the ſlope Hills*; The Purling Streams run down the ſideling Hills. *Murmuring*, of *Murmurare*, of Μορμύρειν, Gr. a word made in imitation of the ſound of Running Streams, when troubled with the Stone or Gravel: How ſhort, and yet how expreſſive of *Virg.*

Ecce, ſupercilio Clivoſi tramitis undam
Elicit; Illa cadens raucum per levia murmur
Saxa ciet. Geor. 1.

The Etymologiſts will have *Slope* derived of the Bel. *Slap*, looſe, remiſs, becauſe a Rope ſtretch'd tight, makes a direct, but hanging looſe, an oblique Line.

V. 263. *Her Chryſtal Mirrour holds*; Or aſſemble in a ſmooth Lake, that in his ſhining Surface, like a Looking-Glaſs, ſhews the Green Bank befringed with Flowers, and beſet with ſweet ſmelling Mirtles. *Mirror*, of the Fr. *Miroir*, a Looking-Glaſs.

Myrtle, is a little Tree, or rather a Shrub, whoſe Leaves and Berries yield a pleaſing Fragrancy, cloathed with perpetual Verdure, of its Greek Appellation Μύρτος, ſtill retaining its antient Name. ——*Et amantes littora Myrtos*, was the Obſervation in *Virgil*'s time.

V. 264. *Aires, Vernal Aires*; Soft Breaths and gentle Gales, perfumed by Flowry Fields and Orange Groves, move the Trees trembling Leaves into a Tune, conſorting with the Feather'd Quire. *Aires* ſeem here to be meant of Muſical Airs, ſweet and yet brisk, which have their Derivation of the Gr. Ἀήρ, the Air; for all Muſick, either Vocal or Inſtrumental, is but the beating and breaking of the Air, according to various Meaſures and Modulations. *Attune*, a word of our Authors Coinage, of *Tune*, which as before of Τόνος, Gr. *Intenſio.*

Avia tum reſonant avibus Virgulta canoris. Georg. 2.

V. 266. *While Univerſal* Pan, *&c.* While Univerſal Nature link'd with the Graceful, and the Flowery Seaſon danc'd a perpetual Round, and throughout the Earth, yet unpolluted led Eternal Spring. All the Poets favour the Opinion of the Worlds Creation in the Spring.

——*Ver*

——— *Ver illuderat, ver magnus agebat*
Orbis, & Hyberni parcebant Flatibus Euri;
Cum primum lucem pecudes hauſere, virumque
Ferrea progenies duris caput extulit arvis
Immiſſæque feræ Sylvis, & ſidera Cælo.——
Et exciperet Cæli Indulgentia terras. Virg. Geor. 2.
Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos ſine ſemine flores. Meta. 1.

Pan; Πᾶν, ὁ τῆς ὕλης Κύριος, Interpreted by *Macrobius*, *Univerſæ ſubſtantiæ Materialis Dominator*, the Univerſal Nature, as the Gr. Πᾶν ſignifies, *All*, the whole Frame of Nature, the Univerſe.

Πᾶνα δ' ἔμιν κλείσκον, ὅτι φρένα πᾶσιν ἔτερψε. Hom. in Pana.

Hence in the Days of Heatheniſm taken for the Sun, the viſible, moſt powerful, and glorious God of the World, governed (as to appearance) by his Eternal Influence. Suitable to this Opinion *Orpheus* ſtyles him the powerful Deity, and makes Heaven, Earth, the Sea, and Immortal Fire, Members of his Immenſe Body.

Πᾶνα καλῶ κραταιὸν γε Θεὸν, κόσμοιο τὸ σύμπαν,
Οὐρανὸν, ἠδὲ θάλασσαν, ἠδὲ χθόνα παμβασίλειαν,
Καὶ πῦρ ἀθάνατον· Τάδε γὰρ μέλη ἐστὶ τὰ Πανός. Orph. in Pana.

Exactly well therefore does our Poet give him the Title of Univerſal *Pan*, and joyn him with the dancing Hours and Graces, the Fruits of the Earth, and their Seaſons depending on his enlivening Lamp, and the Meaſures of his Motion.

V. 267. *Knit with the Graces and the Hours*; By the Graces and the Hours, are here meant the Flowers and fruitful Seaſons, produced on Earth by the Suns Univerſal Heat, and the difference made by the Acceſſes and Receſſes of his Inſpiriting Influence. The *Graces* are reckon'd three, the Off-ſpring of *Jupiter* and *Eurynome*, the Daughter of the Ocean, (that is, of Heat and Moiſture) the Compoſition of all things.

Τρεῖς δὲ οἱ Εὐρυνόμη καλλιπαρῄῳ, κ.τ.λ.
Ὠκεανοῦ κούρη πολυήκτορι εἶδος ἔχουσα,
Ἀγλαΐῃ, καὶ Εὐφροσύνῃ, Θαλίῃ τ' ἐρατεινῇ. Heſiod. Theog.

That theſe Graces were taken for the beautiful Seaſons, in which all things ſeem to dance and ſmile, in an Univerſal Joy, is plain from *Horace*:

Diffugere nives; Redeunt jam Gramina Campis, &c.
Gratia cum Nymphis, Geminiſque ſororibus audet
Ducere nuda Choros. Od. 7. Carm. Lib. 4.

Aratus calls the Hours Ἐπιγείους, Fruitful, Time being requiſite to the Maturity of all Things.

———Αἴξονται πᾶσαι ἐπικάρποι Ὧραι.

Homer gives 'em the Power of ſhutting and opening of Heaven; that is, of fair and foul Weather, equally requiſite.

Αὐτόμαται δὲ πύλαι μυκὸν ἐρύουσι, τὰς ἔχον Ὧραι,
Τῇς ὀμπτέτασται μέγας οὐρανὸς, Οὔλυμπος τε
Ἢ μὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ὀπιθεῖναι. ΙΛ. Ε.

And he joyns both the Graces and the Hours Hand in Hand, with Harmony, Youth and *Venus*, three Charming Companions;

Αὐτὰρ Εὐπλόκαμοι Χάριτες, καὶ εὐφρονες Ὧραι
Ἁρμονίη θ', Ἥβη τε, Διὸς θυγάτηρ τ' Ἀφροδίτη,
Ὀρχεῦντ', ἀλλήλων ὀπὶ καρπῷ χεῖρας ἔχουσαι. Τὴν. εἰς Ἀπολ.

V. 269. *Of* Enna *where* Proſerpin, &c. *Proſerpina* was the Daughter of *Jupiter* and *Ceres*, carried away by *Pluto* the Subterranean God, as ſhe was gathering Flowers on the top of *Enna*, a beauteous Plain, on an Hill not far from a City of the ſame Name in the middle of the Iſland of *Sicily*.

Haud procul Hennæis locus eſt à mœnibus, altæ
Nomine Pergus, aquæ. Non illo plura Cayſtros

Carmina Cygnorum labentibus audit in undis.
Sylva Coronat aquas, cingens latus omne, ſuiſque
Frondibus, ut velo, Phœbeos ſubmovet ignes.
Frigora dant rami, Tyrios humus humida Flores.
Perpetuum ver eſt. Quo dum Proſerpina luco
Ludit, & aut violas, aut candida lilia carpit;
Pœne ſimul viſa eſt, dilectaque raptaque Diti. Ovid. Met. 5.

With him agrees the Neoterick *Claudian:*

Forma loci ſuperat Flores: Curvata tumore
Parvo planities, & Mollibus edita clivis
Creverat in Collem, &c. de Raptu Proſerp. Lib. 2.

He that would ſee more of this Place, may read the Florid Deſcription *Cicero* has made of it in his ſixth Invective againſt *Verres:*

Vetus eſt hæc Opinio Judices, &c.

V. 270. *By Gloomy Dis*; By the black God of Hell. *Dis à Divitiis*, as his other Name *Pluto*, of Πλοῦτος, Gr. *Riches*, becauſe the moſt Pretious Metals are found and dug under-ground, out of the Subterranean Vaults and Neighbourhood of Hell.

Ceres, the Daughter of *Saturn* and *Ops*, Siſter to *Pluto*, *Jove*, *Juno* and *Neptune*, the firſt that taught Mankind the Art of Ploughing and Sowing.

Prima Ceres ferro Mortales vertere terram
Inſtituit. Virg. Georg. 1.
Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaque mitia terris. Met. Lib. 5.
Quas dea per terras, & quas erraverit undas
Dicere longa mora eſt, quærenti defuit Orbis. Ibid.

Dis, or *Pluto*, being refuſed by all the Goddeſſes, becauſe of his ill Looks, dark Kingdom, and darker Complexion, was forc'd to make his way through the Earth into the fair *Ennean* Field, where, in his *Ebon* Chariot, he ſnatch'd up *Ceres* her beautiful Daughter, who, ignorant what was become of her, wandred all the World over to ſeek her; and as ſhe made her Enquiries, taught Mankind the Art of Tillage.

V. 273. *Of* Daphne *by* Orontes. *Daphne* was the moſt celebrated and delicious Suburbs of *Antioch*, the Capital of *Syria*, or rather of the Eaſt, ſeated on both the Banks of *Orontes:* It was a vaſt Grove of Lawrels, (whence it took the Name Δάφνη, Gr. a Lawrel) intermixt with tall Cypreſs-Trees, defying the Suns piercing Rays, under whoſe thick Shade nevertheleſs, the Earth was Luxuriant in Flowers, it was full of Fountains, and had one ſuppoſed to derive its Waters from the *Caſtalian* Spring, and endued with the ſame Power of promoting the Spirit of Divination in its Drinkers, as well as that at *Delphos*; *Zozim.* in his Deſcription of *Daphne*. *Ortelius* has an exact Delineation of this bounteous Grove in the end of his Maps.

Orontes, a beautiful River of *Syria*, ſpringing out of Mount *Libanus*, and running to *Antioch*.

Jam pridem Syrus in Tyberim defluxit Orontes. Juv. Sat. 3.
En quantum Tygris, quantum celer ambit Orontes. Luc. Lib. 6.

V. 274. *Inſpir'd* Caſtalian *Spring*; Was a Fountain at the Foot of the Hill *Parnaſſus*, ſo named of *Caſtalia*, a Virgin Miſtreſs of *Apollo*, turned into this cold Stream, for refuſing his Flames; thoſe that pretended to *Poetry* or *Propheſie*, waſh'd their Eyes in this Chaſte Fountain, to which the enamour'd Deity gave the Power of Inſpiration. *Inſpiratus*, Lat. one endowed with preternatural Knowledge. ——*Numine afflatus*

Qui rore puro Caſtaliæ lavit
Crines ſolutos. Hor. Car. Lib. 3. Od. 4.
—— *Quâ nulla priorum*
Caſtaliam molli divertitur Orbita clivo. Geor. 3.

V. 275. *Nor that* Nyſeian *Iſle girt with the River* Triton. *Nyſa* was a City in an Iſland of the ſame Name, encompaſs'd and begirt by the River *Triton* in *Affrica*, from which *Pallas* took her Name *Tritonia*, of her appearing firſt on its Banks.

Et Pallas Lybicis Tritonides edita Lymphis. Sil. Ita. Lib. 9.

This

This Iſland, for its Fertility, the Goodneſs of the Air and Soil, and for the Production of the choiceſt and moſt delicious Fruits, the cooleſt Fountains and moſt delightful Shades, as well as for abundance of the choiceſt Vines naturally growing there, was extreamly celebrated.

Νύσης ἐν γυάλοις, ὁ δ' ἀέξετο παῖς ἐκπαι
Ἀντρῳ ἐν εὐώδι'. Hom. in Bacch.
Ξὲ δ' ἐπίκτε πατὴρ ἀνδρῶντε Θεῶντε
Πολλὰν ἀπ' ἀνθρώπων, κρυπτῶν λιθοπάλευον Ἠῶ
Ἔστ δέ τ Νύσης ἄϛατον ὄρος, ἀνδρεῖον ὕλη
Τηλε φοινίκης, ϗεδὸν Αἰγύπτοιο ῥοάων. Ibid.

----- *Inde datum Nymphæ Nyſeides antris*
Occuluere ſuis, lactiſque alimenta dedere. Meta. Lib. 3.

V. 276. *Where old* Cham----Ammon *call and* Lybian Jove. *Cham*, or *Ham*, the ſecond Son of *Noah*, (therefore ſtyled Old) Peopled *Egypt* and *Lybia*, and was the moſt Ancient and Renowned of all the *Jupiters*: He of the *Grecians* and *Romans*, being an Upſtart in Compariſon, living not long before the *Trojan* War, as is evident by his Sons, *Caſtor*, *Pollux*, *Hercules*, *Sarpedon*, and others employed in it. *Ammon* therefore is not to be fetch'd of Ἄμμος, Gr. Sand, becauſe his famous Temple was ſeated in the Sandy Deſarts of *Lybia*, but of *Ham*, with the Greek Termination made *Hammon*, and ſo *Ammon*. *Chammon*, or *Chammoun* in the *Coptick* Tongue, though a ſeeming Derivative of the Heb. חמם, Heat, is undoubtedly to be referr'd to this great *Cham*.

----- *Templum Lybicis quod Gentibus unum*, &c.
Quamvis Æthiopum Populis, Arabumque Beatis
Gentibus, atque Indis unus ſit Jupiter Ammon. Luc. Lib. 9.
See the Deſcription of this Temple in *Q. Curt. Lib.* 4.

Gentiles; *Gentes*, Lat. the Nations, Ἐθνικοι, the People that knew not the true God, the Heathen Idolaters.

V. 278. *Hid* Amalthea *and her Florid Son*, &c. Our Author follows the relation of *Diodorus Siculus*, *Lib.* 2. *Cap.* 5. of this *Lybian Jupiter*, who is ſaid to have been a King of that Country, Married to *Rea* the Daughter of *Saturn*, from whoſe Jealous Eyes he hid his Miſtreſs *Amalthea* and her Son *Bacchus*, the Planter of Vines, and *Deity* of *Drunkards*, in the beautiful Iſland *Nyſe*, lying in the River *Triton*: The ſame Story is tranſlated by Sir *Walter Rawleigh*, *Hiſtory of the World*, Book 1. Chap. 6. Sect. 5.

Amalthea; Ἀμάλθια, Gr. was a beautiful Lady, whom in recompence of her Favours, her beloved *Jupiter* made Queen of a fruitful Country, which lying in the ſhape of a Bulls Horn, gave occaſion to the Proverb *Amaltheæ Cornu*, and Ἀμαλθύειν, Gr. to grow rich. *Florid*, *Floridus*, Lat. gay, luſty.

V. 279. *Young Bacchus*; The famous God of Wine, too well known all over the World, and too much worſhipp'd. The Poets generally report him the Son of *Jupiter* and *Semele*, &c. as alſo *Rhea* the Wife of *Saturn* and Mother of *Jupiter*, confounding their fabulous Hiſtories of their dark Idolatries. *Stepdame*, a Mother in Law, of *Stief*, Belg. and *Dame*, Fr. a Miſtreſs, a rigid, ſtiff, and cruel Mother.

V. 280. *Where* Abaſſin *Kings*; Where the Kings of *Ethiopia* kept under ſweet retirement their Royal Sons on Mount *Amara*, encompaſs'd round with Alabaſter Rocks a whole Days Journey high; though this by ſome was taken to be *Paradiſe* under the burning Line, by *Niles* long-hidden Head, but diſtant far from this fair *Syrian* Garden, &c. The Upper *Ethiopia*, (the Dominion of *Preſter John*) was anciently called *Abaſſine*, of its chief River *Abas*, and *Abiſſinia* is the Name of one of its Kingdoms. *Iſſue*, of the Fr. *Iſſue*, Children, Succeſſors, of *Iſſir*, and this of the Lat. *Exire*, to go out from, to proceed from, as Children from their Parents. *Guard*, keep under Confinement, of the Fr. *Garder*, to watch, to ſecure.

V. 281. *Mount* Amara: *Amara* is a Province about the middle of the higher *Ethiopia*, and one of the 70 petty Kingdoms formerly Tributary, and now annext to the *Abaſſin* Empire: In it there is a Mountain of the ſame Name (*Hamhar*,) about 90 Miles in compaſs, and a Days Journey high, with one only acceſs, and that impregnably fortified: The Summit of this ſhining Rock is adorned with many beautiful Palaces, a moſt delightful Place, and charming Proſpect, where the Emperours Sons are carefully guarded, and as diligently educated, from whence the Eldeſt is taken to ſucceed his Father, and others to ſucceed him if he die Childleſs.

V. 282. *Under the* Ethiop *Line*; Under the *Equinoctial* Line, the Fertility and wonderful Pleaſantneſs of the Country, giving occaſion to *Tertullian*, *Bonaventure*, and *Durandus*, to place *Paradiſe* under this Burning Line, formerly thought uninhabitable, though by Experience found to be fanned daily by a Cool Eaſtern Breeze, the Nights being temperate by the entire Interpoſition of the Earth, that no place is to be found on Earth that approaches

nearer

nearer to the Nature, Beauty, and Abundance of *Paradiſe*, than this Climate. This Country of the *Abiſſins* lies under the Torrid Zone, ſtretching from the Tropick of *Cancer* beyond the *Equator*. *Ethiop.* Αἰθιοψ, Gr. ſcorch'd, and thence black and burnt, according to the Complexions of its diſcoloured Inhabitants, of αἴθω, to burn, and ὄψις, the Countenance.

V. 283. *By* Nilus *Head*; Near the Fountains of the *Nile*, ſought after by *Seſoſtris*, *Cambyſes*, *Alexander the Great*, and others, though with ſmall Satisfaction.

—— *Non Fabula Mendax*
Auſa loqui de fonte tuo eſt, ubicunque videris,
Quærenti: Et nulli contigit Gloria genti,
Ut Nilo ſit læta ſuo. Luc. Lib. 10.

M. Thevenot tells us, from the Report of an *Ethiopian* Ambaſſador he met at *Grand Cairo*, that *Nile* has his Head in a great Well, caſting up its Water very high out of the Ground in a large Plain called *Ovembromma* in the Province of *Ago*: This Well is 12 Days Journey from *Gonthar*, the Capital of *Ethiopia*; the Waters take their courſe Northward, and paſs by ſeven Cataracts before they enter *Egypt*: The Country about this Well is ſo plain, that there are no Mountains near it by three Weeks Journey. It is on all Hands confirmed, that the Cauſe of the *Niles* Annual Inundation, is from the exceſſive Rains that fall in *Ethiopia* for three Months together in their Winter, but the *Egyptian* Summer; well affirm'd by *Bapt. Scortia*, *Lib.* 2. *Cap.* 17. *de Increm. Nili.* Of *Ethiopia* being the Native Country of the *Nile*, and of its riſing by Rains, the Ancients were of Opinion, though not well aſſured,

Æthiopumque feris alieno gurgite Campos:
Et te terrarum neſcit cui debeat Orbis,
Arcanum Natura Caput, non prodidit ulli,
Nec licuit populis parvum te, Nile, videre,
Amovitque ſinus, & gentes maluit ortus
Mirari, quam noſſe tuos. Conſurgere in ipſis
Jus tibi Solſtitiis, alienâ creſcere brumâ, Luc. Lib. 10.

V. 284. *Wide remote*; Far removed: *Remotus*, Lat. *Aſſyrian* Garden, planted in *Eden*, afterwards call'd *Aſſyria*, bordering on *Meſopotamia*.

V. 289. *Godlike erect*; Upright and tall, not groveling on the Ground like other Creatures, according to *Ovid.*

Os homini ſublime dedit, Cœlumque tueri
Juſſit, & erectos ad ſidera tollere vultus. Meta. Lib. 1.

Well may he term our firſt Parents *Godlike*, the Originals of Mankind, made by God himſelf, after his own Image, it better ſuiting the Protoplaſt than its correſpondent Θεοείκελος, any of the *Homerick* Heroes. *Erectus*, Lat. upright.

V. 290. *In Naked Majeſty*; A glorious Nakedneſs, heightned and ſet off by ſpotleſs Innocence, preferable to all the gawdy Diſguiſes, worn by Mankind ſince the ſad Concealments of our Shame. For in the State of Innocence, there was ſuch an Agreement between Soul and Body, ſo exact an Obedience paid by the Senſual to the Rational and Sovereign part, that no audacious, unbecoming thought could with a guilty Bluſh have ſtain'd the Cheek of *Adam*, Majeſtick even in Nakedneſs. *And they were both Naked, the Man and his Wife, and were not aſhamed*, Gen. 2. Verſ. 25. *Lords of all*, according to the Dominion delegated to them by the Lord of all things; *Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the fowl of the Air, and over every living thing that moveth on the Earth*, Gen. 1. Verſ. 28.

V. 293. *Truth, Wiſdom, Sanctitude ſevere*, &c. Truth and Wiſdom, and pure and ſtrict Uprightneſs, the abſolute Image of their Glorious Creator, ſhone in their Heavenly Looks. *Sanctitude ſevere, Severa Sanctitudo*, that ſtrict Conformity to their Makers Commands, exact and conformable to the Rectitude by him implanted in their Nature, and left ſubordinate to the Government and Guidance of their innate Free-Will. *Sanctitudo*, Lat. Uprightneſs: *Severus*, Lat. ſtrict, exact.

V. 294. *In true Filial Freedom plac'd*; Conſiſting in that Frank and ready Obedience that Sons pay to their Fathers, in which is founded all the Authority of Mankind, as being the reſult of Obedience from Children due to Parents, grounded on Paternal Authority, in reſpect of Prudence, Truth and Sanctitude.

V. 298. *And ſweet Attractive Grace*; And ſweet alluring Charms, from her pleaſing and winning Behaviour. *Attractive*, alluring, winning, of the Lat. *Attrahere*, to draw to, to entice.

V. 299. *He for God only, ſhe for God in him*; This Aſſeveration of our Author ſeems maintainable from St. *Paul*'s Doctrine, *The Head of every Man is Chriſt, and the Head of the Woman is the Man, and the Head of Chriſt is God*, 1 Cor. 11. Verſ. 3. and at Verſ. 7. *Man is the Image*

and

and Glory of God: But the Woman is the Glory of the Man. And Verſ. 9. *Neither is the Man created for the Woman, but the Woman for the Man.* The manifeſt import of all which is, that Man is the Glorious and Majeſtick Image of his Maker, his Vicegerent on Earth, exerciſing Rule and Dominion over the Creation: And that Woman is the Glory of the Man; that is, for his Glory, Satisfaction and Delight, out of him made his Companion, and as it were his Image, according to our Poets Explanation, Book 8. Verſ. 540.

For well I underſtand in the Prime End
Of Nature her th' Inferiour, in the Mind
And inward Faculties, which moſt excel;
In outward alſo her reſembling leſs
His Image who made both, and leſs expreſſing
The Character of the Dominion given
O'er other Creatures.

V. 301. *Hyacinthin Locks*; His dark brown Hair hung parted from his Forehead, curling round, Manly and Majeſtick. Thus *Homer* deſcribes *Ulyſſes*, aided by *Minerva* to render him more Charming.

——Καὶ δὲ κάρηϊ
Οὐλὰς ἧκε κόμας, ὑακινθίνῳ ἀνθι ὁμοίας. ΟΔ. Ζ.

He had curled Hair, for Colour like a *Hyacinth* Flower; that *Hyacinthin* ought to be underſtood of black, or very dark-coloured Hair, will be manifeſt from the Colour and Deſcription of this Flower. *Hyacinthus eſt genus Violæ vernæ, colore obſcuræ purpuræ, quam Romani vaccinium vocant*, Fulg. Lib. 3. So *Theocritus*,

Καὶ τὸ ἴον μέλαν ἐστί, καὶ ἀγεμονὰς ὑάκινθος
Ἀλλ' ἔμπας ἐν πᾶσι στεφάνοις τὰ πρῶτα λέγονται. ΙΔ. Κ.

Which *Virgil* imitating,

Alba liguſtra cadunt, vaccinia nigra leguntur. Ecl. 2.
Et Suave-rubens Hyacinthus. Ecl. 3.
Ferrugineos Hyacinthos. Geo. 4.

From whence we are informed, that the Poets attributed to this Flower, Black, Red, and a Colour of theſe mixt, that of ruſty Iron: But the moſt Judicious interpret *Ferrugineus* to be that Colour, which poliſh'd Iron, when grown cold, after having been red hot, repreſents, which is a ſort of Violet, not well ſuiting with good colour'd Hair. It is very obſervable, that ſuch Epithets as this are not to be taken in too ſtrict a ſenſe; for Gold being the moſt excellent among Metals, Purple among Colours, the Roſe, and anciently the Hyacinth, among Flowers; hence *Venus Aurea*, Æn. 10. *Roſea Cervix & lumenque juventæ Purpureum*, Æn. 1. and this *Hyacinthin* Hair. Of *Apollo*'s beloved Boy turned into this Flower, read *Meta.* 10.

Te quoque Amyclide, poſuiſſet in æthere Phœbus.

V. 303. *Cluſtring*; Curling in Rings, curl'd round in Cluſters like the Vines ſwelling Bunch. *Cluſter*, of the Sax. *Clurſter*, a Bunch of Grapes.

V. 304. *She as a Vail*, &c. She wore her Yellow Locks, looſe and free from all Ornaments, hanging down to her ſmall ſlender Waſte, like Natures Vail, but circled into wanton little Rings, like the Vines tender Curls, which betoken ſoft Subjection, or Submiſſion rather, to her Husbands ſway. *Vail*, Fr. *Voile*, of the Lat. *Velum.*

V. 305. *Golden Treſſes*; Golden Yellow Locks, in ancient times of great eſteem.

Aurea Cæſaries Ollis. Æn. 8.
——*Nudo cui vertice fulva*
Cæſaries. Æn. 11.

Χρυσοκόμης, *Auricomus*, Golden Locks, is a Commendation as old as *Heſiod*, in his Θεογον. *Treſſes*, of the Fr. *Treſſe de Cheveux*, a Lock of Hair.

V. 306. *Diſhevel'd Hair*; *Diſchevelé*, Fr. looſe, hanging down at length.

V. 307. *As the Vine curls her Tendrils*; As the Vine twiſts her tender Rings. *Tendrils* are thoſe little curling Shoots that catch hold of the Branches of a Vine, or any thing ſet to ſupport it; ſo called *à tendendo*, from its creeping forward by that means; others ſay, *à tenendo.*

V. 308. *Which imply'd Subjection*: St. *Paul* tells us, That *even Nature it ſelf teacheth, that for Men to wear long Hair is a ſhame*; that is, a diſgrace, and ſign of a ſoft and effeminate temper: *But if a Woman have long Hair, it is a Glory to her; for her Hair is given her for a Vail*, 1 Cor. 11. Verſ. 14, 15. Ἀντὶ περιβολαίου, *pro velamine.* The Romans, and moſt other Nati-

ons, ſeem to have learn'd the Cuſtom of Vailing Women, eſpecially at their Marriages, from this dictate of Nature, and the word *nubere* always applyed to Women, was taken *à nubendo*, from Vailing them, when Married and put into their Husbands Power; whence the witty *Martial* ſays, *Uxori nubere nolo meæ.* Now this Natural Vail of Womankind, is by the Apoſtle in the Chapter above-cited, uſed as an Argument and Indication of their *Subjection*, but as our Poet ſweetens it, to be *required with gentle ſway*, on ſoft and eaſie terms, to be grounded on Reaſon, on juſt and fit, and ſupported and maintained by all imaginable Tenderneſs, and ſoft Endearments.

V. 310. *Yielded with Coy Submiſſion*, &c.

Yielded with ſhy ſurrender, meek diſdain,
And faint refuſal, endearing loves delays.

Modeſt Pride, ſeems to imply, that juſt Value and modeſt Self-eſteem, that the Fair Sex ought to regard; that *Conſcience of their Worth*, which if well managed, ſets off the ſoft Submiſſion of a kind Companion, and differences it from the dull forc'd Obedience of a Slave. This pretty mixture of Modeſty and Pride, is the Safeguard of the Sex, not too ſtiff and incompliant, yet inflexible, and diſdaining to deſcend to any Indecency or Indiſcretion; a little Pride being a neceſſary Ingredient to preſerve both Body and Mind in their Native Cleanlineſs and Purity.

Coy; *Shy*, or *Schewen*, Bel. to ſhun, to avoid. *Reluctant*, of *Reluctans*, Lat. ſtruggling, of *Reluctari*, Lat. to ſtrive.

V. 312. *Nor thoſe Myſterious Parts*, &c. Thoſe Privy Parts then were not hid. All the Secrets of Heathen Religion and Philoſophy were carefully concealed from the Vulgar, and therefore called Μυστικα, Myſteries, not expoſed to common and profane Eyes, but by conſtant Concealment made more Awful and Majeſtick. Our Author has well applyed it to thoſe Parts, which all Civilized Nations are juſtly concerned to conceal. *Concealed*, of *con* and *celare*, Lat. to hide.

V. 313. *Guilty—Diſhoneſt Shame*; Unſeemly Shame, the Off-ſpring of Guilt and Sin: *Diſhoneſt*, ugly, diſgraceful, of *dis*, the Privative Particle, and *honeſtus*, Lat. comely. *Shame*, of the Gr. χημα, becauſe diſcoverable in the Face, diſordered by the guilty Bluſh.

V. 314. *Honour diſhonourable*; *Nihil Naturale turpe*, is an Axiom moſt true, That none of the Works and Acts of Nature are diſgraceful; yet Sinful Mankind have introduced among them *Diſhoneſt Shame*, and *a Diſhonourable ſort of Honour*, the meer Shews and Pretences of *Purity*, which in their firſt ſtate of *Simplicity and Innocence*, were Strangers to the World, when Man, abſolute Maſter of himſelf, of all his Thoughts and Paſſions, that obey'd the Sovereignty of Reaſon, dreaded no Indecency, though naked, becauſe innocent; ſtill viſible in Children, that play naked without the Crimſon Coverture of a Bluſh, till they attain the ſenſe of *Guilty Shame*.

V. 323. Adam *the goodlieſt Man of Men*, &c. That the Protoplaſt, the firſt Man, came moſt compleat out of the Hand of his Creator, perfect in all the Powers and Faculties both of Body and Soul: That his Conſort and Derivative *Eve* was alſo accompliſh'd in like manner, in the full Bloom of Beauty, and all the Charming Ornaments of which her Sex was capable, is beyond all queſtion: That they were of Growth fit for Propagation, and of Underſtanding capable of GOD's Commands, is evident from the Benediction beſtowed on 'em, *Gen.* 1. Verſ. 28. and the Injunction *Gen.* 2. Verſ. 17. which gave riſe to that Opinion of the Fathers, that *Adam* was created of the Size that his Sons might arrive at about Fifty Years old, (Childhood and Youth inlarging and leſſening in the times of different Longævity;) and therefore doubtleſs they did not only excel all their Deſcendents, as the firſt Originals of Mankind, but as the moſt exact Image of their Maker, while they continued in glorious Innocence, which in their ſinful Poſterity is ſo defaced, that the moſt accompliſh'd of either Sex, is but a dull dry Copy of thoſe Maſter-Pieces of the Almighty.

There is in theſe two Verſes ſomething ſo plain, and yet ſo full and ſo cloſe couched, that it is hard to be expreſt ſo fully, and yet ſo conciſely.

Omnes ſtirpe ſuâ genitos, ſuperavit Adamus
Frontis honore ſui; & nivei dulcedine vultûs,
Omnes ſtirpe ſuâ genitas, ſuperaverat Eva. Hog.
——*Adamus*
Ante homines, à ſe genitos, pulcherrimus imus,
Inter formoſas Eva formoſiſſima natas.

Both ſhort of the Beauty, as well as Brevity of the Original.

V. 325. *Under a Tuft of Shade*; Under a ſhady Grove, that on a Green allowed the wanton Winds a whiſpering place, &c. *Tuft*, of the Fr. *Touffe de bois*, a little Grove, Trees growing thick about a Country Seat.

V. 329. *To*

V. 329. *To recommend cool* Zephyr; To make the ſoft Weſt-Wind more pleaſing. *Zephyr*, Ζέφυρος, as if Ζωηφόρος, the reviving Wind that awakens the Spring, in Lat. *Favonius*:

Genitalis Mundi Spiritus à fovendo dictus. Plin. Lib. 16. 25.

The Favourite of the Poets, the Inhabitant of *Alcinous* his Garden celebrated by *Homer*.

———Ἀλλὰ μάλ' αἰεὶ
Ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει. ΟΔ. Η.

Sive ſub incertas Zephyris motantibus umbras. Virg. Ecl. 5.

V. 330. *Appetite more grateful*; Hunger more pleaſant in being ſatisfied: Hunger the beſt Sawce, tho' ſeldom ſerved to the beſt furniſh'd Tables. *Appetite*, *Appetitus*, Lat. of *Appetere*, to deſire, to crave.

V. 332. *Nectarine Fruits*, &c. *Delicious Fruits, which the o'er-loaded bending Boughs, reach'd down to them, as leaning, ſidelong they ſate, on the ſoft yielding Bank, beſtrew'd with Flowers. Nectarine*, of *Nectareus*, Lat. Νεκτάρεος, ſweet like *Nectar*, better ſuiting the delicious Fruits of *Paradiſe* than *Helens* perfumed Petticoat in *Homer*:

Χειρὶ δὲ νεκταρίῃ ἑανὸν ἐπήνυξε λαβοῦσα. ΙΛ. Γ.

Compliant, willing, yielding, of the Verb to *comply*, that is, to yield, to agree to.

V. 333. *Sate recline*; Sate leaning, as the manner of the Ancients was, whence *accumbere*, Lat. to dine. *Recline*, *Reclinus*, Lat. leaning, lying down on.

Defigunt tellure haſtas & Scuta reclinant. Æn. 12.

V. 334. *Damask'd with Flowers*; Cover'd all o'er with Flowers. *Damask'd*, of *Damaſſé*, Fr. to be wrought in Flowers, like Silk, or Linnen, firſt ſo made at *Damaſcus*, a *Syrian* City of great Fame, now call'd *Damas*.

V. 335. *The ſavoury Pulp they chew*; They eat the ſoft Juicy inſide of the Fruit. *Savoury*, pleaſant to the taſte, of *ſavour*, *ſapor*, Lat. taſte. *Pulp*, of *Pulpa*, Lat. the Pith or inſide of any thing that is ſoft, as *Pulpa Caſſiæ*, Jun.

V. 336. *Scoop the Brimming Stream*; And in the hollow Rind lave and take up the Brimful Stream, an expedient more ſeemly than that of *Diogenes* Drinking out of his Hand.

V. 338. *Nor Youthful Dalliance*, &c. *Nor Sportiveneſs and Youthful Pleaſure, ſuch as becomes Young Perſons joyn'd in Matrimonial State, when by themſelves alone. Dalliance*, Pleaſure, of the Verb to *Dally*, to play, to divert one, derived by ſome, of Θάλλειν, Gr. to flouriſh, Youth being the fitteſt time for *Dalliance*; others of *Delay*, to while, and paſs the time away, alluding to the Fr. Phraſe, *Paſſer ſon envie*. *Nuptial League*, Marriage, the Covenant enter'd into by the Married Couple. *Nuptialis*, Lat. of *Nuptiæ*, Lat. a Wedding.

V. 340. *Frisking play'd*; Danced and play'd about 'em, endeavouring to divert their Lords. *Friſque*, Fr. brisk, lively, nimble.

V. 341. *Of all Chaſe*; Of all ſorts of Game, ſuch as are hunted ſince either for Sport or Prey, of *Chaſſer*, Fr. to hunt, to purſue.

V. 343. *Sporting the Lyon Ramp'd*; The Lyon ramping, ſported and play'd ſtanding upright. A Lyon Rampant is by the Heralds drawn ſtanding on his hinder Legs, and pawing with the other two, although it be derivable of the Fr. *Remper*, to creep.

V. 344. *Dandl'd the Kid*; Play'd with, and danc'd the Kid, of the Ger. *Danten*, or the Fr. *Dandiner*, to play with, as Nurſes do with Children. 'Tis the general Opinion, and highly probable, that before *Adam* violated the Command of his Maker, there was an Univerſal Peace, even among the fierceſt Beaſts, throughout the whole Creation; but Sin being the Parent of Death, diſturbed that happy Concord and Harmony of Nature, and in order to Deſtruction, introduced Violence and Slaughter firſt among the Brutes and Irrational Beings, and early too among the Sons of *Adam*. *Iſaiah* deſcribing the Peaceful Kingdom of the *Meſſiah*, expreſſes it by the ſame Similitudes: *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf, and the young Lyon, and the Fatling together, and a little Child ſhall lead them*, &c. Chap. 11. Verſ. 6, and 7. and Chap. 65. Verſ. 25. The Metrick Similies are much the ſame:

Ἕσται δὴ τῆθ' ἅμαρ ὁπωΐκα νεῖρες ἐν ἰυιῇ
Καρχαρόδων σίνεσθαι ἰδὲ λύκος ἠὲ λέοντες. Theo. Idul. 31.
Nec Lupus inſidias pecori, nec retia cervis
Ulla dolum meditantur, as render'd by *Virg.* Ecl. 5.

Ibid. *Tygers*; A Tyger is a ſwift and very fierce Beaſt; *Tigris* is an *Armenian* word for ſwift, ſignifying this *Beaſt*, an *Arrow*, and the *Famous River* of that Name, all from their ſwiftneſs and impetuoſity. Hence *Virgil*, *Armenias curru ſubjungere Tigres*, Ecl. 5.

Claudian

Claudian deſcribes the manner of taking this furious Creature;

Arduus Hyrcanâ quatitur ſic Matre Niphates,
Cujus Achæmenio Regi ludibria natos
Avexit tremebundus eques, fremit illa Marito
Mobilior Zephyro, totamque virentibus iram
Diſpergit Maculis, jam jamque hauſura profundo
Ore virum, vitreæ tardatur imagine formæ. De Rup. Proſ. Lib. 3.

Ibid. *Ounces*; An Ounce is a Beaſt engendred between a Wolf and a Stag, therefore *è luporum cervariorum genere*, exceeding quick of ſight, his Skin ſpeckled and ſpotted with various Colours. *Ounce*, of the Span. *Lonza*, the Corruption of the Ablat. *Lynce*, of *Lynx*, and this of the Gr. Λυγξ, or Λυσκός.

Quid Lynces Bacchi variæ, & genus acre Luporum? Georg. 3.

Ibid. *Pards*; *Pardi*, Lat. the Maſle *Panthers*, or *Leopards*, covered with Skins curiouſly ſpotted. *Pardus* is a Derivative of Πέρθειν, from the ill ſavour iſſuing from the Beaſt, or as others of Πέρθειν, Gr. to deſtroy, from its Fierceneſs and Cruelty.

V. 345. *Gambold*, &c. Play'd all their tumbling Tricks before 'em. To *Gambol*, is of the Fr. *Gambader*, to ſhew Tricks, and *Gambadeur*, Fr. for a Tumbler, of *Jambe*, Fr. the Leg.

V. 347. *Wreathed his lithe Proboſcis, the huge o'ergrown Elephant twiſted his Limber Snout to pleaſe and divert 'em. Unweildy*, overgrown, not able to bear his Bulk, of the Particle *un* Privative, and the Sax. *Wildan*, to Govern, or Manage. *Elephant*, of Ἐλέφας, Gr. for the Bulky Beaſt ſo called, frequent in *India*, and famous in many Battels, with their Caſtles of Armed Men on their Backs. *Wreathed*, turn'd round, twiſted, of the Sax. *Wrydan*, to twiſt, whence *Wreathe*, a Garland.

Lithe Proboſcis, his Limber Trunk. *Lithe*, of the Sax. *Lid*, gentle, pliable, ſoft. *Proboſcis*, Προβοσκὶς, Gr. the Elephants Trunk, ſo pliant and uſeful to him, that *Cicero* ſtyles it *Elephantorum Manum*, common to this Creature with others much his Inferiours, Flies and Fleas. 'Tis derived of Προβοσκειν, Gr. to feed.

V. 348. *The Serpent ſly inſinuating*; *The cunning Serpent wrapping himſelf up cloſe together, with many intricate and ſubtile Turnings, twiſted his braided Tail. Inſinuating, inſinuans ſeſe*, Lat. wrapping, or rolling up, and as it were emboſoming himſelf: *Sinuoſus* and *Sinuare*, are words often uſed by *Virgil*, to expreſs the winding Motions of this wily Animal.

Sinuatque immenſa volumine terga. Æn. 2.
Saucius at Serpens ſinuoſa volumina verſat. Æn. 11.

Ibid. *With Gordian Twine*; *With many intricate Turnings, twiſted and involved like the Famous Gordian Knot*, hung up in *Apollo*'s Temple, by *Gordius* King of *Phrygia*, but formerly a Husbandman, who coming firſt on a fatal Day into the Temple, was by the Oracle declared King of that Country, and in memory of his Preferment, hung up the Ropes that formerly faſten'd his Team to the Plough, pleated in ſo ſtrange a manner, that the Sovereignty of thoſe Countries (ſome ſay of the World) was predicted to any one that could untie the intricate and perplext Knot, whence the Proverb, *Nodus Gordianus*, for an inextricable Difficulty; and *Horace*,

Dignus vindice Nodus. Art. Poet.

Alexander the Great cut it in pieces with his Sword, reſolving to fruſtrate, if he could not fulfil the Propheſie. *Twine*, of the Belg. *Twem*, Thread, of *Tweymen*, to twiſt, a *Twine Thread.*

V. 349. *His Breaded Train*; His Platted Tail. *Breaded*, or *Braided*, is of *Bryden*, Bel. to Weave. *Train*, of the Fr. *Traiſner*, to draw after, *à Trahendo*, Lat.

V. 351. *Couch'd or ruminating*; Laid on the Graſs. *Couchez*, Fr. of *Coucher*, to lie down, or chewing of the Cud before they go to reſt. *Ruminare*, Lat. to chew the Cud as many Beaſts do, hence *Hoſtiæ Ruminales*, Plin. Sacrifices of ſuch Creatures, this Ruminating being one of the Characteriſticks of their Cleanneſs, *Levit.* 11.

V. 354. *To th'Ocean Iſles*; To the Iſlands ſprinkled o'er the Weſtern Ocean. Ὠκεανὸς, of ὠκέως πάειν. *For now the Setting-Sun, making more ſpeed down-Hill, towards the Sea, drew near declining, and on the other ſide of Heaven, the Stars that wait upon the Evening roſe. Declin'd*, of *Declinare*, Lat. to grow low, was drawing lower near the Weſtern part of the Horizon. That the Sun ſet in, and aroſe out of the Sea, was at leaſt the Poetick Opinion of the Ancients.

Ἓν δ' ἔπεσ' ὠκεανῷ λαμπρὸν φάος Ἠελίοιο.
Ἕλκων νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν. ΙΛ. Θ.
Ἠέλιός θ' ἁνδράσι, λιπὼν περικαλλέα λίμνην. ΟΔ. Γ.

——*Cum*

——*Cum Sol*
Præcipitem Oceani rubro lavit æquore currum. Geo. 3.
Quid tantum Oceano properent ſe tingere Soles
Hyberni. Geo. 2.
Cùm primùm alto ſe gurgite tollunt
Soli equi. Æn. 12.
——*Lux tardè diſcedere viſa*
Præcipitatur aquis & aquis nox ſurgit ab iſdem. Meta. 4.

So our Author,

The Sun at Even ſups with the Ocean. Book 5. Verſ. 425.

Ibid. *And in th' aſcending Scale*; And on the riſing ſide of Heaven: The *aſcending*, of *aſcendere*, Lat. to climb, to get up, the ſide on which the Sun climbs to his Noon-tyde heighth. At the *Vernal and Autumnal Equinoxes*, the Days and Nights being of equal length, ſeem to be weighed in *Æquilibrio*, and to ſtand in even *Balance*: But at other times, the meaſure of 'em (cauſed by the inequality of the Suns Compaſs and Career) being different, at his ſetting, that is, going down into the lower Hemiſphere, the Evening-Stars, fore-runners of the Night, riſe and appear earlier or later in the other half of Heaven, as that bright Being, turns the Scales of Day and Night.

V. 355. *That uſher Evening*; That go before, that precede the Evening, one extreamly bright, being thence named the *Evening-Star*. *To uſher*, is to wait on, to introduce. *Uſher*, *Huiſſier*, Fr. of *Huis*, Fr. a Gate, a Door, where he ſtood to do his Office.

V. 360. *Earth-born perhaps*; *And the Lord God formed Man of the Duſt of the Ground*, Gen. 2. 7. That Mankind was created to repair the Ruine of the Rebellious Angels, and to repeople the Heavenly Palaces, depopulated by many Millions of the Cœleſtial Tribes, (the ancient Inhabitants of thoſe bleſt Abodes) was the Opinion of *Rupertus*. But *Pererius* and others conceive, that this World, and Man the heighth of the Terreſtrial Creation, had in the Almighties appointed time, been made, although the whole Angelick Nature had ſtood firm and obedient in their holy ſtate; which our Poet has intimated in Book 1. Verſ. 651.

New Worlds——
——Whereof ſo rife,
There went a Fame in Heav'n, that he ere long
Intended to create, and therein plant
A Generation, whom his choice regard
Should favour equal to the Sons of Heav'n.

Now there being three diſtinct Degrees of Nature, the firſt and higheſt, of Angelick and Incorporeal Beings; the laſt and loweſt, of Corporeal Subſtances, Plants and Animals; it ſeems reaſonable, that a third was always intended, participating of both, Man the Mixture and Mean of theſe two Extreams, a Being both Corporeal and Incorporeal, not made as a Supplement, but rather as the Completion and Commander of the Creation under him, *Gen.* 1. Verſ. 28.

V. 389. *Melt*; Men are ſaid to Melt into Compaſſion, Metaphorically from the diſſolving into Tenderneſs and Pity, as Metals are melted down by Fire. *Melt*, of the Ger. *Smelten*, or perhaps of the Gr. Μάλαξιν, *Liquefacere*.

V. 390. *Honour and Empire*, &c. Revenge, Glory, Empire, Honour, and ſuch like Reaſons of State, are Arguments better becoming this Grand Deſtroyer, the Arch-Enemy of all Mankind, than any Earthly and Vain-glorious Monarch.

V. 395. *On that high Tree*; The Tree of Life, where our Poet pearch'd him, at V. 195.

V. 402. *He ſtalks with fierie Glare*; *Now like a Lyon with ſpark'ing Eyes, Majeſtickly he walks about 'em*. *Glare*, and to *Glare*, is of the Fr. *Eſclairer*, to ſparkle, to glitter as the Eyes of *Lyons, Tygers, Cats*, and other fierie, furious Beaſts do. To *ſtalk*, is properly to move gravely, ſtep by ſtep, reſembling the Gr. στοιχεῖν, to walk in order.

V. 406. *Changes his couchant Watch*; *Shifts his Place, alters his wary Watch*. *Couchant*, lying cloſe, of *coucher*, Fr. to lie down. Satan is well compared to a furious ravenous Tyger: *Seneca* the Tragedian uſeth it in the ſame words almoſt in Latin;

Jejuna Sylvis qualis in Gangeticis
Inter Juvencos Tygris erravit duos
Utriuſque prædæ Cupida, quo primos ferat
Incerta Morſus, flectit huc rictus ſuos,
Illo reflectit, & famem dubiam tenet. Sen. Thyeſtes.

V. 408. *Grip'd in each Paw*; Seized in his Claws: *Grip'd*, of the Fr. *Gripper*, to ſnatch, to lay violent hold on; or of *Griffe*, Fr. a Claw, an *Eagles Tallon*. It has a Similitude of ſound with the Gr. γειμζω, to catch. *Paw*, of the Fr. *Patte*, a Claw, the Foot of a Bird or Beaſt; originally of *Pes*, Lat. the Foot, or perhaps of πάτλειν, Gr. from its diſtinction into ſeveral parts.

V. 419. *Aught*; Any thing, generally *Ought*, of the Sax. *Uht.*

V. 433. *One eaſie Prohibition*; This one eaſie Injunction; eaſie, becauſe but one: *Prohibitio*, Lat. a Forbiddance, of *prohibere*, Lat. to forbid, to command to the contrary.

V. 438. *To prune*; To cut, to lop off the ſuperfluous Branches, of the Fr. *Provin*, the Luxuriant Shoot of a Vine.

V. 447. *Præ-eminent by ſo much Odds*; More excellent by divers degrees; raiſed above me by ſo many degrees. *Præeminens*, Lat. raiſed, high, excellent, of *præeminere*, Lat. to excel. *Conſort*, Companion, of the Lat. *Conſors*, of the ſame Size and Condition; hence, a Wife, and eſpecially that of a King, called *Queen Conſort*, attaining that Title by her Marriage with a Soveraign Prince.

V. 450. *Wiſen from Sleep I firſt awak'd*; The entrance on Life, may well be reſembled to *waking*, when our *Exit* Death, is ſo fitly and frequently compared to *Sleep*. Our Author, in this Place and its Parallel, Book 8. Verſ. 250. where *Adam* relates the firſt Thoughts and Sentiments he had of himſelf, and that Great Being that gave him, his; has litt upon ſomething ſo new and ſtrange, that as it cannot ſquare with any Perſons but thoſe of our two firſt Progenitors, ſo it is exactly ſuitable to them, created certainly at full growth, perfect in Body, Mind and Memory. Otherwiſe what he ſays in his Introduction,

For Man to tell how Human Life began,
Is hard; For who himſelf beginning knew? Book 8. Verſ. 250.

It had not only been *hard, but impoſſible for any other Man, to have given a Relation of his Beginning.*

Ibid. *Repos'd*, &c. *Laid under a Flow'ry Shade*: *Repos'd, repoſitus*, Lat. of the Verb *reponere*, uſed by the wary *Virgil* in the ſame ſenſe;

——*Collapſaque Membra*
Marmoreo referunt Thalamo, ſtratiſque reponunt. Æn. 4.

V. 455. *Into a Liquid Plain*; Into a ſmooth moiſt Plain, of the Lat. *Planus*, ſmooth, even, whence *Planities*.

V. 456. *Pure as th' Expanſe of Heav'n*; *Clear as the out-ſpread Skie. Expanſum*, Lat. the Firmament, anſwering to the Hebr. רקיע, the vaſt and *out-ſtreach'd Firmament*, Gen. 1. Verſ. 6. of רקע, *Expandere*, to ſtretch, or ſpread out.

V. 459. *Into the clear ſmooth Lake*; This Natural Looking-Glaſs, *Virgil* and *Ovid*, as well as our Author, borrowed of *Theocritus*.

Ἦ γὰρ πρὶν εἰς πόντον ἐπέβλεπον, ὣς δὲ γαλάνα. Id. 7.

—— *Nuper me in littore vidi*
Cum placidum ventis ſtaret mare. Virg. Ecl. 2.
Certè ego me novi, liquidæque in imagine vidi
Nuper aquæ. As *Ovid* tranſlates it.

V. 461. *Within the Watry Gleam*; *Within the Shining Surface of the Water. Gleam*, of the Sax. *Leoma*, Light, and *Leoman*, to ſhine, both of *Lumen*, Lat. Light, warm *Gleams*, the hot Shinings out of the Sun after Showers. *Milton* has improved the Fable of *Ovid*, by repreſenting *Eve* like a She *Narciſſus* admiring her ſelf; and has made it much more probable, that a Perſon who had never ſeen any thing like her ſelf, ſhould be in love with her own faint reflected Reſemblance, than that a Man acquainted with the World and himſelf, ſhould be undone by ſo dull a Dotage.

Se Cupit imprudens, & quæ probat, ipſa probatur,
Dumque petit, petitur, pariterque accendit & ardet. Meta. 3.

V. 465. *Of Sympathy and Love*; With Looks betokening Love and mutual Affection. *Sympathy*, συμπάθεια, Gr. Compaſſion, of Συν and πάσχειν, to ſuffer together, to be a like affected.

Quod petis, eſt nuſquam: Quod amas, avertere perdes.
Cupit ipſe teneri
Nam quoties liquidis porreximus oſcula Lymphis
Hic toties ad me reſupino nititur ore. Meta. Lib. 1.

V. 469. *With thee it came and goes.*

Iſta repercuſſæ, quam cernis, imaginis umbra eſt.
Nil habet iſta ſui, tecum venitque manetque,
Tecum diſcedat; ſi tu diſcedere poſſis. Meta. Lib. 3.

V. 478. *Under*

V. 478. *Under a Platan*; Πλατανος, the Plane-Tree, ſo named from the breadth of its Leaves. Πλατυς, Gr. broad, a Tree uſeful and delightful for its extraordinary Shade.

Famque Miniſtrantem Platanum potentibus umbram. Geor. 4.

V. 485. *Neareſt my Heart, ſubſtantial Life, to give thee Being, I lent one of my Ribs neareſt my Heart, whereof thou waſt made a living Creature. Neareſt my Heart*, as being made of one of his Ribs, whoſe encloſure ſurrounds it, Gen. 2. Verſ. 22. *Subſtantialis*, Lat. belonging to ſubſtance, firm, ſolid, aſſured.

V. 486. *An Individual Solace*; An Inſeparable Companion and Comfort, made of a part taken out of *Adam's* Side, as intended for his *Aſſociate*, not his *Servant*. *Individual, Individuus*, Lat. inſeparable. *Solace, Solatium*, Lat. Comfort.

V. 491. *Wiſdom*; The Character of our Saviour himſelf: *And the Child grew, and waxed ſtrong in Spirit, filled with Wiſdom. And* JESUS *increaſed in Wiſdom and Stature, and in Favour with God and Man*, Luk. 2. Verſ. 40, and 52.

V. 492. *Of Conjugal Attraction*; *So ſaid our Univerſal Mother, and with Eyes blameleſs, though full of Matrimonial Love, and Charming Sweetneſs, with ſoft Submiſſion mixt*, &c. *Conjugal, Conjugalis*, Lat. belonging to Marriage. *Attraction, Attractio*, Lat. a drawing to, allurement. *Meek ſurrender*, gentle yielding, meekly giving up her Perſon to his diſpoſal, of the old Fr. *ſurrendre*, to yeild.

V. 500. *As* Jupiter *on* Juno *ſmiles*, &c. *As the Air ſmiles upon the Earth, when it makes the Clouds fruitful in ſeaſonable Showres and pretious Dews, which produce* May's *perfumed Flowery Offſpring.* By *Jupiter* and *Juno* the Poets repreſent the Air and Earth, and though of Kin before, as *Et Soror & Conjux*, yet Marry 'em together. So *Virg.*

Tum Pater Omnipotens fœcundis imbribus æther
Conjugis in Gremium lætæ deſcendit, & omnes
Magnus alit, magno Commiſtus corpore, fœtus. Geor. 2.

Impregns; Makes fruitful, of *Impregnare*, Lat. to get with Young.

V. 501. *Her Matron Lip*; *His Wives Lip*: Her Married Lips. *Matron*, of the Lat. *Matrona à Matre*, or *Quaſi Mater nati*; for Women as ſoon as Married were eſteemed Matrons, as being obliged to a way of living more reſerv'd and modeſt. *Si Matrem familias ſecus quam Matronarum dignitas poſtulat, nominamus.* Cicer. pro Cœlio.

V. 504. *With Jealous Leer Malign Ey'd them askance*; *With Envious and Malicious Look, Eyed 'em askew. Jealous*, of the Fr. *Jaloux. Leer*, of the Verb *To Leer*, to look ſlyly out of the corners of the Eyes, of the Teut. *Lauren*, to obſerve, ſo, as not to be ſeen to do it. *Askance*, Askew, ſide-ways, of *skaunt*, Fr. *Canton*, a Corner. *Thus plain'd*, thus complained, of the Fr. *plaindre*, to bemoan one ſelf.

V. 506. *Imparadis'd*; *Enjoying a new, another Paradiſe in each others Lovely Embraces. Imparadis'd*, plac'd in a ſtate of extraordinary Happineſs; a word coin'd by our Author, from that ſuperlatively happy place ſo named.

V. 519. *And do they only ſtand by Ignorance?* By *Ignorance*, Satan would here inſinuate, ſuch a want of Knowledge, as was neceſſary to ſecure their happy and harmleſs Condition: Under ſo groſs a want of Underſtanding our firſt moſt perfect Patterns were not created; all the happy Ignorance they were in, was only want of knowing Ill, by the Commiſſion of it, at once innocent and ſecure.

V. 522. *Hence I will excite*; Here is a fair occaſion offer'd me, to move in their Minds an itching and inordinate deſire of dangerous and daring Knowledge. *Excite*, of the Lat. *excitare*, to raiſe, to ſtir up.

V. 523. *To reject Envious Commands*; To deſpiſe and contemn the Command of their Maker, who ſeems to grudge, and therefore to forbid 'em all Knowledge that might raiſe 'em above their low terrene Eſtate. *To reject*, of the Lat. *rejicere*, to throw away, to refuſe.

V. 537. *With ſly Circumſpection*; with heedful Warineſs, with cunning Caution: *Sly*, of the Sax. *Slidan*, to ſlip, or be ſlippery. *Circumſpection, Circumſpectio*, Lat. heedfulneſs, of *Circumſpicere*, Lat. to look well about one.

V. 338. *Through waſte*; Through every by-place. *Waſte*, of the Ger. *Wuſt*, deſolate, or of the Lat. *Vaſtus* and *Vaſtare*.

V. 539. *Mean while in utmoſt Longitude*; In the mean while, that Satan was thus prowling up and down, *the Sun, at utmoſt diſtance, where the Heav'n with Earth and Sea ſeemingly joyn, was by Degrees drawing tow'rds his ſetting place. Where Heav'n with Earth and Ocean meet*; an exact Deſcription of the Horizon of Paradiſe, where the Sky, and Earth, and Ocean, (if in view) ſeemed at the utmoſt endeavour of his Eyes to joyn and meet each other. *Deſcended*, went down to the lower World beneath, of *deſcendere*, Lat. to go down. *Longitudo*, Lat. length, diſtance.

V. 541. *And with right Aſpect*; *With his Face directly againſt*; With full Face. *Right*, of *Rectus*, Lat. right againſt. *Aſpectus*, Lat. the Countenance.

V. 543. *Level'd*

V. 543. *Levell'd his Evening Rays*; Shot directly his Evening Beams. *Levell'd*, of the Fr. *Livel* and *Liveller*, to lay even.

V. 544. *It was a Rock of Alabaſter*; *It was a white ſhining Marble Rock, heaped up among the Clouds, and viſible far off, approachable from below but by one winding away, on whoſe Top the lofty Entrance was placed; on all ſides elſe 'twas ragged Rock and broken Cliffs, that as they roſe above, ſo overhung each other, and render'd it impoſſible to be aſcended any other way.* *Alabaſter*, Ἀλάβαστρος, a kind of White Marble deſcribed by *Dioſc.* Lib. 5.

V. 545. *With one aſcent acceſſible*; To be mounted only one way. *Aſcenſus*, Lat. a going up. *Acceſſible*, *Acceſſus*, Lat. that may be come to. *Cliff*, of the word to Cleave, *Clift* or *Cliff*, being a ragged, broken Rock.

V. 549. *Gabriel*; One of the Arch-Angels ſent to ſhew *Daniel* the Viſion of the Four Monarchies and the Seventy Weeks, *Dan.* Chap. 4. and 9. and to the Virgin *Mary* to reveal the *Incarnation of our Saviour*, Luk. 1. Verſ. 26. *I am* Gabriel *that ſtand in the Preſence of God:* His Name גבריאל, in the Heb. ſounds, *the Man of God*, or *the Strength and Power of God*, well by our Author poſted as chief of the Angelick Guards placed about *Paradiſe*.

V. 551. *Exerciſed Heroick Games*; Exerciſed themſelves in Noble Sports and Paſtimes, an Alluſion to the four celebrated Games of *Greece*, th'*Olympick*, *Pythian*, *Iſthmian* and *Nemaan*. *Heroick*, Ἡρωϊκός, Gr. ſuch as *Hero's* and greater Perſons uſe.

V. 554. *Helms with Diamond Flaming and with Gold*; Flaming Helms, the Luſtre and Brightneſs of Poliſh'd Shields and Helms, is by moſt of the Poets liken'd to Fire.

Δαΐῃ ὀι ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
Τοῖόν ὀι πῦρ δαῖεν ἀπὸ κεφαλῆς τε, καὶ ὤμων,

Of *Diomedes*'s Armour. ΙΛ. Ε.

So the ſhining Shield of *Achilles* is deſcribed:

Ποίει δ' ἀσπίδα σάκος μέγα τε ſτιβαρόν τε
Πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν,
Τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. ΙΛ. Σ.

Ardet apex capiti, criſtiſque à vertice flamma
Funditur, & vaſtos umbo vomit aureus ignes. Æn. 10.
Clypeum tum deinde ſiniſtra
Extulit ardentem. Æn. 10.
Ægidaque Horrificam, turbatæ Palladis arma,
Certatim ſquamis ſerpentum, auroque polibant. Æn. 8.

V. 555. *Gliding through the Even*; Swiftly paſſing about Evening-Tide. *Gliding*, of the Verb to *Glide*, of the Fr. *Gliſſer*, to ſlip and ſlide ſwiftly away as ſilent Rivers do.

V. 556. *Swift as a ſhooting Star*, &c. *Swift like a darting Star, that in the* Autumn *croſſes the Night, when Fat and Oily Vapours taking Fire, with their Activity, hurry the Air into Violence, and by their ſhining Path direct the Seaman, from what Quarter of the Heavens to beware of ſtormy, boiſterous Winds.* So *Virgil*,

Sæpe etiam Stellas, vento impendente, videbis
Præcipites Cœlo labi: Noctiſque per umbram
Flammarum longos à tergo albeſcere tractus. Georg. 1.

That the Stars do not ſhoot, or fall from their Spheres, according to vulgar Opinion, is the Tenent of Philoſophy: But that their ſhooting is the Redundancy of their Nutritive Liquor, which ſometimes blurts from them as Oyl from Lighted Lamps. *Plin. Lib.* 1. *Cap.* 8. *Servius* thought, thoſe deſcending Traces of Light, were Particles of the Ætherial Fire blown and forc'd down by lofty and vehement Winds. But according to *Ariſtotle* they were eſteem'd Fat and Oyly Exhalations, drawn up from the Earth into the middle Region of the Air, and there by the extraordinary Cold ſo compreſs'd and condens'd, that they took Fire by his unintelligible *Antiperiſtaſis*; or by their own violent Circumgyration.

—— *Longoque per aëra tractu*
Fertur; ut interdum de Cœlo Stella ſereno,
Etſi non cecidit, potuit cecidiſſe videri. Meta. 2.

Well might the bright Angel *Uriel*, *Regent of the Sun*, and mounted on a Sun-Beam, be compared to a *Shooting Star*, when *Homer* likens *Achilles* [illegible] Brazen Armour to the ſame Illuſtrious Meteor.

Παμφαίνοντ'

Παμφαίνουθ' ὡς ἀστέρ' ἐπισύριον πεφυῖαν,
Ὅς ῥα τ' ὀπώρης εἶσιν, ἀριζήλοις δὲ σὺν αὐγαῖς
Φαίνονται, πλῆθοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῷ.
Λαμπρότατος θὼξ ὅγ' ὅτοι, κακὸν δέ τε σῆμα τέτυκται,
Καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.
Ὣς τῶ χάλκος ἔλαμπε περὶ στήθεσσι θέοντος. ΙΛ. X.

The ſame Compariſon is applyed to the Armed *Diomede*, and the Fiery Reflection ſhot from his Shining Shield, and Flaming Helmet.

Ἀστὴρ ἐπιειγὼς ἐναλίγκιον, ὅς τε μάλιστα
Λαμπρὸν παμφαίνησι λελουμένος ὠκεανοῖο. ΙΛ. E.

But the moſt Parallel place at which our Authors imitation ſeems to have aim'd, and to have outdone, is the Deſcription of *Minerva*'s Deſcent from Heaven into the *Trojan* Camp.

Βῆ δὲ κατ' ὐλύμποιο κορυφῶν αἰζηὸς ἰών,
Οἷον δ' ἀστέρα πῆκε κρόνου παῖς ἀγκυλομήτεω
Ἢ ναύτῃσι τέρας, ἠὲ στρατῷ εὐρείῃ λαῶν
Λαμπρὸν, τῷ δ' τε πολλοὶ ἀπὸ σπινθῆρες ἴενται. ΙΛ. B.

V. 557. *In Autumn thwarts the Night*; Comes acroſs the Night, thwarts and affronts the diſmal darkneſs of the Night. *In Autumn*, Lat. *Autumnus*, when the Heats are great.

——*Totoque Autumni incanduit æſtu.* Geor. 3.

V. 558. *When Vapours fired impreſs the Air*; Here we have the Philoſophy of theſe ſhooting Stars, that they are Unctuous Exhalations, which being fired, aſſault the Air, and move it violently. *Impreſs*, of *imprimere*, Lat. to uſe force upon, to make impreſſion on, and in this ſenſe *Impreſſio*, ſignifies an Aſſault, an Onſet given by engaging Armies.

Ibid. *Shews the Mariner*; *Marinier*, Fr. the Sailer, the Seaman, of *Marinus* and *Mare*, Lat. the Sea.

V. 559. *From what Point of his Compaſs*; From what part of the Sky, from what Quarter of the Heav'n: The Compaſs here meant is a Circle ſet round with the 32 different Points from which the Winds have their Denominations.

V. 561. *Thy Courſe by Lot*; *Gabriel* is ſuppoſed to have the Guard of *Paradiſe* fallen to him by Lot. Thus the Promiſed Land was divided to the *Iſraelites*; *Notwithſtanding the Land ſhall be divided by Lot*, Numb. 26. Verſ. 55. *Every Man's Inheritance ſhall be where his Lot falleth*, Chap. 33. Verſ. 54. In the ſame manner *Matthias* was choſen and numbred with the Apoſtles, *And they gave forth their Lots, and the Lot fell upon Matthias*, Acts 1. Verſ. 26.

V. 567. *Gods lateſt Image*; The neweſt, the laſt Image God was pleaſed to make of Himſelf: For it is not to be doubted, that if Man in part of a Corporeal Subſtance, yet bears his Maker's Image; the Angels, thoſe much more Pure and Spiritual Beings, are more exact Reſemblances of that Eternal Purity and Perfection that Created them, as being more perfect Approximations to their Maker.

V. 568. *And mark'd his Aery Gate*; Obſerv'd his ſpeedy March, or his paſſage through the Air, or his giddy and indecent Carriage, not well ſuiting a Spirit ſeemingly ſo zealous. *Aery*, *Aerius*, Lat. of the Air, the Epithet of Birds that mount into it.

——*Aeriæ quò congeſſere palumbes.* Ecl. 3.

Gate; Walk, Paſſage, March, of the Sax. *Gan*, to go.

V. 569. *That lies from* Eden *North*; That lies on the North-ſide of *Eden*, the Mountain *Niphates* on which Satan alight, Book 3. Verſ. 742. where his Helliſh Conſcience and Deviliſh Deſpair diſfigured him, and diſcovered his ſeeming Saintſhip, Verſ. 23. of this Book 4.

V. 571. *Alien from Heav'n*, &c. I ſoon beheld his Countenance, contrary to that of Heavenly Spirits, clouded and overcaſt with diſmal Storms of Paſſions wild and ungovernable. *Alien from Heav'n, eſtranged from God and all Goodneſs*, of *Alienus*, a Stranger; *Obſcur'd*, darken'd, of *Obſcurus*, Lat. hid, dark.

V. 574. *Of the Baniſh'd Crew*; One of the condemn'd Crew, thrown out of Heaven, and baniſh'd, of *Bannir*, Fr. to expel.

V. 576. *The Winged Warriour*; The Archangel *Gabriel*, according to the uſual Deſcription of Angels, adorn'd with Wings, to denote the Swiftneſs and Agility of Spiritual Beings, and as Satan in the aſſumed ſhape of a Cherubim is painted.

—— *Wings he wore*
Of many colour'd Plume ſprinkled with Gold. Book 3. Verſ. 641.

V. 580. *The Vigilance here plac'd*; The Watch here kept. *Vigilance, Vigilantia*, Lat. Watchfulneſs; *Vigiliæ* Lat. the Watch.

V. 585. *Spiritual Subſtance*, &c. 'Tis hard to reſtrain and keep out Spirits and Immaterial Beings with Corporeal and Bodily Bars. *Corporeal, Corporealis*, Lat. of *Corpus*, Lat. a Body.

V. 587. *In whatſoever ſhape he lurk*; In what diſguiſe ſoever he lies hid: To *lurk*, is to hide ones ſelf, to lie in wait, of the Bel. *Loeren*, to lie in Ambuſh, or the Fr. *Larre*, (an old word) *Larron*, Fr. *Latro*, Lat. a Thief.

V. 592. *Beneath th' Azores*; To the Sun now gone down below the Weſtern Iſlands: The *Azores* are Iſlands of the *Weſtern Atlantick Ocean*, Nine in Number, commonly called the *Tercera's*, of *Tercera*, the largeſt of 'em, *Heylin's* Geo. others confound 'em with the *Canaries*, *Bohun's* Geog. Dict.

Ibid. *Whither the Prime Orb*, &c. *Uriel* return'd on the bright Beam that brought him; whoſe Point now mounted and raiſed, carried him, ſliding back to the Sun now ſunk below the Weſtern Iſles, to which the firſt Orb, ſwift beyond all belief, had hurried him in a Days ſpace, or this our Earth, leſs likely to turn round, taking a ſhorter and more eaſie turn Eaſtward, left him now on her Weſt-ſide, gilding and adorning with various Colours and gay Reflections, the Clouds that wait upon his Weſtern Throne. *Prime Orb, Primus Orbis*, Lat. the firſt, the chief Circle, the *Primum Mobile*.

V. 594. *Diurnal, Volubil*; *Diurnal, Diurnus*, Lat. belonging to a Day, of a Days length or continuance. *Volubil, Volubilis*, Lat. that may be turn'd round; *à volvendo*, turning or running round.

V. 598. *Twilight gray*, &c. Now the quiet Evening came on, and dusky Twilight with her grave Livery cover'd every thing: The Sun was deſcribed according to his high Quality, arraying the Clouds with reflected Gold and Royal Purple. Here the Evening is as exactly delineated ſuitable to her obſcure Condition, habited in Gray, and beſtowing her ſad-colour'd Livery on her Attendants. *Sober Livery*, Grave Habit, of *Sobrius*, Lat. not drunk, thence grave and ſerious. *Livery*, of the Fr. *Livrée*, Cloaths deliver'd to Servants, by whoſe Colour and Ornaments they are known to whom they belong.

V. 601. *To their Graſſie Couch*; To their Beds of Graſs. *Couch*, of *Coucher*, Fr. to lie down. *Slunk*, of the Sax. *Slincan*, to creep, to ſteal away.

V. 603. *Her Amorous Deſcant ſung*; *She all Night long repeated her Love-Song.* *Deſcant*, of *Diſcantare*, Lat. to ſing over again, to vary, in repeating a ſtrain in Muſick. *Silence was pleaſed, ſuch and ſo delightful was the Harmony, that the huſht Night and Silence it ſelf was pleaſed with it.*

V. 604. *Now Glow'd the Firmament with living Saphirs*; *And now the Firmament ſeemed all on Fire with Burning Lamps, like ſhining Saphirs.* *The Firmament*, the Sphere of the Fixt Stars. *Living Saphirs*, becauſe ſhining as if they burnt, as we uſe the ſame word, *a live Coal.* *Glow'd*, of the Bel. *Gloeyen*, to burn.

V. 605. *Heſperus that lead*, &c. Ἕσπερος, the Evening-Star, *Venus* ſo called when ſhe follows the Sun, παρὰ τὸν ἑσπέρα, as φωσφόρος, the Forerunner of Light when preceding him.

Οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
Ἑσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστὴρ. ΙΛ. Χ.

Hence the Evening Veſper had its Name.

—— *Accendit Lumina Veſper.* Geor. 1.

V. 608. *Apparent Queen*, &c. Undoubted Sovereign of the Night diſplay'd her matchleſs Light. She is ſaid to riſe in Clouded Majeſty, in reſpect of the groſs Miſts and Vapours that hang about the Horizon, hiding and veiling her fair Face, till ſhe get higher and emerge from among them. *Apparent, Apparens*, Lat. viſible, clear, manifeſt: An exact and curious Deſcription of a Moon-Light Night.

V. 609. *And with her Silver Mantle*; *And with her Silver Robe array'd the Night.*

——*Nec candida curſum*
Luna negat; *ſplendet tremulo ſub lumine Pontus.* Æn. 7.

V. 612. *Mind us of like repoſe*; Put us in mind of reſt, as reaſonable and ſuitable for us. *Repoſe*, Reſt, Eaſe, of the Fr. *Repos*, of the Lat. *Pauſa*, a ſtop. of Παύειν, Gr. to ceaſe from acting, to give over.

V. 614. *As Day and Night ſucceſſive*; That follow and ſucceed one another, taking their turns, of *ſucceſſivus*, Lat. that follows, or comes into the Place of another, of *ſuccedere*.

Ibid. *The timely Dew of Sleep*; Seaſonable Sleep is compared to a gentle refreſhing Dew, from

from its ſtealing on us, as that deſcends upon the Earth, at the ſame time, and as imperceivably. *Virgil* hints at this moiſt Metaphor :

——*Feſſos ſopor irrigat artus.* Æn. 3.

V. 615. *With ſoft ſlumbrous weight inclines*; With pleaſant ſleepy heavineſs weighs down our Eye-lids. *Inclines*, bends downward our Eye-lids, (Drowzineſs appearing firſt in the Eyes) of *inclinare*, Lat. to bend down ; ſo *Domus inclinata recumbit*, Æn. 12. *Slumbrous*, drowzy, an old word from *ſlumber*, to begin to ſleep.

V. 621. *Unactive Range*; Wander up and down unimploy'd, having no appointed buſineſs. *Unactive*, having nothing to do, but feed ; of *in* and *ago*, Lat. *Animals*, Lat. *Animalia*, Beaſts, &c. living Creatures, *Animalia muta*, as *Juven.* calls 'em. *To range*, is to wander to and fro, up and down, to hunt after, as Spaniels do.

V. 623. *To ſtreak the Eaſt*; Ere the Morn begin to colour the Eaſt, to draw white ſtreaks of Light in the Eaſtern part of the Sky. *To ſtreak*, is of the Ital. *Stricca*, a Line, of *Striga*, Lat. Chalk.

V. 625. *To reform yon Flowry Arbors*, &c. To dreſs and trim thoſe Shades of Flowers, and thoſe green Walks, our Shelter and cool Bowers at Noon. *Reform*, Lat. *Reformare*, to bring into better ſhape and form, to trim. *Arbors*, Coverts, made ſhady by the Boughs of Trees, of *Arbor*, Lat. a Tree. *Allies*, Cloſe Walks, of *Aller*, Fr. to go.

V. 628. *That mock our ſcant Manuring*; That ſcorn our ſmall Performance, that deſpiſe our poor Days Work, growing too faſt for our few Hands, by lopping to reſtrain 'em. *Scant*, narrow, of *Cant*, a Corner. *Manuring*, Labouring, Tilling, Cultivating the Earth, of the old Norman *Manouvrer*, Fr. to Till ; whence *Manouvrer*, a Workman, a Handicraftſman. *Mock*, of the Fr. *Mocquer*, to ſcorn, to deride, of the Gr. Μῶκος, a Scoffer.

V. 631. *That lie beſtrown unſightly*; That lie ſtrown about unhandſomly, unſeemly. *Beſtrown*, ſprinkled, and thrown about, of *Be*, a Particle in Compoſition ſignifying *about* ; and *ſtrown*, of the Verb to *ſtrow*, of the Ger. *Strawen*, to throw or ſtrew.

V. 632. *Ask riddance*; Require removal, muſt be removed, if we intend to walk at eaſe. *Riddance*, of the Verb to *rid*, of *aridden*, Sax. to remove, to free from.

V. 635. *My Author and Diſpoſer*; *For whom and from whom I was form'd*, in our Poets own words, V. 440. *My Author*, the Author of my Being out of whom I was made.

V. 636. *Unargu'd*; Undiſpured, without any gain-ſaying I ſubmit to. *Unargu'd*, of *in*, Lat. againſt, and *arguere*, to diſpute, to diſprove.

V. 637. *God is thy Law, thou, mine*, as before at V. 299. *He for God only, thee for God in him*

V. 642. *With Charm*, &c. Sweet is the freſh Morning-Air, her riſing ſweet, awaken'd by the Birds early Song. *Charm*, of the Ital. *Ciarma*, Lat. *Carmen*, a Song.

V. 645. *Gliſt'ring with Dew*; Shining with Pearly Dew-drops. *Gliſt'ring*, of the Bel. *Gliſteren*, to ſparkle, to ſhine. *Fragrant*, Lat. *Fragrans*, ſmelling ſweet.

——*Redolentque thymo fragrantia Mella.* Geo. 4.

V. 648. *With this her ſolemn Bird*; With this her uſual Bird, the conſtant Companion of the Night. *Solemn*, of *Solemnis*, or *Solennis*, Lat. as *Solennes ludi*, and *Solennia ſacra*, Solemnities perform'd at certain times of the Year, thence the word is uſed for *accuſtomed, uſual* : As, *Inſanire putas Solennia me?* Do you think I am mad after the uſual manner? *Hor. Epiſt. li.* 1. *Solemn* does alſo ſignifie ſerious, grave, ſtately, as the Shews, Pomps and Aſſemblies, at Funerals and other Ceremonious Meetings were.

Statas Solenneſque Ceremonias Pontificatu contineri. Cic. Tuſc.
Et tumulum ſtatuent, & tumulo Solennia mittent. Æn. 6.

So that in this ſenſe the Nightingal may be eſteem'd a ſolemn mournful Bird, as deſcribed by *Virgil*,

Qualis populeâ mœrens Philomela ſub umbrâ. Geor. 4.
E l' Uſignol, che plora e gli riſpondi. Taſſ. Cant. 18. Stan. 18.

Warbling her mournful ſolemn Song, through the deſolate ſad Night.

V. 656. *Without thee is ſweet* ; An Imitation of *Virgil*'s Paſtoral Plainneſs and Sweetneſs.

Dulce ſatis humor, depulſis arbutus hœdis,
Lenta ſalix fœto pecori : Mihi ſolus Amynias. Ecl. 3.

V. 659. *Our general Anceſtor*; *Adam*, the Univerſal Anceſtor of Human Nature, firſt Father of all, both Man, and Womankind, his Succeſſors. *Anceſtor*, Fr. *Anceſtres*, both Contractions of the Lat. *Anteceſſores*, Forefathers, Predeceſſors.

V. 660. *Accom-*

V. 660. *Accomp'liſh'd* Eve; Moſt perfect, moſt excellent and compleat Conſort *Eve*: the firſt, beſt-finiſhed Original of the Fair Sex, her charming Deſcendants. *Accompliſhed*, of *accompli*, Fr. finiſh'd, compleated, of the Lat. *ad* and *complere*, to fulfil, furniſhed and ſtored with all the beauties of Body, and perfections of Mind.

V. 664. *Miniſtring Light prepared*, &c. They ſet and riſe, affording Light prepared for Nations not yet in being. *Miniſtring*, of *Miniſtrare*, Lat. to furniſh.

Jamque miniſtrantem Platanum potantibus umbram. Geor. 4.

V. 665. *Leſt total Darkneſs*; The Stars (ſays our Author) thoſe everlaſting Lamps, afford us their conſtant Light, thô ſometimes hid from our eyes by terrene Miſts, Clouds and Vapors) leſt univerſal Darkneſs ſhould regain her ancient Empire, and deſtroy Life in all things, cheriſhed and maintained by theſe celeſtial Fires. *Darkneſs* and *Night* are the privative Notions of *Nonentity*: *Light* was the firſt glorious production of the Almighty Word, whoſe Spirit moved upon the face of the Deep, covered with Darkneſs: *Gen.* 1. *v.* 2, & 3, From this Light, and its Concomitant Heat, is the Original of Life: Darkneſs and Cold are the Conſtituents of Deſtruction and Death. *Extinguiſh*, of *extinguere*, Lat. to quench, to put out, as Fire is by Water; hence *extinctus*, Lat. dead, one in whom the vital heat is quite extinguiſhed.

V. 669. *Of various influence foment*; That the Stars, thoſe *ſoft Fires*, do by their *kindly heat* not only enlighten the World, but warm and cheriſh all things in it, thô their *various Influence* is very imperceptible in reſpect of the Suns enlivening Rays, is moſt evident, by their attracting, extenuating, raiſing and ſubliming the terreſtrial Vapours, and by the Temperament and Alterations that from thence affect all Natural Bodies; the intenſions and remiſſions of Cold and Heat depend on their Aſſociations; and no ſignal Changes happen here below, that have not ſome obſervable connexion with their celeſtial and ſuperior Combinations. *Foment*, Lat. *fomentare*, to warm.

V. 670. *Temper, or nouriſh*; Give due temperament or nouriſhment to all things. *Temper*, of *temperare*, Lat. to maintain an equal mixture of the four elementary qualities, the Ingredients of all things that live and grow. *Nouriſh* of the Fr. *Nourrir*, the contraction of *nutrire*, Lat. to feed, to maintain.

V. 671. *Their Stellar Virtue*; *Virtus Stellaris*, their Starry Power and Influence. There have been, who tell us, That every Species of Plants and Vegetables, as well as ſuperiour living Creatures, have one at leaſt of theſe celeſtial eyes, that with its Aſtral influence particularly regards and cheriſheth all of its kind; hence that Aſtrological diviſion of 'em into *Saturnine*, *Jovial*, *Martial*, *Mercurial*, *Venereal*, and *Lunar* Plants, according to the reſpective qualities *ſhed down* and *infuſed* into them by their preſiding Planets: hence the Teleſmatical Traditions of certain Images made and erected under the concurrent Influence of ſome powerful Conſtellations; as, the [illegible] of *Byzantium*, the *Columna Serpentina*, and the *Statua equeſtris Aheнea*, while it ſtood, eſteemed the Preſervative of *Conſtantinople* againſt the Plague, frequently infected with it ſince the deſtruction of this Statue.

V. 681. *From the ſteep of echoing Hills*; From the hollow ſides of upright Hills. *Echoing Hills*, Hills where Echoes generally inhabit. Ἠχῶ, of Ἦχος, Gr. a Sound, and ἠχεῖν, to reſound; an Echoe being the repreſentation or repercuſſion of a Voice or Sound; fabled to have been a fair and modeſt Nymph, in love with *Narciſſus*, and by her ſhamefac'dneſs forced to confeſs her flames in broken and repeated Accents.

------κορυφῶν ὄρεσίνη ἧχὼ. Hom.

------*Reſonabilis Echo*
------ *quæ infine loquendi*
Ingeminat voces: *auditaque verba reportat.* Ovid. Met. 3. where read her Story.

V. 683. *Sole or Reſponſive*; Singly or together ſinging, anſwering one another. *Sole*, *ſolus*, Lat. alone. *Reſponſive*, Lat. anſwering, of *reſpondere*, Lat. to return, thence to conteſt; as, *Et cantare pares, & reſpondere parati.* Ecl. 7.

V. 686. *Touch of Inſtrumental Sounds*; Touching their heavenly Harps in full harmonious Chorus. *Inſtrumental*, *Inſtrumentalis*, Lat. belonging to an Inſtrument (here, of *Muſick*.

V. 687 *In full Harmonick Number*; In compleat Muſical Meaſure. *Harmonick*, *Harmonious*, Muſical; Ἁρμονικὸς, Gr. of Ἁρμονία, Harmony, of Ἁρμόζειν, to agree, to be ſuitable, as concording Sounds are to the Ear.

V. 688 *Divide the Night*, &c. Interrupt the dull dead ſilence of the Night, and raiſe our thoughts to Heav'n; or alluding to the *Gallicinia*, diſtinguiſh the Diviſions and Watches of the Night.

V. 691. *The Sov'reign Planter*; By God, the Sovereign Creator of the World, as well as the Planter of this particular place, and pleaſant Garden. *And the Lord God planted a Garden eaſtward in Eden*, Gen. 2. 8. *Planter*, the contraction of *Plantator*, Lat.

V. 694. *Laurel and Myrtle*; Two Trees remarkable for their laſting greenneſs; the *Laurel*, *Laurus*, *Apollo*'s favourite Tree, and from his honouring it, uſed to encircle the Victors brows; *Myrtle*,

Myrtle, Myrtus, Μύρτος, an everlaſting Green, of pleaſant ſmell, dedicated for its delicacy to *Venus.*

Et vos o Lauri carpam, & te proxima Myrte,
Sic poſitæ quoniam ſuaves miſcetis odores. Virg. Ecl. 2.

V. 695. *Of firm and fragrant Leaf*; The bliſsful Bower's Roof was thickeſt ſhade, the covering of Laurel and ſweet-ſmelling Myrtle interwoven, and the lofty growth of every odoriferous and laſting Leaf. *Firm,* Lat. *firmus,* ſtrong, laſting.

V. 696. *Acanthus*; Is by ſome reckoned a Tree, *Theoph. l.* 3. *Hiſt. Pl. c.* 4. by others a ſpicy Shrub. Ἄκανθος, Gr. of Ἀκαδα, a Thorn, becauſe beſet with multitudes of 'em: It has a long, large and winding Leaf, therefore uſed to embelliſh the Capitals of Pillars of the Corinthian Order; for its being imitated in ſuch ſort of Ornaments, taken notice of by *Virgil.*

Et molli circum eſt anſas amplexus Acantho. Ecl. 8.

V. 697. *Fenc'd up the verdant Wall*; Raiſed up the green Encloſure. *Verdant,* of the Lat. *viridans,* grown green; *Odorous,* ſmelling ſweet; *Odorus,* Lat. the ſame.

------ *ut viridante toro conſederat herbæ.* Æn. 5.

V. 700. *Wrought Moſaick*; Within each lovely Flower, fair to the ſight, or fragrant to the ſmell, all-colour'd *Iris,* and the bluſhing Roſe, and ſnowy Jeſſemin advanc'd their ſnowy Heads, mix'd and inwoven, chequer'd the beauteous Bower with the moſt charming variety of view. *Iris,* the *Flower-de-luce,* called ſo of its imitating the divers Colours and their confuſion in the Rainbow, thence interpreted *All-hues. Jaſmin,* Fr. an Arbor-Plant, bearing a white fragrant Flower. *Flouriſhed,* flouriſhing, of *florere,* Lat. to ſpring. *Moſaic, Muſivum,* or *Muſaicum,* Lat. whence the Fr. *Moſaique.* Μουσεῖον ὁ Μουσεῖον *Opus eximia concinnitate teſſellatum,* as *Spartianus*: A curious Chequer-work of Stones of divers colours, and ſeveral ſorts of Metals, wrought into ſhapes of Birds, or pretty Knots, with ſuch exactneſs, that it ſeems one entire Stone, or piece of Metal, the production of Nature, rather than the performance of Art; abundance whereof are to be ſeen in St. *Mark's* Church in *Venice.*

V. 702. *Broider'd the ground*; The blue Violet, and yellow Crocus, with the purple Hyacinth, inlay'd the fragrant Floor, with ſoft and ſweet Embroidery. *Violet,* Lat. *Viola. Crocus,* Κρόκος Gr. the Saffron-flower. *Broider'd,* embroider'd the bottom of the Bower, of the Fr. *Broder. Homer* makes the top of Mount *Ida* fertil in ſome of the ſame Flowers, where he deſcribes the amorous *Jupiter* careſſing his jilting *Juno.*

Τῶτσι δ' ὑπὸ χθὼν ἔβλαστε φύεν νεοθηλέα πόιλω,
Λωτὸν θ' ἑρσήεντα, ἰδὲ κρόκον, ἠδ' Ὑάκινθον
Πυκνὸν καὶ μαλακὸν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε. ΙΛ. Ξ.

V. 703. *Of coſtlieſt Emblem*; More curious in its natural Colours, than if inlay'd with Parian Marble, or precious Stones more coſtly Ornaments. An *Emblem* is a Repreſentation, in Painting, or Carving, or Inlaying. *Emblema,* ἀπὸ τοῦ ἐμβάλλειν, Gr. *ab inſerendo,* from Inlaying. Now if we compare the foregoing Deſcription of this bliſsful Bower, with one of a Poet our Country-man, and deſervedly famous in his time, we ſhall find the difference of their Genius to be as great as that of their Language.

And over him, Art ſtriving to compare
With Nature, did an Arbor green diſpred,
Framed of wanton Ivy, flow'ring fair,
Through which the fragrant Eglantine did ſpread,
And all within with Flow'rs was garniſhed;
That when mild Zephyrus *amongſt them blew,* [Stan. 29.
Did breath out bounteous Smells, and painted Colours ſhew. Spen. F. Q. Bo. 2. C. 5.

as far ſhort of ours, as his Garden of *Adonis,* Bo. 3. C. 6. Stan. 30. is of inimitable *Eden,* V. 210.

V. 704. *Inſect*; *Inſecta,* Lat. Flies, Gnats, and ſuch like little Creatures, ſo called, *ab in* & *ſecare,* to cut, becauſe their Heads ſeem divided from their Bodies, and only tack'd to 'em by very fine and ſmall hair like Ligament; or, *Quæ inferiores aut ſuperiores partes, aut utraſque ſegmentis haberent diſcretas atque diſſitas.* Plin. l. 11. 1.

V. 706. *More ſacred or ſequeſtred*; More ſecret or retired. *Sacred,* of *ſacer,* Lat. Holy, ſet apart for Divine Service: *Sacrum eſt, quicquid eſt quod deorum habetur.* Trebat. Thence ſecret and myſterious, as if *Sacer* of the Heb. סגר, to ſeparate, incloſe, and ſhut up. *Virgil* makes *Latinus* his Laurel as ſacred as this awful Bower.

Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multoſque metu ſervata per annos. Whoſe Leaves none durſt touch or violate. Æn. 7. Ibid.

Ibid. *Sequeſtred*; Set aſide, ſeparated, and thence retired. *Sequeſtrare* and *Sequeſtratio* are Law-terms, ſignifying the ſeparating and ſetting aſide any thing in Controverſie from the poſſeſſion of thoſe that contend for it. But *Cato* uſed *ſequeſtrare*, to retire and wean ones ſelf from the Society of thoſe with whom he held former familiarity; and in this ſenſe *ſequeſtred* is, *retired* and *ſet apart*. *Though but feign'd*; Though but imagined and deviſed. *Feign'd*, *feinte*, Fr. of of the Lat. *fictus*, contrived as the Poets do the imaginary Groves and Grottoes, where they ſent their Rural-Gods to Nurſe, or under cool refreſhing Shades lay'd 'em to ſleep.

V. 707. Pan, *or* Sylvanus; The Rural Deities. *Pan*, the Protector of Sheep and Shepherds. *Pan curat oves oviumque magiſtros.* Ecl. 2. He is deſcribed by *Homer* dancing over the flow'ry Meads, among the tripping Nymphs.

Λιγυρῇσιν ἀγαλλόμενος φρένα μολπαῖς
Ἐν μαλακῷ λειμῶνι, τόθι κρήνη ὑδατόεσσα
Ἐυόδεις θαλέων καθαμίζεται ἄκεσμα πόλιο. Ὑμν. εἰς Πᾶνα.

'Tis moſt probable he had many celebrated Groves and Bowers in his beloved *Arcadia*.

Pan Deus Arcadiæ. Ecl. 10.
Ipſe nemus linquens patrium, ſaltuſque Lycæi,
Pan ovium cuſtos, tua ſi tibi mænala curæ
Adſis, O Tegææ favens. Geor. 1.

Theſe were Mountains of *Arcadia*, famous for his haunts. See more of this Deity, V. 266. of this IV Book.

Sylvanus; The God of Woods and Groves, *à Sylvâ dictus.*

Venit & agreſti capitis Sylvanus honore
Florentes ferulas & grandia Lillia geſtans. Ecl. 10.

One of his delightful Groves is deſcribed by *Virgil*, to which our Author ſeems to allude.

Eſt ingens gelidum Lucus prope Ceritis amnem,
Religione patrum late ſacer: undique colles
Incluſere cavi, & nigrâ nemus abjete cingunt.
Sylvano fama eſt, veteres ſacraſſe Pelaſgos,
Arvorum Pecoriſque Deo lucumque diemque. Æn. 8.

Cære, a City of *Etruria*, by *Livie* called *Sacrarium Populi Romani*, *diverſorium Sacerdotum*, & *receptaculum Sacrorum*, li. 7. From whence the Religious Services pay'd to theſe falſe Gods, were ſtiled *Cæremonies.*

Ibid. *Nor Nymph nor Faunus haunted*; The Poetick *Nymphs* were Daughters of *Thetis* and the *Ocean*, as *Orpheus* in his Hymn records them.

Νύμφαι θυγατέρες μεγαλήπορος Ὠκεανοῖο,
Ὑγροπόροις ναίης ὑπὸ κόλπους οἶκι' ἔχουσαι.

Some of 'em belong'd to Rivers, others to the Woods, the reſt to Mountains and Fields, as *Homer* teaches us.

Ἦτις Νυμφάων, αἵτ' ἄλσια καλὰ νέμονται.
Ἡ Νύμφων, αἱ κάλλον ὄρος τόδε ναιετάουσι
Καὶ πηγὰς πόλεμόν, καὶ βήσσας ποιήεντας. Ὑμ. εἰς Ἀφρ.

Nymphæ Laurentes, Nymphæ genus amnibus unde eſt. Virg. Æn. 8.

That they nurs'd *Pan* in *Piſſa*, *Homer* has teſtified:

——— ὅς τ' ἀνὰ Πίσσαν
Δενδρήεντ' ἄμυδις ποιητῇ χορεύσατο Νύμφαις. Ὑμ. εἰς πᾶνα.

Nymph; Of *Nympha*, Lat. of Νύμφη, Gr. as if νία φαίνεσα, looking always young, by *Pauſanias* recorded for Feminine Deities, not abſolutely Immortal, but of an unaccountable Longævitie.

V. 708. *Nor* Faunus *haunted*; *Faunus* was the Son of *Picus* King of the *Latins*, who reigned in *Italy* about the time of *Pandion*'s ruling at *Athens*: That he was a pious Prince, and a great Improver of Agriculture, and therefore admitted amongſt the Italian Deities, as the Tutelary God of Husbandmen, of whom deſcended all the *Fauni*; to part of this fabulous Story *Virgil* ſubſcribes:

——Faun

——*Faumo Picus pater : iſque parentem*
Te Saturne, refert, tu ſanguinis ultimus Author. Æn. 7.

Others will have their Name *à fando*, or *fatu*, from their prophetic foretelling of future Events.

Et vos Agreſtum præſentia numina Fauni. Georg. 1.

V. 710. *Eſpouſed Eve*; Marry'd *Eve*, when ſhe firſt gave her conſent to be the Companion of her Husband *Adam*. *Eſpouſed*, *Eſpouſe*, Fr. Wedded : of *Eſpouſer*, Fr. to marry.

V. 711. *The Hymenæan Song*; *Angelic Voices tun'd the Nuptial Song*. *Hymenæan*, of Υμέναιος, Gr. a Song uſually ſung in Praiſe, and to the Proſperity of the Married Mates.

Νύμφαι δ' ἐκδαλάμων δαΐδων ὑπολαμπομενάων,
Ἡγίνεον ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει. ΙΛ. Σ.

Hymenæus was the God that preſided over Marriages, Son of *Bacchus* and *Venus*; a jolly Deity, the firſt Inſtitutor of, and Inſtigator to Matrimony; or, as others report, the Name of an *Athenian*, who reſtored certain Virgins, ſeized upon by Thieves, entire and inviolated to their Parents, who was ever after honoured with Memorials and Invocations at all ſucceeding Marriage Feſtivals,

Ætas Lucinam, juſtoſque pati Hymenæos. Geor. 2.

V. 712. *The Genial Angel*; When the friendly, the benign Angel, that took care of the Propagation of Mankind. *Genial*, of the Lat. *Genialis*, belonging to Marriage, as *Genialis torus*. ——*Lucent genialibus altis Aurea fulcra toris.* Æn. 6. of *Genius*, the God of Pleaſure. Hence *genio indulgere*, to make good Cheer; they derive it *à generando*.

V. 714. *More lovely than Pandora*; The Name of a moſt beautiful Virgin, ſent by *Jupiter* to enſnare Mankind, as the Poets feign: She had her Name of Πᾶν, Gr. All, and Δῶρον, a Gift; all the Gods contributing to her dangerous Endowments.

Πανδώρην ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
Δῶρον ἐδώρησαν. Ὅμ.

According to the following Explanation, *Whom the Gods endowed with all their Gifts.*

V. 716. *In ſad Event*; In the ſad fatal Conſequence of both: For the lovely Sorcereſs brought in her hand a Box cloſe ſhut, which being opened by the unwary *Epimetheus*, filled the World with all manner of Miſchiefs, that flew out of it, leaving only flattering and deceitful Hope at the bottom; a Parallel too like that Patrimony the charming and audacious *Eve* tranſmitted to her ſinful and ſad Poſterity.

V. 717. *Of* Japhet *brought by* Hermes; When *Pandora* was brought by *Mercury* to *Epimetheus*, the unwary and heedleſs Son of *Japetus*. *Prometheus* and *Epimetheus* were the Sons of *Japetus* by *Clymene*; the former was famous for having made a Man of Clay, and informed him by ætherial Fire, ſtoln from the Sun, whereby he is ſaid ſo to have provoked *Jupiter*, that he commanded *Vulcan* to form this *Pandora*, as a dangerous Allurement, to preſent him with her Box of Plagues; which he refuſing to touch, ſhe preſented it to his Brother; who, to ſatisfie his heedleſs Curioſity, opened it, and gave them opportunity of diſperſing themſelves all over the World.

Κέρην δ' Ἰαπετὸς γαλίσσευε Ὠκεανίλῳ
Ἠελίου κλυτὰ δῶτα, ἀϊδρείῃ λάχε εἰσαναβαῖνε.
Τίκτε δ' ὑδρηχόαλα Μερόπιον, ἠδὲ Προμηθέα
Ποικίλον αἰολομῆτιν, ἁμαρτίνοόν τ' Ἐπιμηθέα.

Quam ſatus Japeto, miſtam fluvialibus undis
Finxit in effigiem moderantum cuncta Deorum. Meta. 1.
Audax Japeti genus,
Ignem fraude malâ gentibus intulit :
Poſt ignem ætheriâ domo
Subductum, macies, & nova febrium
Terris incubuit cohors. Carm. Li. 1. Od. 3.

Japetus being one of the firſt Inſtructers of Mankind, who by his Inventions and Documents ſeemed to have given 'em new Fire, and to have raiſed their Underſtanding to the exerciſes of Reaſon, they being before but ſo many ſtalking Clods of Clay, is ſuppoſed by ſome to have been the ſame with *Japhet* the Son of *Noah*, whom they take to be old *Saturn*.

Ibid.

Ibid. *Hermes*; Ἑρμῆς, one of *Mercury*'s Names, a God much given to ſlight of hand, and the Meſſenger of all the reſt, Son of *Jupiter* and *Maia*, ſo named of Ἑρμηνεύω, to bring word.

Ἑρμῆν δ' ὑμνεῖ Μαῖα Διὸς ἐν Μαιάδι λέκτρῳ ἄδην,
Ἄγγελον ἀθανάτων ἐκείνου θ', ὃν τέκε Μαῖα
Νύμφη ἐυπλόκαμος, Διὸς ἐν φιλότητι μιγεῖσα. Ὑμ. εἰς Ἑρ.

V. 719. *Who ſtole* Jove's *Authentick Fire*; Who robb'd *Jupiter* of his ætherial Fire. This was *Prometheus* as above, V. 717. He was a great Aſtronomer, much buſied in obſerving the Celeſtial Motions, therefore ſaid to have ſtoln *Jove*'s Fire, by prying into his Secrets ſo far removed from human reach; fabled to be bound on Mount *Caucaſus*, which he haunted day and night to make his heavenly Obſervations.

Caucaſeaſque refert volucres, furtumque Promethei. Virg. Ecl. 6.

Nec verò Atlas ſuſtinere Cœlum, nec Prometheus affixus Caucaſo, nec ſtellatus Cepheus, cum uxore genero, filiâ traderetur, niſi divina cognitio nomen eorum ad errorem fabulæ traduxiſſet. Cic. Tuſc. quæſt. 5.

Authentic; Properly belonging to, Bo. 3. V. 656.

V. 723. *The Moons reſplendent Globe*; *Lucentemque globum Lunæ.* Æn. 6.

V. 736. *This ſaid unanimous*; This ſhort Prayer being ſaid by them with mutual conſent: *Unanimous*, Lat. *unanimis*, agreeing.

Tu potes unanimes *armare in prælia fratres.* Æn. 7.

Ibid. *Other Rites*; No other Cuſtoms or Ceremonies obſerving, but ſtanding and looking up to Heaven, they pray'd, as at Ver. 720. *Rites*; of *Ritus*, Lat. Cuſtoms obſerved in the Worſhip of the Gods. Hence the Books of the *Hetruſcans*, that contained the *Roman* Ceremonies, were ſtiled *Libri Rituales.*

------- *morem, Ritusque ſacrorum.* Æn. 12.

V. 737. *But Adoration pure*; But humble and holy Reverence. *Adoratio*, Lat. Worſhip. *Job* deſcribes the ancient manner of Adoration (*And my heart hath been ſecretly enticed, and my mouth hath kiſſed my hand*, chap. 31. v. 27.) to have been by bowing the head, and kiſſing the hand. *Qui adorant, ſolent deoſculari manum, & capita ſubmittere.* Hieron. cont. Ruffin. l. 1.

V. 740. *Diſguiſes*; The Cloaths, the covertures and concealments of our ſhame, the reproach of ſin, and yet improved to the height of Pride and Vanity. A *Diſguiſe* is ſomething extraordinary worn to hinder one from being known, of the Fr. *deſguiſer*, to hide, to conceal. *Ween*, an old word, *to think*, of the Sax. *wenan*, to be of opinion.

V. 743. *Myſterious of Connubial Love*; Nor did *Eve* (I ſuppoſe) refuſe the lawful Cuſtoms of the Marriage-bed. *Myſterious*, before at V. 312. *Connubial*, *Connubialis*, Lat. belonging to Marriage, for which *Connubium* is Lat.

Connubia jungam ſtabili, propriamque dicabo. Æn. 1.

V. 744. *Whatever Hypocrites auſterely*, &c. Notwithſtanding all the grave and rigid Opinions ſly Stoical Hypocrites broach, of the Purity, Innocence, and the ſanctified ſeat and ſtate of our firſt Parents in Paradiſe; ſome of the ancient Fathers and great Doctors were of opinion, That if *Adam* had not ſinned, Mankind had been multiplied in ſome more Angelical manner, and not by Carnal Copulation. *Greg. Niſſen. li. de Hom. c.* 28. *Damaſc. de fide Orth. l.* 4. *c.* 25. *& l.* 2. *c.* 30. *St. Chryſoſt. Hom.* 18. *in c.* 4. *Geneſ.* and *Euthymius* on *Pſal.* 50. Divers of them fortifying their Reaſons with *v.* 12. of *Pſal.* 49. *Homo cum in honore eſſet, non intellexit, & comparatus eſt jumentis inſipientibus, & ſimilis factus eſt illis*; as if that Text did imply that Mankind (if ſinleſs) was to have been propagated ſome nobler way than by that of Generation, now common to the Beaſts with them: A *Dogma* which ſome have purſued to ſuch a height of preſumption, as to affirm, That *Eve* her ſelf was the forbidden Fruit. *St. Auguſtine* himſelf went ſo far, as to ſay, That Carnal Knowledge and Conſanguinity proceeded from ſin; that is, That *Adam*, during his Innocency and abode in Paradiſe, knew not his fair *Eve*. An aſſertion he could no way be certain of. That ſhe conceived not during his ſtay there, is not much more probable. But that God in the beginning *created them male and female, and bleſſed them, and ſaid unto them, Be fruitful and multiply, and replenish the earth*, *Gen.* 1. 27, 28. is plain; and it will be hard to aſſign any thing in which *Adam* wanted a *help meet for him* more properly, than in that of the Production of his own Kind. *Gen.* 2. 18 *Auſtirely*, *auſtere*, Lat. ſeverely, hardly, in the ſenſe that *Cicero* uſeth it, *Auſterus homo*, one too ſevere and ſupercilious. *De Orat. Hypocrites*, ſee Bo. 3. V. 683.

V. 746. *De-*

V. 746. *Defaming as impure*; Reproaching as impure and unseemly. The before-mentioned Tenents were grounded on the seeming deformity and turpitude that some men would throw on natural Acts, when *Nihil naturale turpe* is an Axiom extremely true. I doubt not, but all the sensitive Appetites were in absolute obedience to Reason before *Adam*'s transgression, and the most brutal Passions easily governable; and that by sin entred that irregularity which brought forth shame, and the disguise of his leav'd Apron. *Defaming*, reporting ill of; *diffamare*, Lat. to slander; which is sufficiently refuted by St. *Paul*; *Marriage is honourable in all, and the Bed undefiled.* Heb. 13. 4.

V. 747. *Commands to some, leaves free to all*; That the necessity of Peopling the World in its beginning made this Command more universal, is most certain; and that it is continued still on the greater part of Mankind for their preservation, till God's appointed time for the consummation of all things: yet this Command is not so absolute, but it is left to our election, and subject to the convenience of our condition and choice.

V. 748. *Our Maker bids increase*; God commands us to increase and multiply: who commands the contrary, but Satan, the Enemy both of God and Man? This Command is grounded on the before-cited Text, *Gen.* 1. 27, 28. which the Catholic Encouragers of the *Celibat* will by no means understand as a *Command*, but as a *Benediction*, approving thereby and fulfilling the Prophecy of St. *Paul* amply verified in them. *Now the Spirit speaketh expresly, That in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie, having their Consciences seared with a hot Iron, forbidding to marry.* 1 Tim. ch. 4. v. 1, 2, 3. to which our Author seems to have had regard, from V. 744. to this place. *Abstain, abstinere*, Lat. to forbear.

V. 750. *Mysterious Law*; This seems to relate to *Ephes.* 5. 32. *This is a great Mystery: but I speak concerning Christ and the Church.* Where the Apostle makes Matrimony a representative of Christs Union with his Church by his Incarnation from V. 23. to the end. *Mysterious*, Bo. 4. V. 312. *Source*, the Fountain-head of human Off-spring; *Source*, Fr. for a Well, or Spring, *à surgendo*, Lat. from its rising up.

V. 751. *Sole Propriety*, &c. The one only thing *Adam* could have called his own, had he continued in Paradise a sharer with his Sons. *Proprietas*, ones own, Property. So *Virgil*:

Connubio jungam stabili, Propriamque *dicabo*. Æn. 1.

V. 753. *Adulterous Lust*; Lust that provoketh to the commission of Adulteries. *Adulterous*, of *adulter*, Lat. An Adulterer, *quasi ad alteram*, who betakes himself to another, *to a strange Woman.*

V. 756. *And all the Charities*; All the endearments of Fathers and Children. *Charity*, of the Gr. Χάρις, Friendship, Benevolence, Beneficence, all the good Offices and reciprocal Kindnesses of *Relations. Relatio*, Lat. for relatives; of *referre*, Lat. to belong to: Relatives do *mutuò se ponere*, as Father and Child imply one the other.

V. 760. *Domestic Sweets*; Of private and peculiar Pleasure. *Domestic*, of *Domesticus*, Lat. belonging to a Family, of *Domus*, Lat. House; familiar thence, and continual, that dwell and abide with us.

V. 762. *And Patriarchs us'd*; As the Saints and Heads of the Tribes of *Israel* were wont to keep their Beds pure and undefiled. *Patriarchs*, of the Gr. Πατριάρχης, the Father, and thence Governor of a Family, of Πατὴρ, Gr. a Father, and Ἀρχὴ, Government, Power. *Jacob begat the twelve Patriarchs*, Act. 7. 8. All Government took its Original Power and Authority from that of Fathers over their Children; and *Adam* was the first grand universal Patriarch and Monarch of Mankind.

V. 763. *His golden Shafts employs*; Wounds with his pleasing Darts; here lights his Lamp that ne'r goes out. The Poets dress'd and adorn'd their *Cupid* with a Torch in his hand, a Bow and Quiver at his back, fledg'd with Wings, to denote the disorderly heats of that unruly Passion, that burns in the bloud, its Pains and Pangs, and its shifting Inconstancies, often on the wing in pursuit of change, ranging after vain and imaginary satisfactions. *Ovid* describes him with two different Darts:

Equè sagittiferâ promsit duo tela pharetrâ
Diversorum operum: fugat hoc, facit illud amorem.
Quod facit, auratum est, & cuspide fulgit acutâ:
Quod fugat, obtusum est, & habet sub arundine plumbum. Meta. lib. 1.

Of which the Moral is like to last as long as the World; the *Golden Darts* being the most prevalent, which made *Juvenal* observe,

——*Veniunt à dote sagittæ.*

Κικλήσκω μέγαν, ἄγνον, ἐρέσιμον, ἡδὺν Ἔρωτα
Τοξαλκῆ, πτερόεντα, πυρίδρομον, ἔυδρομον ὁρμῇ,
Συμπαίζοντα θεοῖς, ἠδὲ θνητοῖς ἀνθρώποις. Orp. in Hym.

Shafts, Arrows, Darts, of *Scapus* Lat. the round upright Stalk of an Herb, from its reſemblance.

V. 764. *Waves his purple Wings*; *Purple* here ſignifies, as among other Poets, no more than ſhining, gawdy, glittering; as *Virgil*:

——— *Lumenque juventæ* Purpureum. And,
In mare Purpureum *violentior influit amnis*. Geo. 4.

Horace gives the Swans (whoſe Whiteneſs is paſs'd into a Proverb) the ſame epithete:

Purpureis Ales oloribus. Carm. lib. 4. Od. 1.

V. 765. *Revels*; Plays and diſports himſelf. See V. 782. Bo. 1.

V. 766. *Of Harlots*; Not in the purchaſed ſmiles and mercenary kindneſs of lewd Strumpets, empty of Love, Satisfaction, and all Endearments of the ſoft Sex. *Harlot*, thô ſome will have it a derivative of *Arletta*, the Name of *William* the Conqueror's Mother, and others his Miſtreſs, is doubtleſs from the Italian *Arlotta*, a proud, inſolent Miſtreſs, or a contraction of *Horelet*, a Wench a little wanton.

V. 767. *Caſual fruition*, &c. Accidental Enjoyment, ſudden and unſecure, by chance, and often attended by miſchances enough. *Caſual*, of *Caſus*, Lat. an accident, a chance.

V. 768. *Mix'd Dance, or wanton Mask*, &c. Nor in Court-Addreſſes, intermix'd with Dancing, or wanton Maſquerade, or Balls at midnight, or Muſic late, under ſome Proud One's Window, deſerving of diſdain.

Amours; Courtſhip, Love-Addreſſes, of the Lat. *Amor*, Love; *Mask*, of the Fr. *Maſque*, a Vizard, becauſe the Repreſenters appear commonly mask'd. *Bal*, Fr. of *Baller*, of the corrupt Lat. *Ballare*, as this of the Gr. Βαλλίζειν, to dance.

V. 769. *Or Serenade*; An evening Song, performed under the Window of ſome Lovely or Beloved Miſtreſs; of the Fr. *Serenade*, of *ſerain*, Fr. the cool, or the cool Air of the evening. A ſort of Song by the Commentators on *Horace* called παρακλαυσίθυρον, a lamentable Ditty ſung at ſome diſdainful door, beſt rewarded with Diſdain.

Extremum Tanaïm ſi biberes Lyce,
Sævo nupta viro, me tamen aſperas
Porrectum ante fores objicere incolis
Plorares Aquilonibus.
Audis quo ſtrepitu janua, quo nemus
Inter pulcra ſitum tecta remugiat
Ventis? & poſitas ut glaciet nives
Puro numine Jupiter? Carm. lib. 3. Od. 10. From being expoſed to the accidental injuries of the Weather, the ſneaking humble Lover is ſtiled *ſtarved*.

V. 771. *Lulled by Nightingale*; Thoſe ſung aſleep by Nightingales ſoft trills. *Lulled*, ſee V. 287. Bo. 2.

V. 774. *O yet happieſt*, &c. Oh happy Couple, at the height of Happineſs as yet, if you attempt and ſeek after no higher Happineſs, and underſtand but to deſire no more, and know your condition ſo well as to deſire nothing above it.

O fortunatos nimium ſua ſi bona norint
Agricolas! Georg. 2.

V. 776. *With her ſhadowy Cone*; Now Night had ſtretch'd her round, yet pointed ſhade, half way up to this Worlds vaſt lower Vault.

Necdum orbem medium nox horis acta ſubibat. Æn. 3.

'Twas towards Nine at night, a deſcription purely our Poet's own, who calles the *Shades* of Night *Conical*, becauſe the Earth, an opaque ſpherical Body, being extremely leſs than the vaſt Luminary that enlightens it, caſts on its adverſe ſide a decreaſing and ſharp ſhadow, like in ſhape to a *Cone*: Κῶνος, Gr. a Figure which from a circular Baſe riſes, leſſening by degrees, till it end in a point.

Shadowy Cone; *Conus umbroſus*, Lat. into which when the Moon immerges in her Night-walk, ſhe is eclips'd. *Sublunar*, airy, etherial, beneath the Moon; of *ſub*, Lat. under, and *Luna*, Lat. the Moon, ſhe being the Planet neareſt the Earth.

V. 778. *Ivory Port*; *It being a Rock of Alabaſter*, as before, at V. 544. *Ivory*, of *Ivoire*, Fr. both of *Ebur*, Lat. the Elephants Tooth; as if *è Barro*, Lat. an Elephant. *Ebor* ἀπὸ τοῦ ζῴου, ἀλλ' ἢ ἐκ τῆς ὁδόντος ὕλη. Gloſſ. *Port*, of *Porta*, Lat. a Gate.

V. 780. *In warlike Parade*; In Martial Order and Array. *Parade*, Fr. the place where Soldiers in a Gariſon or Town draw up together, in order to a Sally, Shew, or to relieve the Guard; of the Lat. *Paratus*, or *Apparatus*, Lat. making ready.

V. 782.

V. 782. *Uzziel*; The next commanding Angel to *Gabriel*; עזיאל *Strength of God*, Heb. of עזז Heb. *to be ſtrong*, as all God's mighty Angels are.

V. 784. *As flame they part*; They move like flame, as quick as darting Lightning; the ſame Compariſon *Homer* has of *Hector*.

Φλογὶ ἴκελος Ἕκτορ δῖον, ΙΛ. Ν. And,
Τρῶες ὴ φλογὶ ἶσοι. Ibid.

It may then better ſuit the agile Angelick Nature, of whom the Sacred Page ſays, *Making his Angels Spirits, his Miniſters a Flame of Fire.*

V. 785. *Half wheeling to the Shield*, &c. Half turning to the left hand, in which they bore their Shield; half to the right, that handled the Spear. *Declinare ad haſtam, vel ad ſcutum*, Liv. to wheel to the right or left.

V. 788. Ithuriel *and* Zephon; Two Angels, having their Names as indication of their Offices. *Ithuriel*, יחור-אל Heb. *Diſcovery of God*; of חור to ſearch. *Zephon* צפון Heb. a Secret, of צפן to hide, whence *Joſeph* had his *Egyptian* Name צפנת as a Diſcoverer of Dreams and ſecret matters, *Gen.* 41. 45. So theſe are denominated from their Nature, as the Searchers and Spies, as *Uriel* is ſtiled *God's Eye, to viſit oft his new Creation round.* Bo. 3. V. 654.

V. 792. *From the Suns decline*; About the time of the Sun's going down, as he does from Noon till at his ſetting he diſappears. *Decline*, Lat. *Declinatio*, of *declinare*, to bend downwards, as the Sun does from his *Meridian Altitude* towards the Verge of the Horizon. Hence *ætas declinata. Quint.* Old Age. So *Virgil*:

Dulci declinat lumina ſomno. Æn. 4. When mens eyes ſeem to decline and ſet as the Sun does.

V. 798. *Dazling the Moon*; *So on he led the bright Angelic Guard, amazing the bright Moon. Dazling*, of the Bel. *duyſelen*, to aſtoniſh, to amaze, as exceſſive Light does our Eyes. *Direct* their courſe, or directly took their way, of *directus*, or *dirigere*, Lat. to go ſtreight to.

V. 800. *Squat like a Toad*; From the Ital. *Quatto*, cloſe on the ground.

V. 802. *The Organs of her Fancy*; Endeavouring by his Deviliſh skill to find the means to move her Fancy, and raiſe in her imagination Cheats and Deluſions, falſe Appearances and diſturbing Dreams. *The Organ of the Fancy is the Brain*, in whoſe dark little Cells among the other Senſes it reſides. Ὄργανον, Gr. an Inſtrument; as if Ἔργανον ὠ χρώμεθα πρὸς τὸ ἔργον; and in Animals, thoſe parts that are capable of producing a perfect Action, as the Brain, Heart, Liver, &c. are named Organic.

Fancy; Φαντασία, Gr. *Imaginatio*, Lat. is that Power by which the Images and Ideas of things abſent and unſeen, nay incapable of being, are ſo apparently repreſented to us, that we ſeem to ſee and handle, to joyn and ſever 'em, and to be as much affected with 'em as if really true, thô but imaginary.

V. 803. *Forge Illuſions, Phantaſms and Dreams*; Frame and make Cheats and Deluſions, Viſions, and ſtrange Appearances. *Forge*, of the Fr. *forger*, and Ital. *forgiare*, to work and hammer out, as Smiths and Mechanicks do. *Illuſio*, Lat. a Trick, a Cheat, of *illudere*, to impoſe upon, to deceive. *Phantaſms*, φαντάσματα, Apparitions, Viſions, φαντάζουαι, Gr. to imagin.

Dreams are the dark Scenes of Night, thoſe Apparitions that buſie Fancy forges (when ſecluded from the external execution of Senſe) out of the humid Miſts that in ſleep ſurround the Brain. *Corpus dormit, Anima vigilat*, ſays *Hippocrates de Inſom.* And moſt true it is, that the Faculties of the ſenſitive Soul, and the animal Spirits, are in continual activity, (althô as to the exterior parts they ſeem dull and decay'd while we ſleep) moving inceſſantly about the Centre of the Brain, as their perpetual Spring: Here Fancy has her Forge, preſenting us with the Idea of the paſt day, coining over again our moſt ſwift and fugitive thoughts, repeating and repreſenting anew our Fears, Hopes, Deſires and Diſturbances, and ſometimes affording the judicious Phyſicians Indications of the Bodies Diſtempers, and conjectures of their Cure.

V. 804. *Inſpiring Venom*, &c. Or if breathing into her a pois'nous Vapour, he might infect the nutritive Spirits, that are bred from pureſt Blood, as chearful and ſoft Airs that breath from clear and limpid ſtreams. *Inſpiring*, breathing into, of the Lat. *inſpirare*, to blow upon. *Venom*, Poiſon, of the Lat. *venenum*, contracted.

V. 805. *Might taint*; Infect, render unſound and corrupt. *Taint*, of the Fr. *teindre*, or *atteindre*, to touch; according to our vulgar ſaying, *Such a thing is touch'd.*

Ibid. *Animal Spirits*; *Spiritus Animales*, thoſe alimental bland Vapors that ariſe from the Blood, the Organs of Motion and Senſation, which our Poet aſſimilates to *ſoft breaths ariſing from clear chryſtal Rivers*; Others liken 'em to Rays of Light iſſuing out of the Bloods vital and florid Flame, which the vivid and equal ſhining that ſhews it ſelf in the eyes of thoſe in health, as that dull deadneſs that appears in thoſe drawing to their end, and the fierce, ſparkling and wild diſorders that manifeſtly diſcover themſelves in the looks of Lunatics, does ſufficiently evidence. *Animal, animalis*, Lat. belonging to a Creature that has Life and Motion.

V. 808. *Inordinate Deſire*; Unbounded appetites, diſorderly deſires, exceeding the bounds of Reaſon. *Inordinate*, exceſſive, *extra ordinem.* The firſt ſteps and motions towards ſin, are irregular deſires, and inordinate appetites.

V. 809.

V. 809. *High conceits engendring Pride*; Swoln with vain ſelf-opinion, apt to beget Folly and Pride. *Blown up*; A Metaphor from any thing filled and ſwoln with empty Air; or from the ſwelling of diſtemper'd Ulcers filled with pain and corruption, that taints and infects its neighbourhood. *Ingendring*, of *engendrer*, of the Lat. *ingenerare*, to beget. That the Devil, by his great ſagacity, may be able ſo to diſtemper the humours of human Bodies, to heat and inflame the Blood and animal Spirits, and by them ſo to diſorder the Fancy, that many evil thoughts, inductive of ſinful deſires, may aſſault us, is not to be doubted: but that *God, who is faithful, and will not ſuffer us to be tempted above that we are able*, (1 Cor. 10. 13.) ſhould let the Temptation ſurmount the regency of our Reaſon, and the freedom of our Will, is not without Blaſphemy to be ſuppoſed *of that moſt Pure and Compaſſionate Being.*

V. 812. *Touch of Cæleſtial Temper*; Well may the touch of *Ithuriel's* Spear, heavenly temper'd, return Satan to his own ſhape, when *Taſſo* makes a whole Army of wild Beaſts run away at the ſight of *Ubaldo's Sacred Switch.*

Mà pur ſi fero eſſercito, e ſi groſſo
Non vien, che lor reſpinga, ò che reſiſta,
Anzi; (miracol novo) in fuga è moſſo
Da un picciol fiſchio, e da una breve viſta. Cant. 15. St. 52.

Temper, Fr. *trempe*, the temper of a Weapon.

V. 818. *Of Nitrous Powder*; Of Gunpowder made of Salt-Petre. *Nitrous*, Νιτρώδης, Gr. conſiſting of Nitre, a great Ingredient in that *ſmutty Grain*; *Pulvis Nitratus*, Lat.

V. 819. *Some Magazine*; A ſtore-houſe of publick Proviſions, of Arms, and other Utenſils of all ſorts for War. *Magazine*, of the barb. Gr. Μαγαζί; and this of the Arabic *Maſchan*, Treaſure.

V. 824. *Transform'd*; *Transformatus*, Lat. diſguis'd, of *transformare*, Lat. to ſhift ſhapes.

Omnia transformat ſeſe in miracula rerum. Of the various *Proteus*, Geor. 4.

V. 832. *Superfluous begin*; Why do you deliver your Meſſage in ſuch idle words, and to no purpoſe? *Superfluous*, over and above, that might be left out; *Superfluus*, Lat. of *ſuperfluere*, to run over.

V. 843. *This place inviolable*; Free from force or harm, from being violated either by force or fraud; *Inviolabilis*, Lat.

V. 844. *Rebuke*; Of the Fr. *reboucher*, to ſtop ones mouth, as all juſt reprehenſions do.

V. 846. *Abaſh'd*; Diſcountenanc'd, of the Fr. *Esbahi*, confounded, diſmaid.

Abaſh'd at his rebuke, that bit her near. Spen. F. Q. B. 5. C. 11. St. 64.

V. 848. *Saw and pin'd his loſs*;

Virtutem videant, intabeſcantque relicta. Juv. Sat.

V. 859. *Chaumping his iron Curb*; Biting his iron Bridle. *Champing*, of Γαμφαὶ, Gr. the Jaws; of κάμπτω, to bend, by whoſe motion the ſound is made.

V. 860. *Had quell'd his heart*; Had overcome his Courage, had cow'd him; of the Sax. *cuellan*, to kill, to deſtroy.

V. 869. *Of Regal Port*; Of ſtately, Kingly Carriage. *Regalis*, Lat. Kingly; *Port*, behavior, of the Fr. *Porter.*

V. 870. *But faded ſplendor wan*; But his former brightneſs and beauty was grown pale and impaired. *Wane*, pale, of *Wannon*, Sax. to grow pale. *Conteſt*, diſpute, a Fray, of the Fr. *Conteſter*, Lat. *Conteſtari*, to diſpute at Law.

V. 873. *In his looks defiance lours*; His Countenance is over-caſt with daring and defiance.

V. 877. *With ſtern regard*; With angry looks. *Stern*, of the Belg. *ſtarren*, to behold with fixed eyes. *Regard*, Fr. a look, the countenance; anſwering to the *Homeric*, Δεινὸν δερκόμενοι, ΙΛ. Γ. And ὑπόδρα ἰδών, *torvè intuitus.* ΙΛ. Δ.

V. 884. *To violate ſleep*; To invade and diſturb the reſt. *Violare*, Lat. to diſorder, to impair.

Et violare manu, maliſque audacibus Orbem. Æn. 11.

V. 894. *Dole with delight*; Where thou mightſt ſooneſt change pleaſure for pain. *Dole*, an old word of *dolor*, Lat. grief; hence doleful, painful.

V. 899. *In that dark durance*; In that black abode. *Durance*, impriſonment, or a Priſon, of *durer*, Fr. of the Lat. *durare*, to continue and abide in.

V. 912. *Preſumptuous*; Bold, over-weening; of *Preſompteux*, Fr. *Præſumptuoſus*, Lat. bold, arrogant, of *præſumere*, Lat. to be raſh, and apt to depend on ones own Judgment. *Incurr'ſt*, runn'ſt headlong into, of *incurrere*, Lat. to run upon.

V. 920. *Con-*

V. 920. *Courageous Chief*; Valiant Leader, of *Courageux*, Fr. and *Chef* Fr. of *Caput* Lat. the Head; thence the Principal Leader.

V. 921. *Hadſt thou alledg'd*; Hadſt thou given this for the reaſon of thy flight; of *allegare*, Lat. to plead, to give reaſon for, whence an *allegation*.

V. 922. *To thy deſerted Hoſt*; To thy forſaken Army. Of *deſerere*, Lat. to leave, to forſake; hence a *Deſerter*, one who runs from his Colours over to the Enemy. *Sole fugitive*, the only Run-away, the ſingle Deſerter, of *ſolus* and *fugitivus*, both Lat.

V. 924. *Frowning ſtern*; For ſternly, according to the above-quoted Græciſm, Τπόδρα ἰδὼν. V. 877.

V. 926. *Inſulting*; Jeering, Braving and inſulting over us in miſery. *Inſulting*, *Inſultans*, Lat. of *Inſultare*, Lat. to mock, properly at men in miſery, uſed in the ſame ſenſe by *Virgil*:

-------Victorque Sinon incendia miſcet
Inſultans. Æn. 2.

And by the Eloquence of *Rome*: *Num tibi inſultare in calamitate videor?* Cic. pro Flac.

V. 928. *Thy blaſting-voly'd Thunder*, &c. When thou wert forced to call to thy ſpeedy Aid the dreadful Thunder, born on Blaſting Wings. *Blaſting voly'd*, a word ſeemed to be compounded in imitation of the ſignificancy of thoſe of that ſort uſed by the *Grecians*, like Τερπικέραυνος and Ὑψικέραυνος, *Jove's* Epithetes, ΟΔ. ξ. and ΙΛ. δ. *Blaſting*, ſcorching, of *Blaſt*, in the ſenſe the Winds are ſaid to blaſt and ſcorch the Trees and Fruit. *Volied*, diſcharged in Peals in great Numbers, of the Fr. *Volée*, a Flight, of Birds, ſhot, &c.

V. 930. *But ſtill thy words at random*, &c. But ſtill thy unwary words, as what thou ſaidſt before, witneſs thy want of knowledge, how a truſty General ought to behave himſelf in hazardous Attempts, and under ill Succeſs and Diſappointments, ought not to venture all in dangerous ways untry'd and uneſſay'd by himſelf. *At random*; heedleſly, careleſly, precipitately; of the French *Random*, the violent courſe of a Torrent; or of *Rendon*, Fr. raſhneſs, uncertainty.

V. 936. *To wing the deſolate Abyſs*; To take my flight over the ſolitary deep. *Deſolatus*, Lat. forlorn, empty, and deſart.

V. 945. *And practis'd diſtances to cringe*; And at due diſtance ſervilely to adore. To *cringe*, is to bow very low to, as the *Ruſſian* manner is to lay their faces on the ground in approaching to their Monarchs, of the Teut. *Kriechen*, to creep to.

V. 946. *The warrior Angel*; *Gabriel*, the commanding Angel, Leader of the Heavenly Bands.

V. 949. *Track'd*; Caught, overtaken, follow'd cloſe. *Track'd*, of the Verb to *trace*, to follow by the footſteps. See Bo. 2. V. 1025.

V. 954. *The Diſcipline*; *Diſciplina*, Lat. is moſt commonly uſed in our Language for Inſtruction. *Military*, of *Militaris*, belonging to *Miles*, Lat. a Soldier.

V. 959. *Fawn'd*; Flattered, of the Sax. *fandian*, to impoſe upon, to cheat.

V. 962. *What I arreed thee*; Mark what I appoint thee, what I enjoyn thee. *Arreed*, of the Fr. *arreſter*, to determine, to decree. Ibid. *Avaunt*, Fr. be gone; of *Avant*, Fr. before, forward, on.

V. 964. *Within theſe hallow'd Limits*; Within the bleſſed Bounds of Paradiſe. *Limes*, Lat. a Border, or Boundary.

V. 965. *I drag thee*; The preſent Tenſe uſed for the future, to ſignifie the immediate execution of the menace. To *drag*, to hale and pull, of the Teut. *tragen*, of *trahere* Lat. to pull.

V. 966. *And ſeal thee ſo*; This ſeems to allude to *the chaining of the Dragon, that old Serpent, which is the Devil and Satan*, mentioned in the *Revelations*: *And he caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him*, Chap. 20. ver. 3. *Seal*, of *Sigel* Sax. *Sigillum* Lat.

V. 967. *The facil Gates*; The Gates of Hell ſo eaſie to be opened. *Facilis*, Lat. eaſie.

V. 971. *Proud limitary Cherub*; Thou proud preſcribing Angel that preſumeſt to *limit* me, and appoint my *Priſon*. *Limitary*, of *limitaris*, Lat. bounding, of *limitare*. Lat. to confine, of *limes*.

Limes agro poſitus, litem ut diſcerneret arvis. Æn. 12.

V. 974. *Ride on thy Wings*; According to *Ezekiel's* Viſion: *Then did the Cherubims lift up their Wings, and the Wheels beſides them; and the Glory of the God of* Iſrael *was over them above.* Chap. 11. ver. 22.

V. 975. *His triumphant Wheels*; His glorious Chariot, where he rides in State, in Triumph; Of *triumphare*, Lat. Theſe *Wheels* have relation to the fore-cited Viſion: *And when I looked, behold, four Wheels by the Cherubims; and when the Cherubims went, the Wheels went by them; and when the Cherubims lift up their Wings to mount up from the Earth, the ſame Wheels alſo turned not from beſide them*, &c. Ezek. 10. ver. 9, 16, & 17.

V. 976. *In progreſs through*, &c. When he takes his Journey through Heavens high Road,

pav'd with Stars. *Progreſs*; A Royal March, the ſtately and leiſurely Journey of a Court, of *Progredi*, Lat. to move forward by degrees.

V. 978. *Sharpning in Mooned Horns*, &c. Extending their ſquare Body into a round one, and ſo ſharpning it into Horns, like thoſe of the increaſing Moon, endeavouring to incloſe him. *Phalanx*, Bo. 1. V. 550.

V. 980. *With ported Spears*; With their Spears born pointed towards him. *Ported*, of *porter*, Fr, to carry, to bear, a military term, to *port the Pike*.

V. 981. *A Field of Ceres*, &c. A Field of Corn. *Ceres*, the Daughter of *Saturn* and *Ops*, was the firſt Diſcoverer, and thence the tutelar Goddeſs of Corn; whence uſed familiarly, for it, and Bread made of it.

----*Tum Cererem corruptam undis.* Æn. 1.

V. 982. *Her bearded Grove of Ears*; Her armed Wood of yellow Ears. That this Compariſon is ſufficiently ſignificative of a vaſt number of armed Men ranged cloſe together, is evident from its familiar uſe and occurrence amongſt the beſt Poets. *Homer* by it expreſſeth the power *Agamemnon*'s Oration to the *Grecian* Army had on the affected Multitude.

Κινήθη δ' ἀγορὴ,
Ὡς δ' ὅτε κινήσει ζεφυρὸς βαθὺ λήϊον ἐλθὼν,
Λαῖλαψ ἐπαίξῃ, ὅτε τ' ἠμὺς ἀσταχύεσσιν. Ιλ. Β.

Virgil brings it nearer, calling a great number of Datts, *Telorum ſegetem ferream.*

------*Hic confixum ferrea texit*
Telorum ſeges, & jaculis increvit acutis. Æn. 3.
---------- *Atraque late*
Horreſcit ſtrictis ſeges enſibus.------ Æn. 7.

Thick as a Field, *&c.*

------*Circum hos utrinque Phalanges*
Stant denſæ, ſtrictiſque ſeges mucronibus horret
Ferrea.------ Æn. 12.
Vel quam ſole novo denſæ torrentur ariſtæ. Æn. 7.
Seges undique ferri circumfuſa nitet. Clau. in Ruf. lib. 2.

Bearded; Sharp-pointed, of the Fr. *Barde*, as *Javelin de Barde*, a barbed Javelin uſed by Horſemen.

V. 986. *Dilated ſtood like* Teneriff *or* Atlas; *Out ſtretch'd and extended high he ſtood, as tall as* Teneriff, *and as unſhaken as the immenſe Mount* Atlas, *to the Sky up reach'd his haughty ſtature, on his Helm horror ſupply'd a Plume.*

Teneriff, *Teneriffa*, or, as the Natives name it, *Thenerife*, is one of the *Canary* Iſlands in the *Atlantick* Ocean, anciently called *Nivaria*, becauſe its Peak (ſuppoſed the higheſt in the World) is ſeldom without Snow. The Baſis of this Mountain is about 48 *Spaniſh* Leagues in compaſs, and its Summit about 15 miles high, to be ſeen about 120 *Engliſh* Miles at Sea.

Atlas, now *Aiducal*, the greateſt Mountain in all *Africa*, hiding its head in continual Clouds: It begins in *Mauritania*, near the *Atlantick* Ocean, which bears its Name, by Cape *de Guer*, by various windings and turnings, ſtretching it ſelf Eaſtward to the Deſerts of *Barca*. Its prodigious height occaſioned the Fable of *Atlas* bearing Heaven on his back.

That *Lucifer*, the Chief Leader and Champion of the laps'd Angelick Hoſt, ſhould, ſwoln with rage, be compared to Mountains of ſuch vaſt Immenſity, will ſeem modeſt enough, when parallell'd with the liking of *Æneas* by *Virgil* to ſome others, not ſo much inferior to theſe, as his *Heroe* muſt be allowed to have been below any one of thoſe *Spiritual Beings.*

Quantus Athos, aut quantus Eryx, aut ipſe coruſcis
Cum fremit ilicibus quantus, gaudetque nivali
Vertice ſe attollens pater Aperninus ad auras. Æn. 12.

Dilated; Stretch'd out, extended. *Dilatus*, Lat. of *dilatare*, to ſpread out. *Collecting*, gathering together, ſumming up all his ſtrength; of *colligere*, Lat.

Stature, *ſtatura*, Lat. height.

V. 989. *And on his Creſt ſat horror plum'd*; *And on his Helm ſat horror hatch'd*; Dreadfully graven and delineated. The Helmets of ancient Heroes were made terrible, by Horſes Tails ſtuck in their Creſts, and by repreſentations of divers angry Animals.

Κορυθὶ δ' ἐπ' ἰφθίμῳ κυνέην ἔτυκτο ἑκάστῳ
Ἵππειον, δεινὸν δ' λόφος ἀμφὶς ἔβαινεν. Ιλ. Γ.

---'Αμφὶ

——Αμφὶ ὃ πίλης
Σειρήλεον κεφαλῇσι πυθοίμην μητιόωντο. ΙΛ. Ο.

Et Conum inſignem galeæ, criſtaſque comantes. Æn. 3.
Terribilem criſtis galeam flammaſque vomentem. Æn. 8.
——*tremunt in vertice criſtæ*
Sanguineæ. Æn. 9.

Creſt, of *Criſta*, Lat. a Comb, or tuft of Feathers on a Bird's head, thence a Plume of Feathers, or any other Ornament on a Helmet.

Horror plum'd; Horror full fledg'd, ready to fly upon the Enemy; Fury in perfection. *Plum'd*, of *Pluma*, Lat. Feathers; in imitation of which, any thing carved, graven or embroidered was called *Opus plumatile*, a kind of damasking Shields and Helms. *Virgil* has ſomething like it.

——*Quem pellis ahenis*
In Plumam ſquamis auro conferta tegebat. Æn. 11.

Sat Horror plum'd, has ſomething in it, *quod nequeo monſtrare, & ſentio tantum.*

V. 995. *With violence of this Conflict*; In the fury of this Engagement. *Conflictus*, Lat. a Fray a Fight, of *confligere*, to encounter.

V. 998. *Betwixt Aſtrea*; Or Juſtice, accounted the Daughter of *Jupiter* and *Themis*, who during the Golden Age, with other Gods frequented the Earth, and was the laſt that left it, when defiled by all Abominations, and has her place among the Signs of the Zodiac.

——*Virgo cæde madentes*
Ultima Cœleſtum terras Aſtræa reliquit. Meta.

Ibid. *The Scorpion Sign*; Σκορπίος, Gr. another of the twelve Signs, between which and the *Virgin*, the *Scales*, *Libra*, Lat. the *Ballance*, is plac'd.

Eſt locus, in geminos ubi brachia concavat arcus
Scorpios. Meta. lib. 1.
Ipſe tibi jam brachia contrahit ardens
Scorpius. Georg. 1.

Between theſe two Signs, the *Virgin* and the *Scorpion*, the *Scales* are placed; which when the Sun enters, the Days and Nights are weighed equally.

Libra die, noctiſque pares ubi fecerit horas. Geo. 1.

Thoſe that by *Aſtræa* underſtood *Juſtice*, appropriated the Ballance to her, to weigh all Circumſtances in, before ſhe made her Determinations: but our Author has enobled this Sign, *The Golden Scales*, with a more lofty ſignification, placing it among the Stars, in memory of the Almighty Creator, *Wherein all things created firſt he weigh'd*; *Who*, as *Job* ſays, *made a weight for the winds, and weigheth the waters by meaſure*, Chap. 28. v. 25. *Who knows the ballancing of the Clouds*, Chap. 37. v. 16. *Who weigheth the mountains in Scales, and the hills in a Ballance*, Iſai. 40. v. 12.

V. 1000. *The pendulous round Earth*, &c. *Weigh'd th' hanging Earth orbicular, againſt the yielding Air, in due proportion pois'd; now all Events conſiders, furious Fights, and Kingdoms following their Fate.*

The pendulous Earth; The round World, that ſeems *to hang*, as *Job* ſays, *on nothing*, Chap. 26. v. 7. For ſo is the Air, in reſpect of any baſis or ſuſtentation. *Pendulus*, hanging, of *pendeo*, Lat. to poiſe.

With ballanc'd Air in counterpoiſe; Suſtain'd and ſupported equally in the Air by its own counterpoiſe, according to the Opinion, That the Earth hangs by an Equilibration of its parts to the Centre of Gravity.

——*Ponderibus libratа ſuis.* Meta. lib. 1.

Ballanc'd; Weigh'd, of *Ballancer*, Fr. to poiſe. *In counterpoiſe*; In equal weight. *Contrepois*, Fr. equal weight, of *Contrepeſer*, Fr. to weigh againſt, to countervail.

V. 1002. *In theſe he put two weights*; To inform them of the conſequence of fighting or departing, of reſiſtance or ſubmiſſion: An imitation of *Homer*, where *Jupiter* weighs the Succeſs of the engaging Armies of *Troy* and *Greece*:

Καὶ τότε δὴ χρύσεια πατὴρ ἐπετάνυε τάλαντα·
Ἐν δ' ἔπαθεν δύο κῆρε τανηλεγέος θανάτοιο,
Τρώων θ' Ἱπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων·
Ἕλκε δ' μέσα λαβὼν ῥύπε δ' αἶσιμον ἦμαρ Ἀχαιῶν.
Αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πυκνὰ βεβήκει
Εἰς ἴδιον, Τρώων δ' ἅμεις ὑπερὰν ἐυρυὼ ἄερθεν. ΙΛ. Θ.

In another place he ponders the Fate of *Achilles* and *Hector* in their ſingle Combat: The two firſt Verſes are the ſame with the former, and ſome of the reſt.

Τλῶ μὲν Ἀχιλλῆος, τὼ δ' Ἕκτορος Ἱπποδάμοιο,
Ἕλκε δ' μέσα λαβών, ῥέπε δ' Ἕκτορος αἶσιμον ἦμαρ
Ὤιχετο δ' εἰς Ἄϊδαο. ΙΛ. Χ.

Thus conciſely imitated by *Virgil*, in the Combat of *Æneas* and *Turnus*.

Jupiter ipſe duas æquato examine lances
Suſtinet, & fata imponit diverſa duorum:
Quem damnet labor, & quo vergat Pondere letum.

It is obſervable, both in the Original and the Copy, that the heavieſt Weight was unlucky and fatal; whereas our Author, keeping cloſer to the Simile, puts Satan, as the wicked and weakeſt, into the mounted Scale, as unable to preponderate and prevail againſt the Good and God-like *Gabriel*.

Sequel; The Conſequence; of *ſequela*, Lat. the Iſſue, what will certainly follow, of *ſequi*, Lat.

V. 1004. *And kick'd the Beam*; The leſs Weighty Scale, ſignifying the Sequel or Iſſue of Satans encountring the Angelick Guard, was quickly mounted aloft, and ſmote the *Beam*, which is the Croſs-piece to whoſe Extremities the Scales are faſtened; the Balance equally pois'd upon its central Point.

V. 1015. *And with him fled the Shades of Night*; Darkneſs, and the Prince of it, took their flight together.

NOTES

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK V.

V. 1. *NOW Morn her Roſie Steps*; The ſweet appearance of the Morning is by all the Poets deſcribed by Roſes, reſembling her Beauteous Bluſhes. *Homer* calls her *Roſie-Finger'd.*

——Ἠριγένεια φάνη Ῥοδοδάκτυλος Ἠώς. ΙΛ. Α.

——*Æthere ab alto*
Aurora in Roſeis fulgebat lutea bigis. Æn. 7.
——*Ecce Vigil rutilo patefecit ab ortu*
Purpureas Aurora fores, & plena Roſarum
Atria; From the gawdy Colours that attend her riſing, *Meta. Lib.* 2.

V. 2. *With Orient Pearl*; With ſhining Dew, well enough aſſimulated to Pearl, which (as the Naturaliſts inform us) are at ſome luckly Seaſons bred of Dew received into the Shells of Oyſters, and ſuch ſort of Fiſh. *Sat namque nobis impræſentiarum fuerit, apud omnes Convenire, Conchas pro ſuâ ætate ac Magnitudine Majores, pro Roris vero (appetente genitali tempore) concepti puritate, vel obſcuritate, Generoſiores vel Ignobiliores Margaritas eniti. Ruæus de Gem.*

V. 4. *Of true Digeſtion bred, ariſing of clear good Nouriſhment, of true and clean Concoction, whence ſleep is pleaſant and eaſie, not drowſie and lumpiſh, bred of heavy Vapour, fuming to the Head, and overcharging the Stomach. Qui bene digerit, ingerit, egerit, eſt bene ſanus. Digeſtio*, the right concocting and turning of our Food, into pure Spirits and good Nouriſhment, of *digerere*, Lat. to digeſt, *Stomachus Convaluit, ut digerat multa cruda facilius.* Cic. Attic.

V. 5. *And temperate Vapours bland*; *Gentle pleaſing Fumes, that mounting in a kindly Miſt, ô'ercaſt the buſie Brain. Temperate, Temperatus*, Lat. moderate, free from exceſs. *Bland, Blandus*, Lat. pleaſing, as

——*Suſpenſam blanda viciſſim*
Gaudia pertentant Mentem. Æn. 5.

And

Ipſa tibi blandos fundent cunabula flores. Ecl. 4.

V. 6. *And fuming Rills*; *And angry, purling Rivulets*, whoſe motion makes a Noiſe, as if diſturbed at the Stones that lie in its way. *Fuming*, angry, of the word *to fume*, of the Teut. *Faum*, Froth, the effect of Anger both in Beaſts and Men, and in Rivers too. *Rill*, is the contraction of *Rivulus*, Lat. a ſmall Stream.

Ibid. *Aurora's Fan*; *Aurora*, Lat. for the Morning, accounted the Daughter of *Titan* and the *Earth*, and Mother of *Memnon* ſo call'd, *ab Aurâ*, from the pleaſant freſhneſs that Time affords; ſo that our Poet has well expreſs'd the ſound of the trembling Leaves, moved by that pure freſh Air, by *Aurora's Fan.*

Jamque rubeſcebat Stellis Aurora fugatis. Æn. 3.

V. 7. *Matin Song*; *The early Song by Birds on every Bough ſung at Day-break.* *Matin*, of the Morning, the Lat. *Matutinus* contracted.

Evandrum ex humili lecto Lux ſuſcitat Alma
Et Matutini volucrum ſub culmine cantus. Æn. 8.

V. 16. *On* Flora *breaths*; *Soft as the Weſt-Wind breathing on opening Flowers.* *Flora* was a Woman of laſcivious Life, who leaving a great Maſs of Money, got by her Lewdneſs, to the City of *Rome*, was honoured with a Feſtival; and to ſweeten her Reputation, made the Goddeſs of Flowers. *Zephyrus*, Book 4. V. 329.

V. 21. *The prime*; The firſt, the freſheſt, and the pleaſanteſt Hour. *Primus*, Lat. firſt.

V. 22. *Our tended Plants*; *The Plants we have beſtow'd our attendance and care on.* To *tend*, is of *attendre*, Fr. to wait on.

Ibid. *The Citron Grove*; *The Grove of Lemon-Trees.* Κίλεία, or Κίλεία μῆλον, a Lemon or Citron-Tree: Hence *Citrea mala*, Lemons, *Plin.*

V. 23. *What Drops the Myrrhe*; *What pretious Drops are fallen from the weeping Myrrhe, and what ſweet Diſtillations from the Balm.* *Myrrhe*, *Myrrha*, Lat. Μύρρα, Gr. the Inceſtuous Daughter of King *Cineras*, by whom ſhe had the Beautiful *Adonis*. *Ovid* tells us, that being diſcovered by her enraged Father, ſhe fled into the *Happy Arabia*, where ſhe was turned into a Tree, retaining her Name, whoſe perfumed Tears moralize the Virtue of Repentance, purgative of the blackeſt Crimes.

Myrrha fugit, tenebris & cæcæ munere noctis
Intercepta neci: Latoſque vagata per agros,
Palmiferos Arabas, Panchæaque rura relinquit.
Perque novem erravit redeuntis cornua Lunæ;
Cum tandem terrâ requievit feſſa Sabæâ.
Quæ quanquam amiſit veteres cum corpore ſenſus,
Flet tamen: Et tepidæ manant ex arbore guttæ.
Eſt honor & lacrymis: Stillataque cortice Myrrha
Nomen herile tenet, nulloque tacebitur ævo. Meta. Lib. 10.

Ibid. *The Balmy Reed*; The Balm-Tree; call'd a *Reed*, as not being a Tree of any great ſize, or as growing in a moiſt Oleaginous Soil.

——*Sylva*
Paſtus arundineâ.—— Æn. 10. *Balmy*, Book 4. V. 159.

V. 25. *Sits on the Bloom extracting*; *Sits on the Flowers and bloſſoming Trees*, gathering thence Honey, the *Natural Nectar*. *Bloom*, Book 3. Verſ. 43. *Extracting*, drawing out, of *extrahere*, Lat. to draw forth.

V. 35. *Till this irkſom Night*; Till this troubleſom, this grievous Night: Of the old Engliſh word *to irk*, to afflict, or of the *Lincolnſhire Werk* or *Wark*, Grief, *Irkſom*, tedious, troubleſome.

V. 40. *The Night-warbling Bird, the Nightingal, warbling, ſinging all Night long.* *Warbling*, Book 2. Verſ. 232.

V. 42. *Now Reigns full-Orb'd the Moon*; *Now the Moon, Sovereign of the Night, compleat in full ſpendour appears:* *Full-Orb'd*, that has compleated her bright Round, now in the Full, of *Orbis*, Lat. for a round Body.

V. 43. *Shadowy ſets off*; Our Poet has ſhaded his Night-piece excellently, *Silence and Shade* do make great Additions to the *Midnight Majeſty* of the *Full-Orb'd Moon.*

V. 52. *Of Interdicted Knowledge*; *The Forbidden Tree, the Tree of Knowledge of Good and Evil*; Not forbidden out of Envy, (as Satan intimates) but ſet apart, and ſecluded, as the Teſt and Tryal of Mans Obedience to his Maker, which while he ſtood ſtedfaſt in, he had no other Knowledge but of Goodneſs, Happineſs and Innocence: But his Violation of Gods Command, and the Sacred Tree, (Sacred to *Abſtinence*) introduced the ſad Experimental Knowledge of Evil, ever ſince multiplyed on Mankind. *Interdicted*, *Interdictus*, Lat. forbid, of *Interdicere*, the Roman Law-word uſed in the *Prætor's Prohibitory Decrees.*

V. 53. *Much fairer to my Fancy*; In Sleep, when our Senſes are lock'd and ſhut up, Imagination has more Strength; and Fancy, free from thoſe many Avocations that draw us away when waking, exerts its utmoſt force, and repreſents its dark Maſquerades and dumb Shews, with ſtrange Advantage.

V. 57. *Diſtill'd Ambroſia, dropt with Immortal Sweetneſs*; An Odour by which the Poetick Gods and Goddeſſes were diſcovered, when in diſguiſe appearing to their Relatives, one of the *Dignoſticks of a Deity*, ſo *Virgil* of his *Venus* entertaining her Son *Æneas*,

Ambroſiæque Comæ Divinum Vertice Odorem
Spiravere.——Æn. 1. *Diſtill'd*, *Diſtillare*, Lat. to fall by Drops as Dew.

V. 59. *Deigns*

V. 59. *Deigns none*; *Does neither God nor Man vouchſafe*: *To deign*, to think worthy, of the Fr. *daigner*, of the Lat. *dignari*.

——*Haud equidem tali me dignor honore.* Æn. 1.

V. 61. *What Reſerve? What Reſervation? What Exception from the Univerſal Grant of all things given to thee, has reſerved this Tree of Knowledge from thy taſte? Reſerve, une reſerve*, Fr. a Reſervation, an Exception in a Grant.

V. 64. *He paus'd not*; He made no ſtop, delay'd no longer, of *Pauſe*, Fr. delay, ſtrangely alluding to the Gr. Παύειν, *ceſſare*, to ceaſe.

V. 65. *Damp Horror chill*; *Fear put me into a cold ſweat.*

——*Gelidusque per ima cucurrit*
Oſſa tremor.—— Æn. 2.
At Socii ſubitâ gelidus formidine ſanguis
Diriguit.—— Æn. 3.

The effect of ſuddain fear. Φοίβε κρυεροῖσιν ἐπαίξῃ. Ιλ. 1.

V. 66. *Vouch'd*; *Seconded by ſo daring a Deed*; Follow'd, maintain'd, of *Voucher*, Fr. Law-Term, to make good, to ſtand by.

V. 71. *Good, the more communicated*; *Bonum eſt ſui ipſius diffuſivum*: Goodneſs is diffuſive of it ſelf, and the Sovereign Good, moſt ſuperlatively communicative: For by the effuſion of the Divine Wiſdom and Goodneſs, which from all Eternity was with God and is God, the Univerſe was made, without impairing his Infinite Perfections, and to his Everlaſting Praiſe. *Communicated, Communicatus*, Lat. beſtow'd on many.

V. 73. *The Author not impair'd, not leſſen'd, or deprived of ought ſo communicated*, as Light tranſmits and diffuſeth it ſelf unimpair'd: *Impair'd Empiré*, Fr. made worſe, damaged, of *Pire*, Fr. of *Pejus*, Lat. worſe.

V. 88. *Out-ſtretch'd immenſe*, &c. The Earth ſtretch'd out *immenſely*, immeaſurably, a Proſpect of vaſt and various view. *Varius*, Lat. different, divers, generally of Colours.

——*Varios errare colores.* Geor. 1.

V. 90. *To this high Exaltation, to this high Pitch*; Wondring at my ſtrange flight, and the ſuddain change to ſuch a high Advancement. *Exaltatio*, Lat. Preferment, a raiſing one higher.

V. 93. *Thus* Eve *her Night related, thus* Eve *repeated her Dream*; The dark Off-ſpring, and the diſturbance of the Night. *Night*, for the Viſions and Dreams frequent in it. So

Promiſſa evolvit ſomni, noctemque retractat. Sil. Ita. Lib. 3.

V. 94. *Anſwer'd ſad, concern'd*; *Sad* here, is no more than ſerious, conſiderative, for ſinleſs *Adam* was incapable of *ſadneſs*, ſorrow.

V. 101. *Many leſſer Faculties, many inferiour Powers, ſubordinate and ſubſervient to Reaſon. Facultates*, Lat. for the Powers and Endowments of the Mind. *Fancy*, See Book 4. Verſ. 802.

V. 105. *Aery Shapes*; *Idea's and Conceptions*; *From the Reaſons aſſenting to, or diſagreeing from which, Opinion and our Knowledge of things reſults.* An admirable Deſcription. *Opinio*, Lat. for the Opinion, the Knowledge we have, or the Judgment we make of things, by our *Senſes* repreſented to our *Reaſon*. *Imaginations, Imaginatio*, Lat. Thoughts, the Conceptions of our Minds. *Affirmare*, Lat. to agree to, or allow of, to aſſent unto.

V. 109. *Into her little Cell, into her little Withdrawing-Room*; *Reaſon, while we reſt, retires into the ſecret Meanders of the Brain*: Of *Cella*, Lat. whence the little Apartments of Monks are call'd *Cells*; as alſo the little Habitations of Bees in their Hive.

——*Et liquido diſtendunt nectare cellas.* Georg. 4.

V. 110. *Mimick Fancy wakes*; *Fancy, that Apes and imitates Reaſon, miſmatching and miſplacing, Words and Things, Thoughts and Idea's, that paſt through our Minds quick and unheeded when awake. Mimick*, Μιμικὸς, imitating and perſonating the Actions of others, as Players do, of Μῖμος, Gr. of Μιμέομαι, to imitate.

V. 117. *Into the Mind of God and Man*, &c. *Evil Thoughts may ariſe in the Minds of Angels and Men, yet unapproved, and diſallow'd, vaniſh thence, and leave no ſtain behind. God* muſt here be underſtood, as אלהים in the Original frequently is, of Angels and Pure Spiritual Beings, for *Evil* can make no Invaſion on the *Supreme Sovereign Goodneſs*.

V. 128. *Reſerv'd from Night, ſecured from Dewy Night*, that might impair their ſcent, *enclоſed and emboſomed in their fragant Buttons, and ſecured for the, reſerve*, of *reſervare*, Lat. to lay up, to keep in ſtore.

V. 133. *In their Chryſtal Sluce, in their ſhining Outlet, in her bright Eye*; One of the Humours aiding the Eyeſight is named *Chryſtalline*, of its reſembling *Chryſtal*. *Sluce*, of the Fr. *Eſcluſe*.

Eſcluſe, a Dam or Floodgate, by which Water is kept in, and on occaſion let out, whence the *Eye* is here call'd the *Sluce of Tears.*

V. 134. *Of ſweet remorſe, as pleaſing ſigns of ſoft concern*; *Gratious, Gratioſus*, Lat. liked, approved of. *Remorſe*, of the Fr. *Remors*, of the Lat. *remordere*, to bite, or gnaw again, as Faults and Folly when reflected on, are uſed to do.

——— *Quando hæc te cura remordet.* Æn. 1.

V. 137. *Arborous Roof*; *But firſt as ſoon as they were come forth, from under the Leavy Roof of this Shady Bower. Arborous, Arboreus*, Lat. of Trees, *Arborous Roof*, made ſhady, and ſecurely cover'd overhead by Trees, that grew together into a Natural Arbour; of *Arbor*, Lat. a Tree. So *Virg. Arborei fœtus*, Georg. 1.

V. 141. *Shot Parallel*, &c. *The Sun, who ſcarce yet quite up, his Wheels ſtill wet on th' Briny Oceans Brink, ſhot even with the Earth his level Rays. Paralel*, Παραλλαλος, Paralel Lines, are thoſe, which being in the ſame Plain, though infinitely extended, would never meet or touch each other, but be, as their Name denotes, always *one by another.*

Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
Ἐξ ἀκαλαρρείταο βαθυρρόου ὠκεανοῖο
Οὐρανὸν εἰσανιών. ΙΛ. Η.

Of the Suns Chariot, ſee *Ovid*:

Aureus axis erat, temo aureus, aurea ſummæ
Curvatura rotæ; *radiorum argenteus ordo*, &c. Meta. Lib. 1.

——— ὑπὸ δ' ἄρσενες ἵπποι
Ἔνδ' ἄρ' ὄχε φῆσας χρυσόζυγον ἅρμα καὶ ἵππους,
Θεσπίσιος πέμπησι δι' ἠέρος Ὠκεανόνδε. Ὁμ. Ὑμν. εἰς Ἥλ.

Poſtera vix ſummos ſpargebat lumine montes
Orta dies, cùm primùm alto ſe gurgite tollunt
Solis equi.——— Æn. 12.

Ἠὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
Ὤρνυθ'. ——— ΙΛ. Τ.

V. 145. *Their Oriſons, their Prayers*, of *Oraiſon*, Fr. of *Oratio*, Lat. a Supplication.

V. 146. *In various Style, in different Words, and with variety of Expreſſions. Style, Stylus*, Lat. was the Iron Inſtrument with which the *Romans* wrote on their Tablets o'erſpread with Wax, thence applyed to the manner of writing, and to ſpeaking alſo.

Unus enim ſonus totus orationis & idem Stylus. Cic. de Orat.

V. 147. *Nor holy Rapture, they wanted not their holy Heights of Thought, and Divine and Sublime Expreſſions of Praiſes to their Maker. Raptura*, Lat. a Rapture, a ſort of *Ecſtaſie*, a ſuddain and pleaſing Violence, whereby we are (as it were) ſnatched from our ſelves, and raiſed above the ordinary Heights of Underſtanding, aud the uſual Flights of Fancy. St. *Paul* deſcribing his being *Caught up into the third Heaven*, uſeth the Greek word, expreſſive of a Rapture, Ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ, 2 Cor. 12. V. 2.

V. 148. *In fit Strains, in noble and ſuitable Flights of Fancy, in lofty Expreſſions ſpoke or ſung.* A *Strain*, is commonly applyed to Poetry and Muſick, and ſeems ſo named, from the force of Imagination and Fancy neceſſary to raiſe our Thoughts to ſuch towering and lofty Flights, as if *ſtrained to the heighth. Pronounc'd*, ſpoke, of *Pronuntiare*, Lat. to ſpeak, as different from ſinging. *Quis enim Cautus, moderatæ Orationis pronunciatione, dulcior inveniri poteſt?* Cic. de Orat. Lib. 3.

V. 149. *Unmeditated, ſuch prompt*, &c. *Unſtudied, free and unpremeditated, ſuch ready and fluent Speech ſtream'd from their Lips. Unmeditated, Immeditatus*, unthought of. *Meditari*, Lat. to think or conſider of. *Such prompt Eloquence*; Such readineſs of Speech. *Nihil aliud eſt Eloquentia, quem copiosè loquens ſapientia.* Cic. de Orat. *Prompt, Promptus*, Lat. readie, eaſie, clear.

V. 150. *Or numerous Verſe, or pleaſing harmonious Verſe*: *Numerous, Numeroſus*, Lat. Muſical, as being obliged and tied up to Number and Meaſure. *Id numeroſum eſt in omnibus ſonis atque vocibus, quod habet quaſdam Impreſſiones, & quod metiri poſſumus intervallis æqualibus.* Cic. de Cla.

——*Numeros memini, ſi verba tenerem.* Ecl. 9.

Proſe, Book 1. Verſ. 16.

V. 151. *More*

V. 151. *More tuneable, ſo melodious and muſical, as not to ſtand in need either of Lute or Harp, to add more charming ſweetneſs:* All Inſtruments of Muſick, being but Imitations of Human Voice, made uſe of to aſſiſt, but incapable of exceeding it; invented to pleaſe thoſe, who by ſome indiſpoſition of their Organs or their Ears, deprived of Nature's charming Melody, are forc'd to divert themſelves with artificial ſounds, rack'd from ſtrain'd Strings and Wyres, and hollow Wood, &c. as much inferiour to the former, as Art is to Nature.

V. 154. *Thine this Univerſal Frame,* the *Worlds vaſt, wonderful Fabrick:* *Frame,* of the Sax. *Fremman,* to make, to faſhion, as if, of *Formare,* Lat. Here begins the Noble Paraphraſe of the *Canticle,* (appointed to be ſung by our *Church* after the firſt Leſſon at *Morning Prayer*) *Oh all ye Works of the Lord, bleſs ye the Lord,* highly Poetical.

V. 155. *Thy ſelf how wondrous then! With whoſe Beauty, if they being delighted, took them to be Gods: Let them know how much better the Lord of them is; for the firſt Author of Beauty hath created them. And if they were aſtoniſhed at their Power and Virtue, let them underſtand by them, how much Mightier he is that made them.* Wiſd. 13. V. 3, and 4.

V. 160. *Ye Sons of Light: Angels* are often in the Holy Page, ſtyled *The Sons of God,* Job 38. Verſ. 7. Dan. 3. Verſ. 25. compared in the former to the *Morning-Stars,* well interpreted here, the *Sons of Light,* ſince *God* their Father, for his Infinite Purity, is pleaſed to be ſtyled *Light, God is Light,* 1 St. John 1. Verſ. 5. God's Children are honoured with the ſame Title, *Ye are all the Children of the Light, and the Children of the Day,* 1 Theſſ. 5. and Verſ. 5.

V. 162. *And Choral Symphonies, with Quires of Concording Hymns: Choral, Choralis,* Lat. of *Chorus,* Χόρος, a Quire, a Company of Singers, uſed at Solemnities of the Heathen Gods, and

——*Lætumque Choro Pæana Canentes.* Æn. 6.

Symphonies, Book 1. Verſ. 712.

V. 166. *Faireſt of Stars; Venus,* one of the ſeven Planets, and Companion of the Sun, which at Evening is call'd *Heſperus* and *Veſper,* following the Sun, in the Morning *Lucifer,* Φωσφόρος and *Eous,* when it precedes him.

——*Tibi deſerit Heſperus Oetam.* Ecl. 6.
——*Et invito proceſſit Veſper Olympo.* Ecl. 8.
Naſcere, præque diem veniens, age Lucifer almum, Ecl. 8.
Jamque jugis ſummæ ſurgebat Lucifer Idæ
Ducebatque diem.——Æn. 2.
——*Dum Lucifer ignes*
Evocat Auroræ.——Met. 4.

The Evening-Star was accounted the faireſt of all Nights-glittering Train, even by *Homer's* Teſtimony:

Ὅιος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
Ἑσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ. ΙΛ. Χ.
Ἐυτ' ἀστὴρ ὤπαρ ἔρχεται φαάνθαι, ὅστε μάλιστα
Ἐρχεται ἀγγέλων φάος ἠῦς ἠεγενείης. ΟΔ. Ν.

Laſt in the Train of Night.——

Diffugiunt Stellæ: Quarum agmina cogit
Lucifer & Cœli ſtatione noviſſimus exit. Met. Lib. 2.

V. 168. *Sure Pledge of Day,* &c. *Sure Earneſt of the coming Day, that doſt adorn, with thy bright Coronet, the lovely Morn, the Circlet,* a diminitive of Circle.

Qualis ubi Oceani perfuſus Lucifer undâ,
Quem Venus ante alios Aſtrorum diligit ignes,
Extulit Os ſacrum Cœlo, tenebraſque reſolvit. Æn. 8.

V. 170. *That ſweet Hour of Prime;* The early Morning Hour, when Air and Earth are both ſweet and freſh.

——*Dum mane novum, dum gramina canent*
Et ros in tenerâ pecori gratiſſimus herbâ. Georg. 3.

V. 171. *Of this great World both Eye and Soul: Thou Sun, the Worlds vaſt Univerſal Eye, Natures Illuſtrious Polypheme,* ſtyled *The God of this new World,* Book 4. Verſ. 33, early eſteem'd one, and worſhipp'd in ſtead of his *Creator.* The Ancients thought the Sun not only the *General Surveyor* of the World, but the *Obſerver* of all that was tranſacted in it. Καὶ τὸν παγόπτην κύκλον Ἡλίου καλῶ. *I invoke the All-ſeeing Circle of the Sun, Æſcul. in Prometh.* and in all Leagues, Confederacies, and other publick Tranſactions, he was called to Witneſs, as the *Univerſal Eye, from which nothing could be conceal'd.*

Ἠέλιός θ' ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις. ΙΛ. Γ.

Eſto nunc Sol teſtis. ——— Æn. 12.
Sol oculis, juvenem quibus aſpicit omnia, vidit.
O Lux immenſi Publica Mundi. Met. Lib. 2.

Ibid. *And Soul:* The moſt Ancient Philoſophers were of Opinion, that there was one Univerſal Intellectual Soul, the *Emanation of (the Great Mind) God,* created and diffuſed over the whole World, by whoſe general Virtue and Plaſtick Power, all things are generated and preſerved, and the whole Frame of Nature continued in her uninterrupted Courſe, and beautiful Order; this the *Platoniſts* called *Animam Mundi,* and with them *Mercurius Triſmegiſtus, Theophraſtus, &c.* the *Stoicks* and the *Peripateticks* agree. *Zoroaſter* ſtyles it a *Catholick Inviſible Fire: Virgil, A Mental Spirit,* actuating the Heavens, Earth, Seas and Stars.

Principio Cœlum, ac Terras, campoſque liquentes,
Lucentemque Globum Lunæ, titaniaque Aſtra
Spiritus intus alit: Totamque infuſa per artus
Mens agitat molem, &c. ———
Igneus eſt ollis vigor, & cœleſtis Origo
Seminibus. ——— Æn. 6.

So that our Poet has conformably ſeated this Univerſal Invigorating Spirit in the Sun, by the *Platoniſts* termed the Sphere of *Equality,* or of the *Soul of the World,* correſponding with the *Heart,* the *Vital Center of the Microcoſm.*

V. 173. *In thy Eternal Courſe, in thy Continual Courſe;* For the Sun is not Eternal, not ſo Ancient as Light by ſome Days, but was made in time, of which his Motion is the Meaſure. *Virgil* uſes the Adverb *Æternùm* in the ſame manner for Continually.

——*Glebaque verſis*
Æternum frangenda bidentibus. Georg. 2.
Æternumque Arida Barce. Luc.

V. 176. *Fixt in their Orb that flies: The fixt Stars,* are not ſo call'd, as if *Stationary and Motionleſs,* but becauſe moving conſtantly in the round of their own Sphere, without any deviation, and thereby diſtinguiſh'd from the wandring Planets; therefore ſtyled in the following Verſe, *The Five wandring Fires,* being *Saturn, Jupiter, Mars, Venus* and *Mercury,* he having juſt been ſpeaking of the Sun and Moon that compleat the *Septenary.*

V. 178. *In Myſtick Dance not without Song: Pythagoras* is vouch'd for the Author of the Muſical Motion of the Spheres, though miſunderſtood, the Harmony he meant relating to their Proportion and Concinnity, rather than their Conſonancy. Many have endeavoured to find an Agreement with our Earthly Harmony, in the Diſtances and Motions of the Heavenly Spheres, *Sound* being only the Noiſe of Motion diverſly modified: And doubtleſs there are many Proportions among the Stars, nearly approaching the Harmonick; their benign and favourable *Aſpects* and *Conjunctions,* as alſo the evil ones, do ſtrangely correſpond with *Concord* and *Diſſonancy:* But all that we certainly underſtand is, that we cannot ſufficiently comprehend and admire the admirable Proportion and Congruity, the Regular and uninterrupted Methods and Motions of Nature, charming above all the ſtrains of Humane Harmony, and obeying his Commands, *who from the beginning ordered all things in meaſure, number and weight,* Wiſd. 11. Verſ. 20.

Orpheus his Harp had its ſeven Strings contrived according to the Number of the Planets, which the Poets tell us, was the reaſon his Muſick was ſo Compulſive and Irreſiſtible; and he compared the Four Elements, and their Harmonious Mixture, by which the World is maintain'd in continual Concord, to the *Tetracordon,* reſembling the vaſt Univerſe to the *Monocord.*

V. 180. *Air, and the Elements,* &c. *Air, and ye the reſt of the Elements, Fire, Earth and Water, the Conſtituents of all Corporeal Beings, the eldeſt Birth of Natures Womb,* according to *Gen.* 1. Verſ. 1.

V. 181. *That in Quaternion run,* &c. *That in their four-fold Mixture run perpetual Rounds producing divers Forms.* The Generation of all things is Circular; as of Seed, an Egg; of that, a Bird; of that Bird, Seed again; and of that, an Egg, *in a continual round.*

The *Quaternion,* or Τετρακτὺς, was the myſterious and much-admired Number of the *Pythagoreans:* It was their moſt ſacred and ſolemn Oath,

Οὐ μὰ τὸν ἀμετέρᾳ ψυχᾷ παραδόντα τετρακτὺν
Πηγὴν ἀενάου φύσεως ——— Pyth. in Carm. Aur.

I ſwear by him who gave my Soul the Quaternion, the Fountain of Everlaſting Nature. It related, as ſome ſay, to the Four Elements, the Four Faces of the Moon, to the Four firſt Qualities,

ties, *Heat, Cold, Dryneſs and Moiſture.* But the *Pythagoreans* had it in ſo high Veneration, becauſe it contained all Numbers, that is ten, for 1+2+3+4=10, beyond which no Nation Numbers, the reſt being but Multiplications of this, wherefore Four contain all Numbers. *Quaternion, Quaternio,* Lat. the Number Four, *à Quatuor,* Lat. *Multiform, Multiformis,* Lat. of divers Faſhions and Shape, of *Multus,* Lat. many, and *Forma,* Lat. ſhape, kind.

V. 189. *Th' uncolour'd Skie* ; The Air, which by reaſon of its thinneſs, clearneſs and perſpicuity, is inviſible, can therefore have no pretence to colour, as not being capable to terminate our ſight: That more impure part of it, that moves in the Region of Meteors, is of a duskiſh and dark Complexion near the miſty *Horizon,* by reaſon of the thick Vapours of the Neighbouring Earth; at a greater diſtance, thinner Exhalations give it a whiteneſs, and in ſerene Seaſons, it is of that we call *Skie-Colour,* but all theſe are the Tinctures given to the *Uncolour'd Air,* as patcht and *dreſt with Clouds,* as our Author ſtyles them. *Virgil* ſeems to have expreſt this *Uncolour'd Air* by *Purum* :

------ *Dum ſe lætus ad auras*
Palmes agit laxis per Purum immiſſus habenis. Geor. 2.

Skie, of *Scinan,* Sax. to be bright.

V. 192. *That from Four Quarters blow* ; From the *Four Cardinal Points, Eaſt, Weſt, North and South,* which multiplyed by Eight, their Collateral and Circular Sub-diviſions, compleat the Compaſs with 32 diſtinct Breaths.

V. 193. *And wave your Tops, ye Pines; and bow your lofty Heads, ye ſtately Pines.*

Et rigidas motare cacumina quercus. Ecl. 6.
------ *Factis modò Laurea ramis*
Annuit ; Utque caput viſa eſt agitaſſe cacumen. Met. Lib. 1.

To *Wave,* is to move, a *Wave* being nothing but Water put into motion, of the Sax. *Wagian,* to be in motion, or to move to and fro.

V. 196. *Mellodious Murmur ; Ye little purling Rills, that by your Motion make a pleaſing ſound.*

Ceu Saxa Morantur
Cum rapidos amnes ; Clauſo fit gurgite Murmur. Æn. 11.

Is not half ſo ſweet, as the Harmonious Complaint, ſeeming to be made by Rivers interrupted in their Watry Way.

V. 200. *Ye that in Waters glide,* &c. Fiſh and Beaſts, and creeping things.

V. 204. *Made Vocal by my Song, made to reſound and eccho forth thy Praiſe, taught by my aſſiduous and repeated Song.* *Horace* gave *Ears* to the Woods that danc'd after *Orpheus* :

——*Auritas Fidibus Canoris*
——*Ducere quercus.* Carm. Lib. 1. Od. 12.

And *Milton* here mentions the *Voices* inhabiting in Hills and Woody Shades.

——*Cujus recinet jocoſa*
Nomen imago,
Aut in umbroſis Heliconis Oris,
Aut ſuper Pindo, Gelidove in Hæmo? Hor. Ibid.

Vocal, Vocalis, Lat. Endow'd with a Voice, ſo he calls the Divine Poet, *Vocalem Orphea,* Hor. Ibid. and the Nerves inſtrumental to the Formation of Speech, are call'd *Nervi Vocales.*

V. 214. *Their pamper'd Boughs, their wanton, luxurious Branches,* abounding in Leaves: *Pamper'd,* of the Ital. *Pamberato,* fat, or of *Pamprer,* Fr. to be full of Leaves, of *Pampinus,* Lat. a Vine-Leaf.

Tibi Pampineo gravis Autumno
Floret ager. Georg. 2.

V. 216. *The Vine to wed her Elm*; Uſed not only to ſupport Vines, but to ennoble and meliorate them: *Longo uſu compertum Nobilia Vina non niſi in arbuſtis gigni, & in his quoque Laudatiora ſummis, ſicut uberiora imis : Adeo excelſitate proficitur, hac ratione & arbores Eliguntur, Prima & omnium Ulmus : Deinde Populus nigra,* &c. Plin. l. 17. c. 23.

Viribus eniti quarum, & contemnere ventos
Aſſueſcant, ſummaſque ſequi tabulata per Ulmos. Geor. 2.
Illa tibi lætis intexet vitibus Ulmos. Ibid.

V. 217. *Her*

V. 217. *Her Marriageable Arms.*

——*Ergo aut adultâ vitium propagine*
Altas Maritat Populos. Hor. Epod. 2.
Inde ubi jam validis amplexæ ſtirpibus Ulmos
Exierint.——Geo. 2.
Hæc quoque, quæ junctâ viti requieſcit in Ulmo,
Si non nupta foret, terræ acclinata jaceret. Met. 14.

V. 218. *Her Dow'r th'adopted Cluſters, the fruitful Vine brings her Grapes, her Noble Off-ſpring, (as her Dower) adopted by the barren Elm. Dower*, or rather *Dowry*, properly ſignifies the Portion a Woman brings her Husband in Marriage, *Dower* being that ſetled on her in lieu thereof, for her life, if ſhe ſurvive him. It is of the Lat. *Dos*, and this of the Gr. Δώς, of Δίδωμι, to give.

Conjugium & quæſitas ſanguine Dotes. Æn. 7.
——*Et numeras in Dote triumphos.* Juv. Sat. 10.

Adopted, of *adoptare*, Lat. to take into ones care as a Son: *Adoptati*, were ſuch, who for their Courage, Virtuous Education, and promiſing Parts, were by the Childleſs Romans choſen out of other Families, to heir the Eſtates of thoſe who did adopt 'em, and paſt into their Power as abſolutely, as if begotten by 'em; better pleaſed, that Nature left them the choice of a Succeſſor, than if ſhe had impoſed and entailed one on them, unworthy perhaps of their Famous *Anceſtors.*

V. 221. *Raphael, the Sociable Spirit, the Friendly Angel. Raphael*, רפא־אל, *Health of God*, of רפא, *to heal*; by the *Cabaliſts* he is made Governor of the *Weſt Part of Heaven*, and Ruler of the Coolihg *Zephirus*, the ſoft gentle Wind, named *Fovonius*, *à Favendo*, of his cheriſhing Influence. *Sociable*, *Socialis*, or *Sociabilis*, Lat. Friendly, of *Socius*, Lat. a Companion, *Tob.* 5. Verſ. 4.

V. 223. *The ſeven-times Wedded-Maid* Sarah, *Tob.* 7. Verſ. 11.

V. 232. *To reſpit with repaſt, with Food and reſt*, interrupting his Days Work. *Repaſt*, *Repas*, Fr. a Meal, of *Repaſcere*, to feed.

V. 238. *He ſwerve not too ſecure, he depart not from his Duty through too much Security and Preſumption. Swerve*, of the Bel. *Swerven*, to wander, to go aſtray.

V. 249. *Thouſand Cœleſtial Ardors, but from among a Multitude of Heavenly Angels*, well expreſt by *Ardors*. *Ardor*, Lat. Brightneſs, Fervency, Exceeding Love, &c. to which the Angelick Excellency may well be aſſimulated, in reſpect of their Purity, Activity and Zeal. *His Miniſters a Flame of Fire*, Pſal. 104. Verſ. 4. Hebr. 1. Verſ. 7. *Ardor* is by *Virgil* uſed for Fire.

——*Cui Pineus Ardor acervo*
Paſcitur. Æn. 11. Thence expreſſive of any Paſſionate Impulſe,

Idem omnes ſimul ardor habet. Æn. 4.

V. 254. *The Gate ſelf open'd, of its own accord the Gate opened wide*; Hung on *Homer*'s Hinges,

Αὐτόματοι δ' πύλαι μύκον ἀϱγυφέαι, ἃς ἔχον Ὧϱαι. IA. E.

V. 257. *To obſtruct his ſight, no Cloud or Star ſtood in his way to hinder his Immortal Eye: Obſtructs*, of *obſtruere*, Lat. to build before, to take away ones Proſpect, to ſtop up.

Placidaſque viri Deus obſtruit aures. Æn. 4.

V. 259. *Not unconform*, &c. *He ſees how ever ſmall* (ſhewing but like a Point) *the Earth*, not unlike other ſhining Globes, and in it *Paradiſe*, the Garden of God. Not *unconform*, not unſuitable, of *in*, Lat. un, and *conformis*, Lat. alike. This reſemblance of the Earth, to other ſhining Cœleſtial Bodies, here hinted at, is more largely treated of Book 8. Verſ. 140.

——*What if that Light*
Sent from her (the Earth) *through the wide tranſpicious Air,*
To the Terreſtrial Moon, be as a Star
Enlightning her by Day, as ſhe by Night
This Earth.

And that faint Light, which in the New and Waning Moon, in ſpight of her Silver Horns, diſcovers to us her darker *Disk*, formerly reputed her Native Luſter, now called her *Secundary Light*, is found to be reflected from the Earth upon her, when nearer us ſhe moves within the Region of this Terrene Reflection. *Gaſſend. Lib.* 2. *Inſt. Aſtron.*

V. 262. *Of* Galileo, *leſs aſſured*; The Angel in his flight from Heav'n, diſcovering the Earth, is compared to *Galileo*, the Italian Aſtronomer, Native of *Florence*, and Profeſſor at *Padua*, whoſe

whoſe Glaſs is ſaid to be leſs aſſured, that is, not ſo infallible and undeceivable as the *Angelick Opticks*, though it gave him ſo clear a proſpect of the Moon, that he affirms, *Ex quo deinde-ſenſatâ certitudine quiſpiam intelligat, Lunam ſuperficie leui & perpolitâ nequaquam eſſe indutam, ſed, aſpera & inæquali, ac veluti ipſiuſmet Telluris facies, ingentibus tumoribus, profundis lacuis atque anfractibus undiquaque confertam*, Galil. Nunc. Syd. Hence theſe *Imagin'd Lands and Regions in the Moon.*

V. 264. *The Cyclades* are the Northern Iſlands, in number about 53, lying in the form of a Circle in the *Egean* Sea, ſo call'd of Κυκλὸς, Gr. a Circle.

———*Sparſaſque per æquor*
Cycladas, & crebris legimus freta conſita terris. Æn. 3.
———*Pelago credas innare reuulſas*
Cycladas.——Æn. 8.

V. 265. *Delos*, an Iſland of the *Ægean* Sea, one and the chief of the *Cyclades*, named of Δῆλος, Gr. *appearing*, becauſe Fabled to have appeared above Water, or at leaſt to have fix'd it ſelf, and thereby become *manifeſt*, before, floating and uncertain, to receive *Latona* great with *Apollo* and *Diana*, whom all the Earth, at the angry entreaty of *Jealous Juno*, had refuſed a place to Lie-in. Thence call'd *Latonia Delos*, Geor. 3.

Sacra Mari colitur medio gratiſſima tellus
Nereidum Matri & Neptuno Ægæo;
Quam pius Arcitenens oras & litora circum
Errantem, Mycone celsâ Gyaroque revinxit;
Immotamque coli dedit & contemnere ventos. Æn. 3.

Ibid. *Samos*, is the next Iſland of Note to *Delos*, among the *Cyclades* in the *Archipelago* or *Ægean* Sea. *A Cloudy Spot*, as Iſlands at firſt appearance ſeem to be.

V. 268. *Between Worlds and Worlds*; *Laertius* tells us, that *Anaxagoras* the Philoſopher, held a Plurality of Worlds, and that the Moon was habitable, full of Hills and Dales, Mountains and Rivers, Τὴν Σελήνην οἰκήσεις ἔχειν, ἀλλὰ καὶ λόφους, καὶ φάραγγας, &c. As if ſo long before *Galileo* was born, he had worn his Spectacles. *Orpheus* and *Heraclides* believed every Star to contain a World, Ἕνα εἶναι τὸν ἀνέρων κόσμον ἑκάστην, *Plut. de plac. Philo. Lib.* 2. *Cap.* 13. So that theſe *Imaginary Worlds* are no new-broach'd Fancies of thoſe that will *Nimis alta ſapere.*

V. 269. *Now on the Polar Winds; Now wafted on the Winds that blow from the two Poles of Heaven; Anon with Nimble Wing, he beats the yielding Air, till about the diſtance from the Earth, that high-flying Eagles are able to mount, to all the feather'd kind, he ſeems a Phœnix, gazed on and wonder'd at by all the Flying Nations. Polar Winds*, the *North* and *South*, blowing from the reſpective Poles of the World. *Polaris*, Lat. belonging to the Pole.

V. 270. *Winnows, with his Wings he breaks and beats the yielding Air: To Winnow*, is to toſs Corn to and fro, up to the Wind, which clears it of the Chaff, of *Wannen*, Teut. to Fan, to Winnow. *Buxom, Book* 2. Verſ. 842.

Ibid. *Soare*, the riſe, the heighth, the higheſt flight of lofty Eagles; of the Ita. *ſorare*, to fly high. *Eagle, Aigle*, Fr. the Contraction of *Aquila*, Lat. *tow'ring*, Eagles riſing as much above other Birds, as Towers do higher than ordinary Huts.

V. 272. *A Phœnix*; Φοῖνιξ, Gr. *A Phœniceo Pennarum Colore*, named of the Colour of her Crimſon Wings, or of a *Palm-Tree*, whoſe Fruit reſembles that Hue, is a (fancied) *Arabian* Bird, of which the World has never but one, thence call'd *Sole Bird*; he lives 660 Years, and then retiring into a Spicy Neſt, is therein burnt by the Sun in a *Fragrant Funeral Pile*, out of whoſe Aſhes riſes the Anceſtor and Succeſſor joyn'd in one, according to *Plin. Lib.* 20. *Cap.* 21.

Una eſt, quæ reparet, ſeque ipſa reſeminet, ales;
Aſſyrii Phœnica vocant: Non fruge, neque herbis,
Sed Thuris lacrymis, & ſucco vivit amomi.
Hic ubi quinque ſuæ complevit ſæcula vitæ,
Ilicis in ramis, tremulæve cacumine Palmæ,
Unguibus & pando nidum ſibi conſtruit ore.
Quo ſimul ac Caſias, & Nardi lenis ariſtas
Quaſſaque cum fulvâ ſubſtravit Cinnama Myrrhâ,
Se ſuper imponit: Finitque in odoribus ævum.
Inde ferunt totidem qui vivere debeat Annos,
Corpore de Patrio Parvum Phœnica renaſci. Met. Lib. 15.

Sed Pater eſt, proleſque ſui, nulloque creante
Emeritos artus fœcundâ morte reformat.
——*Nam ſponte crematur,*
Ut redeat, gaudetque mori, Feſtinus in ortum. Claud. de Phœnice.

Oue naſcon gli incenſi, e gli altri odori,
Oue rinaſce l'immortal Fenice,
Ch' in quella ricca Fabrica, ch' aduna,
A' l' eſſequie, à i natali, hà tomba, e cuna. Taſſ. Cant. 17. St. 20.

Ibid. *Gaz'd by all, look'd on and admired by all the wing'd Inhabitants of the Air.*

——*Quis enim non præpite tanto*
Æthera reſpiceret? Of *Perſeus on the Wing,* Luc. Lib. 9.

V. 273. *When to enſhrine,* &c. *When to* Egyptian Thebes *he flies, to place upon the Suns bright Altar, the Calcined Neſt, the Pretious Remainder and Reſidue of the Original Aſhes whence he aroſe,* as all the Poets treat this Fabulous Bird.

Cum dedit hinc ætas vires, onerique ferendo eſt;
Fertque pius cunaſque ſuas, Patriumque Sepulcrum,
Perque leves auras, Hyperionis urbe potitus,
Ante fores ſacras, Hyperionis æde, reponit. Met. Lib. 15
Aut cinis eoâ poſiti Phœnicis in arâ. Luc. Lib. 6.

His Reliques.

Protinus ad Nilum manes ſacrare paternos,
Auctoremque Globum, Pharia telluris ad oras
Ferre juvat. ——*Jam deſtinat aris*
Semina relliquiaſque ſui. Claud. de Phœnic.

Taſſo continues the Fiction, and ſend the Fabulous Bird to *Ethiopia,* attended by all the *Winged World in Wonder.*

Come al' hor, che'l rinato unico Angello
I ſuos' Ethiopi, à viſitar s'invia, &c.
Meravigliando eſſercito d'Alati. Cant. 17. St. 35.

V. 274. *To Egyptian Thebes, to* Heliopolis *the City of the Sun; The Egyptian Thebes,* famous for 100 Gates, its Nameſake of *Bœotia* having but ſeven.

Atque vetus Thebæ centum jacet obruta portis. Juv. Sat. 15.
Clara per Ægyptum placidis notiſſima ſacris
Urbs Titana colis, centumque immane columnis
Invehitur Templum Thebano monte revulſis. Claud. de Phœn.

V. 277. *Six Wings to ſhade,* &c. *To cover his Heavenly Shape, thoſe on his Shoulders, came like a Royal Mantle o'er his Breaſt, the middle Pair, came round him like a Girdle, and like Skirts covered his Loins and Thighs, with feather'd Gold; the third adorn'd his Feet from either Heel with Colours dipt in Heav'n. Six Wings; Above it ſtood Seraphim; Each one had ſix Wings, with twain he cover'd his Face, and with twain he cover'd his Feet, and with twain he did fly,* Iſai. 6. Verſ. 2. *Lineaments, Lineamentum,* Lat. the Shape and Proportion of a Body drawn out by Lines, hence the Form, Features, &c.

V. 281. *Girt like a Starry Zone; Came round him like a glittering Girdle ſpangled with Stars.* Ζώνη, *of* Ζώννυμι, Gr. a Girdle. *Book* 2. *Verſ.* 398.

V. 282. *Downy Gold; With Golden Down,* with Feathers of Gold, or Gold colour'd.

V. 284. *With Feather'd Mail; With a Defence of Feathers,* from either Heel cover'd his Feet: Of *Maille,* Fr. for little Links of *Metal,* of which Coats of *Mail* are made.

V. 285. *Skie-tinctur'd Grain, Dyed of Skie-colour in Grain,* as before *Colours dipt in Heav'n,* reſembling the ſhining Seats above. *Tinctur'd,* of *Tinctura,* Lat. a Dying, or Tinging, of *Tingere,* Lat. to Colour or Dye. *Grain,* of the Lat. *Granum,* a Berry, ſuch being uſed in curious Colours, of laſting Complexions, as *Eſcarlate en Graine;* Scarlet, of the Nobleſt Dye, in Grain.

Ibid. *Like* Maja's *Son, like the winged* Mercury, the Son of *Jupiter* and *Maja,* and Meſſenger of the *Gods,* as inferiour in his Deſcription, though of the beſt Poets, as a Fiction, to a Seraphim.

Ὦυσ' ἀπ' ἴθυσε Διάκτορος Ἀργεϊφόντης·
Αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
Ἀμβρόσια χρύσεια, τά μιν φέρεν ἠμὲν ἐφ' ὑγρὴν,
Ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο. Ιλ. Ω.

The ſame is repeated in Οδ. Ε. and many other places, and thus Tranſlated by *Virgil:*

Ille

Ille Patris magni parere parabat
Imperio: Et primum pedibus talaria nectit
Aurea, quæ ſublimem alis, ſive æquora ſupra,
Seu terram, rapido pariter cum flamine portant. Æ. 4.

Taſſo's Gabriel is Copied from the ſame *Original:*
Fende iventi, e te nubi, & va ſublime
Soura la terre, e ſoura il mer con queſte, &c. Cant. 1. Stan. 13. and 14.

V. 293. *Caſſia, Nard: Caſſia* is a ſweet-ſmelling *Arabian* Shrub, whoſe Bark yields a ſmell like *Cynnamon.* קציעות, a Chaldee word, of קצע, to ſhave, or ſcrape off, uſed *Pſal.* 45. Verſ. 8. *Thy Garments ſmell of Myrrh, Aloes and Caſſia.*

Nec Caſiâ liquidi corrumpitur uſus Olivi. Geor. 2.

Nard; נרד, Heb. *Nardus, Spikenard,* an Odoriferous *Aſſyrian* Plant; *My Spicknard ſendeth forth the ſmell thereof,* Cant. 1. Verſ. 12.

V. 295. *Her Virgin-Fancies, her Youthful ſportive Fancies play'd, her undebauched, Virgin-Vigour poured forth*; The Earth was more fruitful and productive, while her Inhabitants were ſinleſs. *Virgin, Virgineus,* Lat. Maiden.

V. 297. *Enormous Bliſs; Boundleſs, immeaſurable, exceſſive Happineſs: Enormis,* of the Lat. *Enormis,* exceeding great, irregular, of *En.* Prepoſition, and *Norma,* Lat. a Rule, as well expreſt before *Wild above Rule or Art, a Wilderneſs of Sweets,* which if compared with *Virgil's, Inter Odoratum Lauri nemus,* Æn. 6. the beſt Grove in his *Elyſian* Fields, in which his happy Souls and the famous *Muſæus* ſat and ſang, will as far out-do it, as *Paradiſe* did all the *Poetick Fictions* imaginable.

V. 299. *As in the Door he ſat; And the Lord appeared unto him* (Abraham) *in the Plain of Mamre: And he ſate in the Tent-door, in the heat of the Day,* Gen. 18. Verſ. 1.

V. 301. *His Fervid Rays, his hot Beams: Fervidus,* Lat. hot, ſcorching, of *Fervere,* Lat. to Boyl.

Ipſa inter medias Flagrantem Fervida Pinum
Suſtinet. Æn. 7.

V. 305. *And not diſreliſh thirſt, and not diſpleaſe, or diſtaſte thirſt: Diſreliſh,* of the *Negative Particle dis,* and *relecher,* Fr. to pleaſe ones ſelf with taſting, of *re,* again, and *lecher,* Fr. to lick.

V. 310. *Another Morn ris'n on Mid-Noon, like a new Morning riſen at Mid-Day, the Glorious Angels dazling ſhape appeared:* Nothing is more Glorious than to ſee the beauteous bluſhing Morning with her Orient Beams, chaſe and diſperſe the diminiſh'd and decaying Darkneſs.

——*Now went forth Morn,*——
Such as in higheſt Heaven, array'd in Gold
Empyreal, from before her vaniſh'd Night
Shot through with Orient Beams. Book 6. Verſ. 12.

What Expreſſion then, can be more noble or exalted, than to appear *like another Morn ris'n on Mid-Noon.*

V. 321. Adam, *Earths hallow'd Mould*; Adam, *Earths conſecrated Clay,* or Earth caſt into this ſacred Shape, of the Divine Similitude, becauſe God form'd him of the Duſt of the Ground, yet in his own ſimilitude and likeneſs, and *breath'd into his Noſtrils the breath of life,* Gen. 2. Verſ. 7. *Of God inſpired: Inſpiratus,* Lat. breath'd on, or into.

V. 327. *And Fucieſt Gourd*; A *Gourd* is a *Sappy Plant,* ſuch as *Melons, Cucumbers* and *Quaſhes,* of the old Fr. *Gouhourde,* the Corruption of *Cucurbita,* Lat. *Fucieſt* and *Juice* Moiſture, of the Ita. *Sugo,* whence the Span. *Jugo,* Fr. *Jus,* all of the Lat. *Succus.*

V. 331. *With diſpatchful looks, with a buſie face, with a face full of diſpatch*; Of the Fr. *Deſpeſcher,* or It. *Diſpacciare,* to make haſte. *Hoſpitable thoughts,* conſidering of the entertaining of her Angel-Gueſt. *Hoſpitalis,* Lat. belonging to Hoſpitality, *Hoſpitium,* Lat.

V. 335. *Taſtes inelegant, not pleaſant, not well order'd*; as he ſays not *well joyn'd*; Taſtes that do not heighten one another by a graceful and elegant Succeſſion. *Inelegant, inelegans,* Lat. uncomely.

V. 336. *Taſte after taſte,* &c, What *Virgil* ſaid of ſmell,

Et vos O lauri carpam, & te proxima Myrte,
Sic poſitæ, quoniam ſuaves miſcetis Odores. Ecl. 2.

V. 338 *Earth all-bearing Mother, that bears and brings forth all things neceſſary for the maintenance and ſupport of her innumerable Inhabitants.* So *Homer* ſtyles her the *Nouriſher of many;* Ἐπὶ χθονὶ πολυβοτείρῃ, ΙΛ. Γ. Ἐπὶ δὴ ζείδωρον ἄρουραν. ΙΛ. Θ. *The Giver of Life, and all the Neceſſaries for its ſupport.*

V. 339. *Or*

V. 339. *Or Middle Shoar*; *Or on the Borders of the Midland-Sea*, thence call'd the *Mediterranean.*

V. 340. *In* Pontus, *or the* Punick *Coaſt in* Aſia, *of which* Pontus *is a part*, bounded Northward by the *Euxine* or *Pontick* Sea.

Has herbas, atque hæc Ponto mihi lecta venena. Ecl. 8.

The *Punick* Coaſt, part of *Africa*, call'd *Phœnicia*, of Φοίνξ, one of its firſt *Kings*, whence *Punicus*, and *Pœni* the Inhabitants.

——Punica regna vides——
Huic conjux Sichæus erat ditiſſimus Agri
Phœnicum.—— Æn. 1.

V. 341. *Alcinous Reign'd*; He was King of a *Grecian* Iſland, in the *Ionian Sea*; (now the Gulph of *Venice*) anciently call'd *Phæacia*, then *Corcyra*, now *Corfu*, under the Dominion of the *Venetians*: The Soil is fruitful in Wine, Oyl, and moſt excellent Fruits, and its Owner is made famous for his Gardens celebrated by *Homer*, and admired by his diſcerning *Hero, Ulyſſes.*

Ἐκτοθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Ἔνθα ϝ' δένδρεα μακρὰ πεφύκει τηλεθόωντα,
Ὄγχναι καὶ ῥοιαὶ, καὶ μηλέαι ἀγλαόκαρποι,
Συκαί τε γλυκεραὶ, καὶ ἐλαῖαι τηλεθόωσαι, &c. ΟΔ. Η.

Pomaque & Alcinoi Sylvæ.——Geor. 2.

Quid bifera Alcinoi referam Pomaria? Voſque
Qui nunquam vacuis prodiſtis in æthera ramis.

V. 343. *Tribute large, paid by the all-yielding Earth, as a Contribution from her various Tribes of Trees, Flowers and Plants*: *Tributum*, Lat. a Tax laid on the People, raiſing publick Money, according to their ſeveral Abilities, either *à Tribuendo*, or becauſe paid *Tributim*, according to the Cuſtom ſtill in ſome Cities in *Flanders*, where the *Nations*, that is, the ſeveral diſtinct *Tribes* and *Trades*, raiſe the *Taxes*. Well then may the vaſt Productions of the Earth, in her full Strength and Vigour, eſpecially in *Paradiſe*, *the Garden of God*, be ſtyled a *large Tribute.*

V. 345. *Inoffenſive Mouſt, Wine new, and yet harmleſs*: *Muſtum*, Lat. is any new Liquor unſetled, and unfine, thence generally unfit to be drunk and offenſive. *Muſtus* ſignifies *new*, as *Muſteus Caſeus*, Plin. new, tender Cheeſe, a Derivative of Μόχθος, Gr. the young tender ſhoot of a Vine, as ὄρχος, Gr. an Orchard, of ὄρχαθος, Gr. the ſame. *Inoffenſive*, harmleſs, of *in*, Negative Particle, and *offendere*, Lat. to hurt.

Ἔνθα ϝ' κοσμηταὶ πρόσοιαι ἔασι νέατον ὄρχον. ΟΔ. Η.

——Nudataque Muſto
Tinge novo mecum direptis crura cothurnis. Geor. 2.

Ibid. *And Meaths, ſweet Drinks ſqueezed from pleaſant Berries*; Sweet like Mead, which ſome are fond of deriving from Μέθυ, Gr. Wine, as made in imitation of it.

V. 347. *She tempers Dulcet Creams, ſhe mixes ſweet Draughts preſt from Kernels, whoſe white Juice reſembles Cream*: Of *Cremor*, Lat. the thick Juice of any thing ſteep'd, or preſt. *Kernel*, of the Fr. *Cerneau*, of *Cerne*, Fr. a Circle, from its ſhape.

V. 348. *Nor wants her fit Veſſels*, as hinted before.

——And in the Rind,
Still as they thirſted ſcoop the brimming Stream. Book 4. Verſ. 335.

So that it is eaſie to imagine, how the Rinds and Shells, *&c.* of thoſe Fruits, ſhe made her White-Meats of, might afford her wherewithal to ſerve 'em in.

V. 349. *From the Shrub unfum'd, from the Odoriferous Plants unfired*: Odours not ariſing from the ſmoak of perfumed Wood burnt, of *Fumus*, Lat. Smoak.

V. 350. *Our Primitive great Sire*, Adam, *our great firſt Father*. *Sire*, of the Fr. *Sire*, Lord: *Sire* is the Father in *Brutes*, and thence *Lord*, the *Father* by the Law of Nature, having the firſt and moſt ancient *Dominion* over his Children, the Root and Foundation of all other Power. *Primitivus*, Lat. the firſt, not derived of any other, as *Adam* was, the *Original* of Mankind.

V. 352. *With*

V. 352. *With his own compleat Perfections; attended by all the Perfections Humane Nature was capable of,* which in *Adam* were in their greateſt height, and moſt compleat Exaltation. *Completus,* Lat. perfect, fulfill'd, accompliſh'd.

V. 354. *Tedious Pomp; than thoſe gawdy Shews that march before Princes. Pompa,* Lat. of Πομπὴ, Gr. of Πέμπειν, to ſend before, to proceed.

——*Solennes ducere Pompas.* Geor. 3.

V. 355. *Their rich Retinue; Their gawdy Liveries: Retinue,* of the old Fr. *Retenue,* of the Lat. *Retinere,* to hire, to maintain; *A great Retinue* being a numerous Train of Servants, entertained more for Shew than Service.

V. 356. *Grooms beſmeared with Gold; Grooms bedawbed with Gold,* as if the meanneſs of gawdy *Servitude,* undervalued the nobleſt *Mineral,* and *debaſed Gold* by laying it out, on Servants of the ſmalleſt *Size,* and meaneſt *Imployment.* Much more diſdainfully than *Virgil's.*

——*Illiſaſque auro veſtes.* Geor. 2.

To *ſmear* and *beſmear,* are uſed in the worſt ſenſe, to dawb, or ſpread over with Dirt. *Horace's Aurum Veſtibus Illitum, Carm. Lib.* 4. *Od.* 9. comes neareſt to it; for *Illinere,* Lat. is to bedawb, to *ſmear.*

V. 357. *Sets them all agape;* Expreſſes well the ſtaring Wonder of *Vulgar* and mean Admirers, who ſtand gaping with their Mouths, as well as Eyes wide open.

——*Hunc plauſus hiantem Corripuit.* Geor. 2.

V. 359. *With ſubmiß Approach; With humble Addreſs.*

V. 360. *Of Superiour Nature, of Higher Rank;* Of a Degree Superiour to himſelf.

V. 361. *Native of Heav'n,* &c. *Off-ſpring of Heav'n, for no other place than Heav'n can ſuch a beauteous Being hold; Since* coming down from the Abodes *above, thoſe happy Places thou haſt choſe a while,* to leave and *honour theſe,* be pleaſed *with us,* &c. *Native of Heav'n, Son of Heaven,* born there, of the Lat. *Nativus,* born, as *Native of Sicily,* one born there.

V. 371. *Th'Angelick Virtue; The Angelick Power; The Angel;* An *Homericiſm,* who uſed Πειάμοιο βίλω, *the Strenghth of* Priam, for *Priam* himſelf, ΙΛ. Γ. & Ἕκτορ ὠκύμορον, for *Hector,* ΙΛ. Ζ.

Αὐτὰρ ἐπεὶ τὸν ἄκουσ' ἱερὸν φίλον Ἀλκινόοιο. ΟΔ. Η.

After the Sacred Strength of Alcinous heard that.

Imitated twice by the *Cautious Virgil, Odora Canum vis,* for Dogs, *Æn.* 4. *Vimque Deûm Infernam,* the Infernal Deities, *Æn.* 12.

V. 378. Pomona's *Arbour; that ſhew'd like* Pomona's *Bower;* She was the Goddeſs of Orchards.

Rege ſub hoc Pomona fuit: Qua nulla Latinas
Inter Hamadryadas coluit ſolertius hortos,
Nec fuit arborei ſtudioſior altera fœtus:
Unde tenet nomen, &c. Met. Lib. 14. *Pomona à Pomis dicta.*

V. 382. *Of three that in Mount* Ida, &c. *Venus,* for when ſhe with *Juno* and *Pallas* ſtrove for the Golden Apple, (which was to be given to the faireſt) they are Fabled to have appeared naked before *Paris,* the Son of *Priam* and *Hecuba,* then living like a Shepherd on the Mountain *Ida,* who, bribed by the Promiſe of enjoying fair *Helena,* gave his Judgment for, and the *Apple of Diſcord* to, the wanton Goddeſs.

Treſque ſimul Divæ, Venus & cum Pallade Juno
Graminibus teneros impoſuere pedes.
Obſtupui; Geliduſque comas erexerat horror.
Cum mihi, pone metum, Nuncius Ales, ait.
Arbiter es formæ: Certamina ſiſte Dearum;
Vincere quæ formâ digna ſit una duas. Ovid. Ep. 16.

V. 384. *Virtue-proof; Her Virtue was in ſtead of a Vail, Proof againſt all Temptations:* Her Innocence was Armour of Proof.

Ibid. *No thought infirm alter'd her Cheek; No weak or wanton Thought infected her Face, or with a guilty Bluſh, diſcountenanc'd her Cheek. Alterare,* Lat. to change, diſguiſe, of *alter,* another.

V. 387. *Bleſt* Marie, *ſecond* Eve. He ſtyles the Bleſſed Virgin *Marie,* the *ſecond Eve,* who brought forth the *Lord of Life, who brought Life and Immortality* to the Sons of the firſt ſinful

Eve, who brought forth *Death*. So our Bleſſed Saviour *Jeſus Chriſt* is called the *ſecond Man* (Adam) *the Lord from Heav'n*, 1 Cor. 15. Verſ. 45, 47. The firſt *Eve was the Mother of all living* according to Nature, *Gen.* 3. Verſ. 20. *Mary* the ſecond *Eve*, the *Mother of all living*, by *Grace and Adoption through her Son Jeſus Chriſt*, everlaſtingly, *that we might receive the Adoption of Sons, and if Sons, then Heirs of God through Chriſt*, Gal. 4. Verſ. 5, 7. The Text related to, in this Angelick Salutation, is *Luk.* 1. Verſ. 28. Of *Hail*, ſee *Book* 1. Verſ. 250.

V. 391. *Of Graſſie Terf*; *Terf* is properly Earth cut and dried for Fuel, of the Sax. *Tirf*, *Turf*, (as it is often writ) is more remote from the Original. *Graſſie Terf*, *Gramineo de ceſpite*, *Æn.* 11. ſerves both for Table and Cloath.

V. 392. *Moſſie Seats*; *ſoft Downy Seats*: *Moſſie*, of *Moſs*, Fr. *Mouſſe*, of the Lat. *Muſcus*.

——*Muſcus ubi & viridiſſima gramine ripa.* Geor. 3.

Moſs; Downy Graſs, growing in moiſt places, whence *Virgil*,

Muſcoſi fontes, & ſomno Mollior herba. Ecl. 7.

V. 394. *Though Spring and Autumn danc'd Hand in Hand*: Though the Trees in Paradiſe bore both Fruit and Bloſſoms; for either the World was Created in *Autumn*, or Man and the other Creatures muſt have been deſtitute of neceſſary Suſtenance, or ſupplyed by Miracles, for feeding on Fleſh was not introduced till after the Flood. *All Autumn pild*, all the Fruits and Production of *Autumn*, the *Seaſon*, for the things then *ſeaſonable*. *Homer* tells us the famous Garden of *Alcinous* had Fruit hanging on the Trees Winter and Summer, green and ripe together, as Figtrees have in divers *Climates*.

Τῶν δ' ποτε χεῖρὸς ἀπόλυπα, νέδ' ἐπιλείπει
Χείμα[Θ] οὐδὲ θέρευς ἐπιπάν[Θ], ἀλλὰ μάλ' αἰὲὶ
Ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δ' πέσσει.
Ὄγχνη ἐπ' ὄγχνῃ γηράσκει μῆλον δ' ἐπὶ μήλῳ,
Ἀυτὰρ ἐπὶ σταφυλῇ σταφυλὴ, σῦκον δ' ἐπὶ σύκῳ. ΟΔ. Η.

A Poetick Tradition and Imitation of Paradiſe.

V. 398. *Our Nouriſher*; *God, who provides for all his Creatures*. *Homer* ſtyles Kings the *Paſtors of the People*, but made them acknowledge their Dependance on Heaven, by calling them *Jovis Alumnos*, Διογενέες Βασιλῆες Ιλ. Β. *Nouriſher*, *Nouriſſeur*, Fr. of *Nourir*, Fr. to feed, all of *Nutrire*, Lat. the ſame.

V. 403. *That one Cœleſtial Father*, &c. *That one great Heav'nly Father feeds us all.*

V. 405. *To Man in part Spiritual*: *To Man, who as to his Nobler Part, his Soul, is Spiritual Spiritualis*, Lat. of the Nature of a Spirit.

V. 407. *Pure Intelligential Subſtances*; *Angels and Spirits, thoſe refined underſtanding Beings, whoſe clearer Intellects and inlighten'd Minds are ſublimed and exalted ſo far above Mankind immers'd in matter, muſt be ſuſtain'd and ſupported, with ſome ſort of Spiritual Aliment, as the Rational and all Created Beings are, nothing but the Infinite and the Almighty One, being* Αυτάρκης, *Self-ſufficient Intelligentia*, Lat. Knowledge in the Abſtract, ſuch as is expreſſive of Angels and Spirits, from the Purity and Sublimity of thoſe Cœleſtial Minds. See Verſ. 414.

V. 412. *Concoct*; The Office of the Stomach, macerating our Meat, by its Internal Heat: Of *Concoquere*, Lat. to boyl.

Ibid. *Aſſimilate, turn into their own likeneſs*; As all Creatures turn their Food into their Corresponding Fleſh, Blood and Animal Spirits, of *Aſſimilare*, Lat. to be like.

V. 417. *Earth and the Sea feed Air*, &c. There being a conſtant Circulation of the Elements, they do by continual Mutations and Viciſſitudes, make and maintain one another, Earth being nothing but the Dregs and Fæces of Water coagulated by Condenſation; as Water is Air by the ſame means, thickned into Viſibility; as Fire is Air ſublimely rarified; each ſupport other by an inceſſant *Circumrotation*, interchangeably running round. Thus from the Humid Unctuous *Earth*, Vapours and Exhalations are rarified into Water, that ſupports the Seas vaſt ſource, from the *Earth* and the *Sea*, the thinner and lighter Perſpirations are the ſame way tranſmuted into *Air*; and *Air*, exalted and inſpirited, to *Fire*; and by the contrary *Condenſation in Quaternion run Perpetual Circle multiform*, as before at Verſ. 181.

V. 420. *Unpurged Vapours*; *groſs Exhalations, and foul Miſts*, mounting up to the Moon, that look like black Patches on her fair Face; Vapours undigeſted, unrefined, not yet clarified, and converted into her clear Complexion.

V. 421. *No Nouriſhment exhale*; *the moiſt Moon ſends from her humid Globe Food more refined up to the higher Orbs*; *to exhale, exhalare*, Lat. to breathe out, as riſing Miſts ſeem to be *exhaled*.

Quæ tenuem exhalat nebulam, fumoſque volucres. Geor. 2.

V. 423. *That Light imparts*; That affords and communicates Light to all things: *Imparts*, of the Lat. *impertire*, to beſtow a part or ſhare on.

V. 424. *Hi*

V. 424. *His Alimental Recompenſe; The Sun himſelf, that on the Univerſe beſtows his chearing Light, and enlivening Rays, receives in moiſt Returns, and unctuous Vapours, his Nouriſhment from all, as Toll and Tribute paid him in grateful Recompenſe. Alimental*; *Alimentum*, Lat. Food, Nouriſhment.

V. 426. *Sups with the Ocean*; According to the Opinion of *Thales*, who ſuppoſed *Water* the *Firſt Matter* of the *Creation*; borrowed of the Deſcription of the Creation by *Moſes*, Gen. 1. Verſ. 2. So *Homer*,

Ἐρχομαι ὀφομένη πολυφόρβε πείρατα γαίης,
Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν. ΙΛ. Ξ.

Render'd by *Virgil*,

Oceanumque Patrem rerum, Nymphaſque ſorores. Geor. 4.

Not only the Sun, but all the *Homerick Inhabitants of Heaven* are entertained by the *Ocean*.

Ζεὺς γὰρ ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας,
Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο. ΙΛ. Α.

Now theſe *Ethiopians* dwelt near the *Suns Supping-Room*.

Oceani finem juxta, ſolemque cadentem
Ultimus Æthiopum locus eſt. Æn. 4.
Audiet Herculeo ſtridentem gurgite ſolem. Juv. Sat. 15.

V. 429. *Melliſluous Dews, and Pearly Grain*; A Deſcription of *Manna, Angels Food, the Bread of Heav'n. And when the Dew that lay was gone up, behold upon the Face of the Wilderneſs there lay a ſmall round thing, as ſmall as the Hoar-froſt on the Ground, and it was like Coriander-Seed, white: And the taſte of it was like Wafers made with Honey*, Exod. 16. Verſ. 24, and 31. *Man did eat Angels Food*, Pſal. 78. Verſ. 25. *Melliſluous, Melliſluus*, Lat. ſweet as Honey.

V. 434. *To their Viands; their Victuals*; Their Food, Fr. *Viande*, Ita. *Vivande*, both of *Vivere*, Lat. to live, as *Victus*, Food.

V. 435. *Not ſeemingly, nor in Miſt*: The Angel did not make, as if he did eat, nor put the cheat upon 'em, by caſting a Miſt before their Eyes; according to the Gloſs of *Theodoret*, in his 68 Queſtion on *Gen.* 18. Verſ. 8. who tells us, that as thoſe *Angels* who appeared to *Abraham* were by *Moſes* ſtyled *Men*, having nothing of Human Nature but the outward appearance, ſo they were ſaid *to eat*, when they did but ſeem to do ſo: *Cibum ſimulatis illis manibus capientes, & in ſimulatum quoque os ingerentes, clam conſumpſerunt, prout illis placuit.* Of the ſame Opinion is St. *Thomas*, *Tom.* 1. *Part.* 9. 51. *Art.* 2. which they ſupport by the Confeſſion of *Raphael* himſelf. *All theſe Days I did appear unto you, but I did neither eat nor drink, but you did ſee a Viſion*, Tob. 12. Verſ. 19. The *Angel* that appeared to *Manoah* declared againſt it; *And the Angel of the Lord ſaid, Though thou detein me, I will not eat of thy Bread*, Judg. 13. V. 16. Our *Author* on the contrary believes the Angel did with *keen and hungry diſpatch* eat, digeſt, and turn (what was convertible of it) into his proper ſubſtance, *evacuating* the reſt by *Perſpiration*; nor does there ſeem any abſurdity in the Aſſeveration, ſince moſt Texts of Holy Writ, where the Appearances of *Angels* are Recorded, make 'em ſubject to Human Sight, Hearing and Feeling too, why not then to Eating, as literally affirm'd of 'em, as any of the other Actions falling under Senſe? But theſe Enquiries are too ſubtle, and exceed the compaſs of our Capacities.

Ibid. *The common Gloſs of Theologians; the uſual Interpretation of Doctors and Divines.* Gloſs, *Gloſſa*, Lat. of the Gr. Γλῶττα, a Tongue, ſignifies an Expoſition or Interpretation of an obſcure place of Holy Scripture, or other Writing. *Protinus enim poteſt Interpretationem Linguæ Secretioris, (quæ Græci Gleſſas vocant) dum aliud agitur, ediſcere.* Quint. Lib. 1. Cap. 2.

Theologians, Θεολόγοι, Gr. one that writes or reaſons concerning GOD and his Holy Myſteries, that treats and teaches Divine Matters, the School-Divines and Doctors.

V. 438. *To tranſubſtantiate; and bear ſufficient to digeſt and turn into the ſubſtance of the Creature fed, the Food it eats*; The proper Office of the Stomach, aided by its innate vigorous heat. *Tranſubſtantiate* and *Tranſubſtantiation*, Barbarous Lat. Words that have much diſturbed the World.

Ibid. *What redounds, tranſpires: What remains, over and above what is neceſſary and fit for nouriſhment, breathes out, vaniſheth into Air*: Is voided and evacuated, as Sweat evaporates through the Pores. *Redundare*, Lat. to be over and above, to exceed, to overflow. *Tranſpirare*, Lat. to ſweat, to breathe through.

V. 440. *The Emperick Alchemiſt; The Prying, the Experimental Chymiſt: Emperick*, of Ἐμπειρικός, Gr. one that is taught by tryal, of Πεῖρα, Gr. Endeavour, Experiment; hence a bold, daring, and unskilful *Quack* is call'd an *Emperick*, from venturing by dangerous Medicines to make hazardous Experiments on his Patients. *Alchemiſt*, ſee Book 3. Verſ. 609.

V. 447. *Then*

V. 447. *Then had the Sons of God,* &c. Seems here to be meant of the Angels; as if the Text to which this refers, (*That the Sons of GOD ſaw the Daughters of Men, that they were fair, and they took them Wives of all that they choſe,* Gen. 6. Verſ. 2.) were ſo to be interpreted; doubtleſs here it is ſaid in relation to the *Angel,* before whom *Eve* miniſtred *Naked.*

V. 449. *Love unlibidinous; chaſte Love, Love pure, and free from Luſt,* of the Negative *In,* and *libidin ſus,* Lat. Luſtful.

V. 450. *Jealouſie; Jalouſie,* Fr. of *Jaloux,* Lat. *Zeloſus;* Ital. *Geloſo,* one ſuſpicious of the Love of her or him that is belov'd, whence this irregular paſſion is called *The Injur'd Lover's Hell;* not really, but often imaginarily and *ſelf-injured* by ſuſpicion.

V. 452. *Sufficed, not burd'ned Nature,* according to *Homer's* Concluſion of a Feaſt:

Ἀντὰρ ἐπεὶ πόσιος, καὶ ἐδητύος ἐξ ἔρον ἕντο. ΙΛ. Η.

Poſtquam exempta fames epulis. Æn. 1. The juſt *Size* of *Satisfaction.*

V. 454. *By this great Conference; by this great Opportunity of diſcourſing with an Angel: Conference* of *Conferentia,* Lat. of *conferre,* Lat. to diſcourſe with.

V. 458. *Divine Effulgence; whoſe ſhining ſhape, the brightneſs of their Divine Creator. Effulgence,* of *Effulgere,* Lat. to ſhine bright.

V. 468. *The Winged Hierarch; th' Angelick Wing'd Commander* Raphael, one of the Heavenly *Hierarchy,* of Ἱερὸς ἀρχὴς, a Commander of the Sacred Bands, a Leader of the Holy Legions, of Ἱερὸς, Gr. Holy, and Ἀρχὴ, Principality, Government.

V. 470. *From whom all things proceed,* &c. O Adam, *there is one Almighty, the great Creator of all things, from whom they came down, and to whom they muſt return up again, unleſs turn'd aſide and deviated from the deſign of their Creation, by which they were all created Good even to Perfection, according to the Order and Degree in which God placed 'em; Who ſaw every thing that he had made, and behold it was very good,* Gen. 1. Verſ. 31. Therefore *ſuch to Perfection.*

All things proceed, and up, &c. *return For of him, and through him, and to him are all things,* Rom. 11. Verſ. 36. *All things are of God,* 1 Cor. 11. Verſ. 12. *One God and Father of all, which is above all, and through all, and in you all,* Epheſ. 4. Verſ. 6. *For by him were all things created, that are in Heav'n, and that are in Earth, viſible and inviſible,* &c. *all things were created by him and for him,* Coloſſ. 1. Verſ. 16. *We may ſpeak much, and yet come ſhort: Wherefore in ſum, He is all, for the Lord he hath made all things,* Eccleſiaſtic. 43. Verſ. 27, and 33. *Depravd, depravatus,* Lat. vitiated, corrupted, debauch'd from Good.

——*Quantum non noxia corpora tardant*
Terrenique hebitant artus. Æn. 6.

V. 472. *One firſt Matter all indu'd,* &c. *All made of one firſt Matter, cloathed with divers Forms, and different Degrees, Sizes of Subſtance, and of Life, in living Creatures:* The *firſt Matter* void of all Form, out of which all things were made, is as obſcure and confounded as the *Chaos* whence it came: All that we know of it, is from the *Manifeſtation of Moſes* concerning the *Creation, Gen.* 1. That before the Voice of the Almighty commanded Light to appear, the Body of the Four Elements lay mix'd and confounded together in the black *Abyſs,* the dark and inviſible Materials, out of whoſe ſtruggling Womb this Beauteous World aroſe. Then this unſeen and undiſtinguiſhable Matter, aſſumed various Shapes and Subſtances of divers kinds, more light and airy, more opac and bright, extended or condens'd according to their Functions, and the Faculties, the Spheres and Places of their Activity, appointed and allotted them, through the vaſt Univerſe, by the *Sovereign Architect. Indu'd,* furniſh'd with, cover'd, or cloath'd withal, of *Indutus,* Lat.

V. 475. *But more refin'd; But theſe Forms and Subſtances are more refin'd, more ſpiritual, light and pure, as plac'd in nearer Neighborhood to their Maker;* Or gradually riſing towards him, each plac'd in the true ſtation of its own Activity, till from more groſs it does ſublime it ſelf, to a more pure, and more exalted ſtate, according to the Limits of its Allotment by Nature made. *Refin'd,* made more pure, of *Raffiner,* Fr. to refine, to purifie, as Gold is, from its Droſs, by Fire.

V. 481. *The Bright conſummate Flour, Spirits Odorous Breaths; the ſhining and compleat Flour, breathes out its Native Eſſence. Conſummate, Conſummatus,* Lat. perfect, finiſh'd. *Spirits,* of *Spirare,* Lat. to breathe, to ſmell. *Odorous,* of *Odorus,* Lat. having a ſweet ſmell.

V. 484. *Man's Nouriſhment,* &c. *Flowers and Fruits the firſt Primitive Food of Mankind, by due degrees refined, raiſe and exalt themſelves to Vital Spirits, Vehicles of Life, which heightned by new aſcents to Animal, are ſubſervient to Senſe and Motion, thence at laſt ſublimed to Intellectual Spirits, aid and aſſiſt our Souls in all their Faculties of Phancy, Knowledge and Underſtanding, the Handmaid of our Reaſon.* There are in all Animals two kinds of Spirits, the *Vital* ariſing from the Blood, and *Animal* the Off-ſpring of the Vital Spirits; and of theſe a third ſort is generated in Man, namely, the *Intellectual ſubſervient to the Soul.*

V. 488. *Reaſon diſcurſive or intuitive: Diſcurſive Reaſon,* is that act of our Minds, by which after previous Perception and Judgment made by comparing and diſtinguiſhing any thing under our

our Enquiry, with and from others better known, we form more certain Notions and Concluſions thereof; and by reaſoning with our ſelves or others in the beſt manner we can, deſcribe and diſcover the Nature of the ſame. Called *Diſcurſus*, Lat. *à diſcurrendo*, from a *Metaphorical Motion* in our Minds, running as it were from one Notion to another, and hunting out our imperfect Knowledge by the aſſiſtance of Senſe.

Intuitive Reaſon, is that more refined, ſuddain and ſatisfactory Inſight, that Pure Spirits, and Illuminated Angels have, into the Nature of things, who freed from a long Chain of Thoughts, and an intricate and intangled Train of Conſequences, eaſily penetrate into Cauſes obſcure and hid from us; and at firſt Glance, *uno mentis Ictu*, make clear Diſcoveries of 'em.

V. 490. *Differing but in Degree; Human Diſcourſe, and Angelical Intuition*, are of the ſame kind, and differ only in Degrees, of Certainty and Celerity; for the difference between our Gradual and Groping Underſtandings, and their clear and ſuddain Illuminations, ſeem to be like the Operations of Hearing and Seeing, the firſt of which is perform'd by Degrees, word after word, ſlowly and conſequentially; the latter ſprightly and in an inſtant. *Intuitive*, ſeeing, beholding. Or *Intuitus*, Lat. a looking on.

V. 494. *May participate; May feed and feaſt with Angels:* Of *Participare*, Lat. to ſhare, to take part of.

V. 495. *Nor too light Fare; Nor find our Food too thin and airy: Fare*, Food, of the Sax. *Feorh* Life, as (*victus à vivendo*) being its ſupport.

V. 496. *Corporal Nutriments; From this groſs Nouriſhment, and courſe Food: Nutrimentum*, Lat. any thing that nouriſheth, and feeds, as Fuel is the Food of Fire.

> ——*Suſcepitque ignem foliis, atque arida circum*
> *Nutrimenta dedit.*——Æn. 1.

V. 503. *Whoſe Progeny; Whoſe Off-ſpring you are: Progenies*, Lat. of Προγονος, Gr. a Forefather. *Adam* is call'd the *Progeny of God*, who was his Maker, as at Verſ. 519. *Son of Heav'n and Earth*, becauſe by God raiſed out of the Duſt.

V. 507. *Propitious Gueſt; Friendly loving Viſitor: Propitius*, Lat. kind, favourable.

V. 509. *The Scale of Nature ſet*, &c. *Well haſt thou deſcribed to us the Compaſs of the Creation*; By inſtructing us in the ſeveral Degrees and Stations of Created Beings, as placed nearer or more remote, from *God* the *Center*, whence they iſſue all, to the *Circumference* of the vaſt *Univerſe*, and from thence tend to him, each in its appointed diſtance.

V. 511. *Whereon in Contemplation*, &c. There is a real viſible Ladder, (beſides that *Viſionary* one of *Jacob*) whoſe foot, though placed on the Earth among the loweſt of the Creation, yet leads us by *Steps in Contemplation of Created Things* up to *God*, the Inviſible Creator of all Things; for as there are many Degrees of Beings, *Superiour* and *Subordinate*, there muſt at laſt, at the *Top* of this *Scale*, be one Supreme, *Sovereignly Good and Great: Contemplatio*, Lat. for Meditation, deep Thoughtfulneſs.

V. 513. *That Caution joyn'd; That Warning given us*; That forewarning added to thy Inſtruction. *Cautio*, Lat. *a Cavendo*, from taking heed to. *Cautio eſt*, Ter. we muſt beware.

V. 515. *His Love deſert; Can we forſake and leave him, who has loved us ſo, as to place us in this Bleſſed Paradiſe?* Can we quit our Obedience, and relinquiſh his Love? *Deſert*, leave, of *Deſerere*, Lat. to forſake, as *Deſerters*, Run-away Soldiers do the ſide they firſt were on.

V. 524. *Perfect, not Immutable; God made thee Good*, (as he did all things) *but not Unalterable: He made thee Perfect, but left it in thy Power to continue ſo:* Well expreſt by the Wiſe-man, *God made Man from the beginning, and left him in the hand of his Counſel*, Eccleſ. 15. Verſ. 14. *Before Man is Life and Death, and which he chooſeth ſhall be given him*, Verſ. 17. *Perſeverare*, Lat. to ſtand faſt, to continue conſtantly in.

V. 527. *By Nature free; God made thy Will in its very Nature free, not over-powered by uncontroulable Fate*, or ſhackled and *bound up by the Compulſive Power of Neceſſity*. The bare Notion of a *Will* implies and ſuppoſes *Freedom and Choice*; for to *will* is to *chuſe*, which no Man can do, if over-ruled by *Invincible Neceſſity*. Of this before, Book 3. Verſ. 96, &c.

Ibid. *Fate inextricable; The unavoidable Determinations of Fate, from which* (if there were any ſuch) *we could by no means free our ſelves*; Fate would be like a Labyrinth, (in whoſe Deſcription *Virgil* uſes the ſame word) from whence we could find no way out.

> ——*Inextricabilis error.* Æn. 6.

Inextricabilis, Lat. that could not be unfolded, not to be avoided.

V. 530. *Not our neceſſitated; God requires our willing Service, our Free-will Offerings, not ſuch as are forc'd upon, or from us, ſuch would be unacceptable to him. Where only what we needs muſt do appears, not what we would*, Book 3. Verſ. 105. *Voluntaire, Voluntarius*, Lat. free, of ones own accord and conſent. *Neceſſitated*, forc'd, compell'd, of *Neceſſitare*, Lat. to oblige by force.

V. 534. *But what they muſt by Deſtiny; But what is ordain'd and appointed by a Superiour Power unalterable and uncontroulable, againſt which all ſtruggle and endeavour is in vain! Deſtiny*, the

Τὸ Πεπρωμένον, of the *Greeks*, and the *Latins*, *Fatum*, of *Deſtinare*, Lat. to appoint, to ordain, Deſtiny being (in their Opinion that maintain'd it) an unavoidable appointment of all, that Men were either to do or ſuffer, from which they could not depart: Now this Heathenish Deſtiny, and its ſtrange Superſtructure *Predeſtination*, raiſed on that bad Foundation, *our Poet* explodes.

V. 536. *In ſight of God enthron'd; Seated in Bliſs, in the Beatifick Sight of God: Enthroned*, of Ἐνθρονίζειν, Gr. to place on a *Throne*, the Characteriſtick of a Kingdom, *That you may eat and drink at my Table in my Kingdom, and ſit on Thrones judging the Twelve Tribes of Iſrael*, Luk. 22. Verſ. 30. and Matth. 19. Verſ. 28. Θρόνος, Gr. a Royal or Magiſterial Seat, of the obſolete Θρᾶσθαι, to ſit.

V. 544. *Our great Progenitor; Our great firſt Father, the general Anceſtor of Mankind*, who proceeded all from his Loins: *Progenitor*, Lat. of *Progignere*, Lat. of Προγίγνομαι, to precede, to be before, οἱ προγενέστεροι, Anceſtors.

V. 545. *Attentive; Heedful, giving good ear to*: Of *Attendere*, Lat. to hearken, and mark well.

V. 547. *Then when Cherubick Songs*, &c. *Then when the Quires of Charming Cherubims, tune their Cæleſtial Songs by Night*; A heightned Imitation of *Virgil*,

Tale tuum Carmen, nobis divine Poeta,
Quale ſopor feſſis in gramine, &c. Ecl. 5. See Book 4. Verſ. 680.

V. 557. *Worthy of Sacred Silence to be heard; A Relation worthy to be attended to, with as profound a Silence as Men employ'd in Holy Myſteries are wont to uſe.*

——*Sacro digna ſilentio.* Hor.

A ſerious devout Silence. *Relation, Relatio*, Lat. an Account, the rehearſing of any thing hap'ned, *à referendo*, from telling and repeating it.

V. 560. *In the great Zone of Heav'n. For the Sun is not yet arrived at the South, has hardly reach'd his Meridian Altitude, and therefore ſcarce has finiſh'd half his Journey, and is hardly yet entring on the other half, he is incompleat, by circling the World every Day with his Glorious Girdle. Zona*, Lat. a Girdle. See Book 2. Verſ. 398.

V. 562. *Aſſenting; Agreeing to, granting his requeſt*: Of *Aſſentiri*, Lat. to grant.

V. 571. *This is diſpens'd; This alſo is allow'd and granted*: Of the Fr. *Diſpenſer*, and the Lat. *Diſpenſare*, to Licenſe, whence *Diſpenſatio*, a Relaxation of a Law.

Ibid. *What ſurmounts the reach; What riſeth above the reach of Human Underſtanding*; What exceeds the compaſs of thy Capacity: Of *Surmonter*, Fr. to riſe, to mount above.

V. 572. *Delineate ſo; I ſhall ſo ſet forth and deſcribe*: Of *Delineare*, Lat. to draw the form of any thing, by Lines, thence to Paint.

V. 575. *But the Shadow of Heav'ns be but the faint Reſemblance of Heav'n, where Spiritual Things and Beings are like to Corporeal, and that Superiour more reſembling this Inferiour World, than Men imagine.*

V. 577. *And Chaos wild Reign'd*, &c. *The World was uncreated yet, and emptineſs and wild deform'd Darkneſs rul'ed o'er thoſe Orbs where the bright Heav'ns now run, and ſtedfaſt Earth now balanc'd reſts upon her Central Point.* A ſhort, but full and noble Deſcription of the Creation.

V. 580. *For time, though in Eternity*, &c. *For time, even in Eternity, being referr'd to Motion, meaſures the Duration and Continuance of all things, by what is preſent, paſt, and yet to come. Time*, ſays *Plato*, is the Image of *Eternity*, Fluid and in Motion. *Ariſtotle* affirms, *Eternity* to be a fix'd and permanent *Inſtant*, (τὸ νῦν,) and Time an *Inſtant* in Flux and Motion: But the Flux and Duration, the Conſtituents of Time, can no otherwiſe be reckoned but by applying it to Motion. *Durable, Durabilis*, Lat. laſting, that has continuance.

V. 583. *As Heav'ns great Year brings forth; On ſuch a Day, as Heav'ns great unaccountable Year brings forth, where a thouſand Years are in (Gods) ſight but as yeſterday when it is paſt, and as a Watch in the Night*, Pſal. 90. Verſ. 4. *One Day is with the Lord as a thouſand Years, and a thouſand Years as one Day*, 2 Pet. 3. Verſ. 8. Our Poet ſeems to have had *Plato*'s *Great Year* in his Thoughts, of which, and the Great *Caldean* Months, ſee *Joſ. Scaliger* in *Can. Iſago.* Pag. 252.

Magnus ab integro Sæclorum Naſcitur Ordo.
------*Et incipient magni procedere menſes.* Ecl. 4.

V. 589. *And Gonfalons*, &c. *Gonfalon* or *Gonfanon*, Fr. is an old-faſhion'd *Banner*, a little ſquare Flag born on the top of a Lance, uſed at this Day by the Popes Forces, whence *Le Gonfanon de l'Egliſe*, the General of the Churches Forces. *Rear*; of *Arriere*, Fr. behind, the hind-part of an Army, that comes laſt.

V. 592. *In their glittering Tiſſues bear emblaz'd; Or in their gawdy Streamers painted bear*, &c. *Tiſſues*, of the Fr. *Tiſſu*, woven, as with us Cloath of *Tiſſue*, of Gold, Silver, &c. as being the moſt Pretious Woof. *Imblazed, emblazonez*, Fr. to draw and paint Coats of Arms in their proper Colours.

V. 594. *Recorded*

V. 594. *Recorded Eminent*; *Recorded and remember'd for their Eminency, and Excellent Example. Recorded*, of *Recordari*, Lat. to bear in mind, to remember.

V. 602. *Hear my deſire*; *Give ear to my Ordinance, which ſhall ſtand irrevocable, I will declare the Decree*, Pſal. 2. Verſ. 7. *Unrevok'd, irrevocabilis*, Lat. not to be recalled, or altered.

V. 603. *This Day have I begot*, &c. According to the Prophetick and Inlightned Pſalmiſt, *Thou art my Son, this Day have I begotten thee*, Pſal. 2. Verſ. 7.

V. 605. *Him have Anointed*; *I have ſet my Anointed upon my holy Hill of* Sion, Pſal. 2. Verſ. 6.

V. 608. *All Knees in Heav'n*, &c. *That at the Name of* JESUS *every Knee ſhall bow, of things in Heav'n*, &c. *And that every Tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father*, Phil. 2. Verſ. 10, and 11. *Let all the Angels of God worſhip him*, Hebr. 1. Verſ. 6.

V. 609. *Vicegerent Reign*; *Under him as my great deputed Governour: Vicegerent, Vicemgerens*, Lat. whom I have conſtituted and appointed in my place.

V. 610. *As one individual Soul*; *Agreeing and uniting together like one Soul, incapable of diviſion. Individual*; *Individuus*, Lat. Inſeparable, that cannot be divided.

V. 612. *Breaks Union*; *Violates the Unity, Peace and Concord of my Kingdom. Unio*, Lat. Agreement.

V. 620. *Myſtical Dance*; *Strange Myſterious Motions, which the ſhining Sphere of the Seven Planets, and that of the fix'd Stars does in their various Revolutions imitate neareſt. Myſtical*, of Μυστικὸς, Gr. Myſterious, containing ſome Sacred Secret.

V. 622. *Mazes intricate*; *Intangled and inaccountable Rounds. Mazes*, Book 2. V. 561. *Intricate*, Book 2. Verſ. 877.

V. 623. *Excentrick*; *Intervolv'd*, &c. *Windings and Turns intangled and obſcure, involving and ſurrounding one another, although not moving on the ſame Center, yet then moſt regular and orderly, when to our weak and diſtant Underſtanding they ſeem moſt unaccountable and diſturb'd*: A juſt Reproof to the preſuming Sons of *Adam*.

E gli alteri i quali eſſer non ponno erranti
S' angelica virtù gli informa, e move:

Advanced by the Tranſlation,

And thoſe untruly Errant call'd, I trow,
Since he errs not, who doth them guide and move. Taſſ. Cant. 9. Stan. 6.

Aſtra, tum ea quæ ſunt infixa certis locis,
Tum illa, non re, ſed vocabulo errantia, &c.
Cic. Quæſt. Tuſcu. Lib. 1. Sect. 25.

Excentrick, Book 3. Verſ. 575. *Intervolv'd*, rowl'd within one another, of the Lat. *Inter*, between, and *volvere*, Lat. to turn.

V. 626. *So ſmooths her charming Tones. And in their Motions ſuch Divine Perfection appears, and their Harmonious Proportion ſo tunes her Charming Notes, that GOD himſelf, pleaſed and delighted, pronounc'd 'em Good*, Gen. 1. Verſ. 18. There is a Text in *Job* 38. Verſ. 37. that ſeems to favour the Opinion of the *Pythagoreans*, concerning the *Muſical Motion* of the *Spheres*, though our Tranſlation differ therein from other Verſions. *Concentum Cœli quis dormire faciet?* Who ſhall lay aſleep (or ſtill) the Conſort of the Heav'n? But this (in that *Poetick and Harmonious* Book) is to be underſtood *Metaphorically, of the wonderful Proportions obſerv'd by the Heavenly Bodies, in their various Motions*: For Bodies of their vaſt Size and incredible Celerity, muſt either make no Noiſe at all, or ſo prodigious a Sound, as would not only be heard here below, but make us alſo incapable of hearing any thing beſides.

Tones; *Tunes*, Τόνοι, Gr. of Τείνειν, to ſtrain, Sounds and Notes being τῆς φωνῆς τάσεις; Strainings and Extenſions of the Voice.

V. 633. *Rubied Nectar*; *Nectar as Red as Rubies*: An Imitation of *Homer*,

——Παρὲθηκε τραπεζαν
Ἀμβροσίης πλήσασα, χαίρασα ἧ Νέκταρ ἐρυθρὸν. ΟΔ. Ε

The true Ruby Colour of good Claret, the Remembrance of whoſe Charming Complexion, neither of our Poets had loſt with their Eyeſight. *Nectar*, Book 4. Verſ. 240.

V. 634. *In Pearl*; *In Diamond*, &c. Our *Author* has diſh'd out his Angelick Banquet, as richly as *Homer* has the Entertainment of the *Gods*.

Οἱ ἧ θεοὶ δῶμα Ζηνὸς κατὰ βαθὺν ἵκανον
Χρυσέῳ ἐν δαπέδῳ, μετὰ δ' ὧρισι πότνια Ἥβη
Νέκταρ ἐφυσόων· Τοὶ ἧ χρυσείοις δεπάεσσι
Δεξιτερῇ' ἀλλήλους. ΙΛ. Δ.

V. 635. *Vines*

V. 635. *Vines the Growth of Heav'n; Of Heav'nly Growth:* Theſe Cœleſtial Vines, ſeem to allude to that of our *Saviour, I will not drink henceforth of the Fruit of the Vine, until the Day when I drink it new with you in my Fathers Kingdom,* Matth. 26. Verſ. 29. where by *new,* Interpreters underſtand Wines of another and more Noble kind.

V. 637. *In Communion ſweet; In pleaſing Society: Communio,* Lat. Fellowſhip, *à Communicando,* from the ſecurity it affords.

V. 638. *Quaff Immortality and Joy; Drink plentifully of the Rivers of Pleaſure that are at Gods Right-Hand for evermore,* Pſal. 36. Verſ. 8. *For with thee is the Fountain of Life,* Verſ. 9.

V. 639. *Secure of ſurfeit; Sure not to ſurfeit, where ſatisfaction prevents exceſs: Surfeit,* of the Ita. *ſopra fare,* to exceed, to burden, and over-do, *ſupra facere,* to over-do, to over-reach, to exceed the bounds of Neceſſity.

V. 642. *Now when Ambroſial Night;* Now when ſweet charming Night. Ἀμβροσίην δὲ νύκτα. ΙΛ. Β. Divine Night, from the pleaſant refreſhment and neceſſary ſupport Sleep affords us: *Ambroſia* is uſed for the *Poetick* Food by which the Gods maintained their *Immortality,* thence us'd for *ſweet, delicious and invigorating.*

——*Liquidum Ambroſiæ diffudit odorem,*
Quo totum nati Corpus perduxit; at illi
Dulcis compoſitis ſpiravit crinibus aura,
Atque habilis membris venit vigor. Geor. 4. *Ambroſial,* Book 2. Verſ. 245.

V. 643. *Whence Light and Shade ſpring both;* More fully deſcribed in the beginning of Book 6. Verſ. 4.

There is a Cave
Within the Mount of God, faſt by his Throne,
Where Light and Darkneſs in perpetual round
Lodge and diſlodge by turns, which makes through Heav'n
Grateful Viciſſitude like Day and Night, &c.

V. 646. *In darker Veil; Night comes not there in darker Dreſs: Veil,* Fr. *Voile,* Lat. *Velum, à Velando,* from covering; Night, well reſembling a Veil thrown o'er the dark'ned World.

Nox ruit & fuſcis tellurem amplectitur alis. Æn. 8.

Ibid. *Roſeat Dews; Dews reſembling Roſes both as to ſcent and ſhew: Roſeat,* of *Roſaceus,* Lat. of a *Roſe* Colour, of Ῥοδον, Gr. for that charming Flower.

V. 647. *All but th' unſleeping Eyes of God; Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep: The Lord is thy Keeper,* Pſal. 121. Verſ. 4, and 5.

V. 649. *Than all this Globous Earth,* &c. *Larger and more capacious than this round Earth, if flatted and ſpread out all into one wide open Plain. Globous,* Lat. *Globoſus,* round, of *Globus,* any thing of a round ſhape. So at Verſ. 750. of this Book.

——*Regions to which*
All thy Dominion, Adam, *is no more*
Than what this Garden is to all the Earth
And all the Sea, from one entire Globoſe
Stretch'd into Longitude.

Then Paradiſe is in Compariſon of Earth and Sea, if from their vaſt great Round they both were ſtretcht and drawn out into Length. Longitudo, Lat. *Length.*

V. 654. *Cœleſtial Tabernacles; Heav'nly Tents. Tabernaculum,* Lat. a Tent.

V. 657. *Alternate all Night long; By turns, ſinging and anſwering one another,* of *Alternare,* Lat. to do any thing by turns.

Illi Alternantes multa vi prælia miſcent. Geor. 3.

V. 661. *Preeminence; Præeminentia,* Lat. a ſtate of extraordinary Splendor and Dignity, of *Præeminere,* Lat. to be raiſed in Power and Place above others.

V. 664. *Meſſiah;* משיח, Hebr. of משח, to Anoint, as *Chriſt,* of Χριστὸς, Gr. for the ſame, as interpreted by the following words, *King Anointed: We have found the Meſſias, which is, being interpreted, the Chriſt,* Joh. 1. Verſ. 21. *The Kings of the Earth ſet themſelves, and the Rulers take Counſel together, againſt the Lord, and againſt his Anointed,* Pſal. 2. Verſ. 2.

V. 671. *His next Subordinate; The Angel commanding next under him,* of the Lat. *Subordinatus,* Lat. next in order and degree.

V. 675. *Has paſt the Lips of Heav'ns Almighty;* According to the Scripture, where *God* is ſpoken of after the manner of *Men; But by every word that proceeds out of the Mouth of God,* Matth. 4. Verſ. 4.

V. 677. *His*

V. 677. *Was wont to impart; Uſed to communicate my moſt ſecret Thoughts: Impart,* of the Lat. *Impertire,* to make Partner in, to diſcover and diſcloſe.

V. 679. *Thy Sleep diſſent? How come we now ſo far to diſagree, that thou ſhouldſt ſleep ſo ſoundly, while I wake diſorder'd and diſturb'd at the Almighties new and ſtrange Decree? Diſſent,* of *Diſſentire,* Lat. to be of contrary Opinion and Sentiments, to diſagree.

V. 697. *The Regent Powers; The Commanders,* of *Regere,* Lat. to bear Rule, to Govern.

V. 700. *Had diſincumber'd Heav'n; Night had diſingaged Heaven;* Had clear'd it by withdrawing it ſelf, of *dis,* the disjunctive Prepoſition, and *encumbrer,* Fr. to hinder, to trouble or perplex; or of the Ita. *Ingombrare,* to hinder, as Darkneſs does. *Hierarchal Standard,* that belonging to Satans whole *Hierarchy.*

V. 702. *Tells the ſuggeſted Cauſe; Acquaints 'em with the pretended Occaſions of their March: Suggeſted,* of *Suggerere,* Lat. to prompt, to put in mind, ſlily to inſinuate.

V. 703. *Caſts between ambiguous Words; Lets fall doubtful Expreſſions and Words that ſeem to ſow Suſpicion. Ambiguus,* Lat. doubtful, that may be taken in a double ſenſe.

——*Hinc ſpargere voces*
In vulgum ambiguas—— Æn. 2.

Ibid. *Jealouſies; Suſpicions: Jalouſie,* Fr. is properly a miſtruſt ariſing between Lovers concerning their plighted Truth and Honour, from thence tranſlated to ſignifie the Suſpicions Cities and Bodies Politick have, of Incroachments on their Liberties, &c.

V. 704. *To ſound or taint Integrity; To fathom or infect their Loyalty:* To try or taint their Obedience. To *ſound* is a *Marine Metaphor,* from the Plummet ſo neceſſary to the Seaman's ſafety, of the Fr. *ſonder,* to try the depth of the Water. *Taint,* of the Fr. *teindre,* Lat. *tingere,* Gr. Τέγγειν, to die, to colour, to infect, Corruption ſhews it ſelf by diſcolouring. *Integritas,* Lat. Truth, Loyalty.

V. 708. *As the Morning-Star that guides,* &c. *The Morning-Star* Lucifer, as he is named at Verſ. 760. *How art thou fallen from Heav'n, O* Lucifer, *Son of the Morning?* Iſai. 14. Verſ. 12.

——*Diffugiunt Stellæ, quarum agmina cogit*
Lucifer, & Cœli Statione noviſſimus exit. Met. 12.

Qualis ubi Oceani perfuſus Lucifer undâ,
Quem Venus ante alios Aſtrorum diligit ignes,
Extulit os ſacrum Cœlo, tenebraſque reſolvit. Æn. 8. Tranſlated from *Homer's,*

Ὁἱῳ δ' ἀστὴρ εἶσι μετ' ὀψέσιν νυκτὸς ἀμολγῷ
Ἑσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ. ΙΛ. Χ.

V. 710. *Third part of Heav'ns Hoſt; Behold a great Red Dragon,* &c. *and his Tail drew the third part of the Stars of Heav'n, and threw them to the Earth,* Revel. 12. Verſ. 3, and 4.

V. 711. *The Everlaſting Eye; God Omniſcient, whoſe Everlaſting Eye beholds the inmoſt Motions of our Minds,* as the *Pſalmiſt* reaſons admirably: *He that formed the Eye, ſhall he not ſee? The Lord underſtandeth the Thoughts of Man,* Pſal. 94. Verſ. 9, and 11. *Diſcerns,* knows diſtinctly, of *diſcernere,* Lat. to ſee plainly. *Abſtruſeſt,* the moſt hidden, the moſt ſecret Thoughts, of *abſtrudere,* Lat. to thruſt into a Corner, out of the way, and ſearch of Men.

V. 713. *The Golden Lamps;* &c. *And there were ſeven Lamps of Fire burning before the Throne,* Revel. 4. Verſ. 5.

V. 716. *Among the Sons of Morn; Among the Angels:* So called, of their early Creation, before this lower World, as many ſuppoſe, and as the Series of our Poem aſſumes, at Verſ. 577. *As yet this World was not,* &c.

V. 720. *In full Reſplendence; In its fulleſt and moſt perfect Brightneſs. Reſplendeſcentia,* Lat. Brightneſs.

Ibid. *Heir of all my Might, whom he hath appointed Heir of all things,* Hebr. 1. Verſ. 12.

V. 726. *Throughout the ſpacious North;* According to that of *Iſaiah,* where he parallels the inſulting *Aſſyrians* with *Satan: For thou haſt ſaid in thy Heart, I will aſcend into Heav'n, I will exalt my Throne above the Stars of God: I will ſit in the ſides of the North,* Chap. 14. Verſ. 13.

V. 732. *Our Sanctuary; Sanctuarium,* Lat. Heaven, God's holy Seat: *Look down from thy holy Habitation, from Heav'n,* Deut. 26. Verſ. 15.

V. 736. *Haſt in deriſion; Deſpiſeſt, laugheſt to ſcorn: He that ſitteth in the Heav'ns ſhall laugh: The Lord ſhall have them in deriſion,* Pſal. 2. Verſ. 4. Of *deridere,* Lat. to laugh at.

V. 739. *Illuſtrates; Gives greater Luſtre to:* Of *Illuſtrare,* Lat. to render Renowned.

V. 741. *Be dextrous to ſubdue; Be ready and reſolute to tread down thy Enemies. Dexterous,* ſucceſsful, quick, of *dextra,* Lat. for the right, the moſt ready Hand.

——*Quis rebus dexter modus.* Æn. 4.
Et nos, & tua dexter adi pede ſacra ſecundo. Ibid. 8.

V. 746. *Or Stars of Morning Dew-Drops:* Innumerable as Leaves, Stars, &c. are uſual Similes, but as the *Drops of Dew, the Stars of the Gay Morning, and the Pearls of Day-Light, which the Sun hangs on every Leaf and Fragrant Flower,* is our *Authors* own, and as *infinite* as any of the others. *Impearls,* turns by his reflected Beams into ſeeming Pearls, or hangs like Pearls.

V. 748. *The mighty Regencies; The Dominions and large Governments,* of Fr. *Regence,* of *Regere,* Lat. to Govern.

V. 750. *In their triple Degrees;* In their three diſtinct Orders, of Seraphims, Potentates and Thrones, that is, Principalities, Powers and Lords, according to their ſeveral Offices and Diſtinctions obſervable in Holy Writ: Of the firſt Rank there ſeem to be ſeven, from *Tob* 12. Verſ. 15. *I am* Raphael, *one of the ſeven Princes which go in and out before the Glory of the Holy One,* &c. Typified by the *ſeven Stars and ſeven Golden Candleſticks,* Revel. 1. Verſ. 12, and 16. *Gabriel,* another of theſe *Princes,* was the Meſſenger of the *Bleſſed Incarnation of our Saviour,* Luk 1. Verſ. 26. Of a different Order is ſuppoſed to be the Angel that deliver'd Sr. *Peter* out of *Priſon,* Acts 12. Verſ. 7. Of their *Subordination* in their Offices, *And they anſwer'd the Angel of the Lord that ſtood among the Mirtle-Trees, and ſaid, We have walked to and fro through the Earth,* Zech. 1. Verſ. 11. Some have the Dominion over the Winds, &c. *I ſaw four Angels, ſtanding on the four Corners of the Earth, holding the four Winds of the Earth,* Revel. 7. Verſ. 1. *Triple,* Lat. *Triplex,* threefold.

V. 759. *From Diamond Quarries hew'n; Hew'n out of Pits of Diamond: Quarry,* of the Fr. *Carriere,* or *Quarrier,* a Pit whence Stone is dug, becauſe hew'n out generally *formâ Quadratâ;* in great Squares.

V. 761. *In the Dialect of Men Interpreted.* The *Palace of Lucifer,* ſo called in the Language of Men, his other glorious Name being razed out, and loſt in everlaſting Oblivion, as at V. 659. *His other Name is heard no more in Heav'n;* ſee *Iſaiah* 14. Verſ. 12. *How art thou fallen from Heav'n, O* Lucifer, *Son of the Morning?* in the Dialect of Men. So *Homer,* of one of the bold Invaders of Heav'n:

Ὃν θεοὶ μὲν Βριάρεων καλέουσι, ἄνδρες δέ τε πάντες
Αἰγαίων. ΙΛ. Α.

Lucifer; Lucem ferens, Lat. being the brighteſt of the Stars, and as ſuch relating to the bright Station of *Satan: He of the firſt, if not the firſt Arch-Angel,* Verſ. 660. *Lucifer,* this Morning-Star, is Graphically deſcribed by *Homer;*

Εὖτ' ἀστὴρ πρῶτος φαείνετον ἐν νεφέεσσι,
Ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ. ΟΔ. Ν.

Dialect, Διάλεκτος, Gr. Speech, and the various forms of it belonging to divers Nations. *Interpreted,* explained, of *Interpretari,* Lat. to give the meaning of.

V. 766. *The Mountain of the Congregation:* The Prophet *Iſaiah* has well expreſt the Pride and Rebellion of *Lucifer,* in Chap. 14. Verſ. 13, and 14. *For thou haſt ſaid in thy Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God: I will ſit alſo upon the Mount of the Congregation, in the ſides of the North. I will aſcend above the heights of the Clouds, I will be like the moſt High.*

V. 770. *With calumnious Art,* &c. *With ſly, malicious Inſinuations reſembling Truth;* With probable Surmiſes. *Calumnious, Calumnioſus,* Lat. of *Calumniari,* Lat. to accuſe, to forge malicious Accuſations againſt one. *Counterfeited,* imitated, of the Fr. *contrefaict.*

V. 773. *If theſe Magnifick Titles,* &c. *If theſe our Noble Names and mighty Titles have any thing in them beſides the ſound:* If theſe our lofty Dignities are any thing but empty Names. *Magnifick, Magnificus,* Lat. Noble, Mighty. *Titles,* of *Titulus,* Lat. Honour; hence *Titular,* one that has the Style, but not the Eſtate, or that carries the Name, without the Poſſeſſion and Advantage thereto belonging, as ſeveral Foreign *Titular* Biſhops that are ſo only *Titulo tenus.*

V. 778. *Hurried meeting; This haſty aſſembling: Hurried,* of *Harier,* Fr. to toil, to vex, to weary.

V. 782. *Proſtration vile; Mean and abominable ſubmiſſion: Proſtratio,* Lat. a lying flat on the Ground, of *Proſternere,* to lie along, to worſhip by falling flat on the Earth. *Knee-Tribute,* an odious and ſcornful expoſing of the Worſhip due to the Son of God: See *Tribute,* Verſ. 343. of this Book.

V. 788. *If I truſt to know you right; If I conceive rightly of you, as I truſt, as I believe I do.*

V. 793. *Jar not but well conſiſt; Orders and Degrees are Diſtinctions that do not deſtroy Liberty, but agree well with it.* To *jar,* is to quarrel with, to diſagree, of the Fr. *Guerroger,* to fall out with, as well as to fight. *Conſiſt,* of *conſiſtere,* Lat. to ſuit with.

V. 797. *Introduce Law or Edict; Can bring or impoſe on us new Laws and Ordinances?* As if Orders and Degrees and Liberty could be maintain'd without 'em. *Introduce, Introducere,* Lat. to begin, to broach a new Opinion. *Edict, Edictum,* Lat. a Law, of *Edicere,* to proclaim, to ordain.

V. 799. *Err*

V. 799. *Err not*; *Are faultleſs*, need no Laws to guide us, can do nothing amiſs: Of *errare*, Lat. to be miſtaken.

V. 802. *Ordain'd to govern, not to ſerve*; Another Inſtance of his counterfeited Truth; Service being but the ſubordinate Duty of Degrees and Orders of Angels or Men.

V. 803. *Without controul*; *Without any Contradiction*: *Controul*, of the Fr. *Contrerolle*, an Examination and ſcanning of Accounts. *Contreroller*, Fr. to obſerve, to inſpect. Thus far *Satans* bold blaſphemous Diſcourſe paſt without any due Conſideration, or Reflexions made on it, without check or oppoſition.

V. 805. *Abdiel*; עבד־אל, Hebr. *Servant of God.* Of עבד, to ſerve.

V. 809. *O Argument Blaſphemous*; *O wicked and malicious Diſcourſe*, detracting from the Honour, Glory and Goodneſs of GOD Almighty. *Blaſphemous*, βλασφημος, Gr. one who by ſcandalous and ill report, endeavours to hurt the Fame, and ruine the Reputation of another. Ὁ βλασφήμων τὸν θεὸν λαλῶν, *Who is this that ſpeaketh Blaſphemies?* Luk. 5. Verſ. 21.

V. 813. *With impious Obloquy*; *With wicked Detraction*; With impious Gainſaying. *Obloquium*, Lat. ſcandal, reproach.

V. 825. *And circumſcribed their Being*; *Bounded and limited their Powers*: Of *Circumſcribere*, Lat. to draw a Line about, to appoint.

V. 828. *How Provident*; *How careful of our Honour*, what Proviſion he has made for every ones juſt eſteem: *Providens*, Lat. heedful, circumſpect.

V. 849. *The fervent Angel*; *The zealous Angel, grown warm in his Diſcourſe*: *Fervent*, of *Fervere*, Lat. to wax warm. *Fervet Opus*, Æn. 1. *The Work goes on in good earneſt.*

V. 850. *None ſeconded*; *No one back'd or ſupported his Zeal*: Of the Lat. *ſecundus*, ſecond.

V. 854. *Of ſecondary Hands*; *The Workmanſhip of ſome deputed Power*, not of GOD himſelf, but his Son, as a Task or Buſineſs ſhuffled off, from the Father to his Son. *Secundarius*, Lat. of the ſecond ſort. *Transferr'd*, put over, of *Transferre*, Lat. to convey, to turn over to.

V. 855. *Strange Point and new! A new and ſtrange Opinion*: *Point*, of the Fr. *Poinct*, a Propoſition, an Argument. *Doctrine*, of *Doctrina*, Lat. Learning, Knowledge.

V. 861. *When fatal Courſe*, &c. *When Powerful Fate had fetch'd its mighty Round*; Had compleated its accompliſh'd Courſe, *we the Sons of Heav'n, our Native Seat, brought our ſelves into being, the ready Off-ſpring and Sons, of that fatal ſeaſon. Mature*, *Maturus*, Lat. ripe, ſeaſonable.

V. 864. *Our Puiſſance is our own*, &c. Our Power and Might is our own, not owing to, or derived from any Superiour, like that, *Our Lips are our own, who is Lord over us?* Pſal. 12. V. 4. To which he has ſubjoyn'd, *Thy Right Hand ſhall teach thee terrible things*, Pſal. 44. Verſ. 4. *Puiſſance*, Fr. Power.

V. 868. *Addreſs*; Whether we intend by Prayer to make our Applications to him, or to ſurround his dreadful Throne with Praiſes or Approaches, or *to attend him with Tunes, or with Attacks. Addreſſe*, Fr. a drawing near to; *s'addreſſer*, Fr. to ſue to by approaching humbly.

V. 869. *This Report*; *Carry this Anſwer*, this Account: *Report*, of the Fr. *Rapporter*, to carry back word, of the Lat. *Reportare.*

V. 871. *Ere evil intercept*; *Before ſome Miſchief prevent and hinder thy eſcape*: *Intercept*, of *Intercipere*, Lat. to prevent by coming between, as Letters are intercepted, when ſeized, before they come where directed.

V. 880. *Contagion ſpread*, &c. *I ſee the Infection of thy Fault, and its Puniſhment, that muſt attend it ſpread over all thy accurs'd and condemn'd Crew. Contagion*, *Contagio & Contagium*, any infectious, pois'nous Diſtemper.

——*Priuſquam*
Dira per incautum ſerpant contagia vulgus. Geor. 3.

V. 883. *Thoſe indulgent Laws*; *Thoſe eaſie and gentle Commands*: *Indulgent*, *Indulgens*, Lat. tender.

——*Cœli Indulgentia.* Geor. 4.

For the good Temperature of the Air.

V. 886. *That Golden Scepter*, &c. *That eaſie Empire which thou didſt refuſe, is changed into an Iron Rod, to break and to correct thy Diſobedience*: The firſt has relation to *Eſth* 8. Verſ. 4. *Then the King held out the Golden Scepter to* Eſther; the laſt, to *Pſal.* 2. Verſ. 9. *Thou ſhalt break them with a Rod of Iron*, &c.

V. 904. *Which he ſuſtein'd Superiour*; *Through the flouting and contemptuous Reproaches of his Enemy, which he bore ſo as to be much above it*: *Hoſtilis*, Lat. of an Enemy; *ſuſtein'd*, underwent, of *ſuſtinere*, Lat. to endure.

V. 906. *Retorted*, &c. *At once his Back he turn'd, and their own diſdain return'd upon 'em double. Retorted*, thrown and driven back upon 'em; of *Retorquere*, to ſhoot, or throw back again.

NOTES

NOTES
On *MILTON*'s
PARADISE Loſt.

BOOK VI.

V. 1. *ALL Night the dreadleſs*, &c.

All Night th'undaunted Angel unpurſu'd,
Held through Heav'ns open plain his way, till Morn;
Rouſed by the Hours that keep their conſtant courſe,
Bluſhing unbarr'd the Eaſt-Doors of the Dawn.
Within GOD's Holy Mount, Neighb'ring his Throne,
There is a Cave, where Light and Darkneſs dwell
By turns, foll'wing each other in a Round
Uninterrupted, which makes through high Heav'n
Pleaſing Variety, like Day and Night;
Light ſallies forth, while at the other Door
Obedient Darkneſs enters, till her time
To overcaſt Heav'n, though our blackeſt Night
Shews like Gray Twilight here. And now the Morn
(Such as with us) went forth, adorn'd with Gold
Refin'd by Heav'ns pure Fires, before her Night
Fled vanquiſh'd, with the piercing Darts of Light
Shot through and ſcatter'd.

V. 3. *With Roſie Hand*; From thoſe Colours that adorn the Morning, ſhe was call'd by *Homer* Ῥοδοδάκτυλος Ἠώς, the *Roſie-finger'd Morn*; and Κροκόπεπλος, from her Gay Morning Gown. She is ſaid to be *waked by the Circling Hours*, becauſe appearing exactly, when the Hour of her riſing comes round.

——Ecce Vigil rutilo patefecit ab ortu
Purpureas Aurora fores, & plena Roſarum
Atria—— Met. Lib. 2.
Il di ſeguente all' hor, ch' aperte ſono,
Del Lucido Oriente al Sol le porte. Taſſ. C. 1. Stan. 71.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ὄρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι.

Imitated by *Virgil*,
Tithoni croceum linquens Aurora Cubile. Æn. 4.

V. 4. *Unbarr'd the Gates of Light*; As if Heaven were ſhut at Night, and open'd every Morning. As *Virgil*,
Ante diem clauſo componet Veſper Olympo. Æn. 1.
Jam nitidum retegente diem, noctiſque fugante
Tempora Lucifero. Met. Lib. 7.

V. 8. *Viciſſitude*;

V. 8. *Viciſſitude*; *Viciſſitudo*, Lat. Changing by turns, ſucceeding one another.

V. 10. *Obſequious*; *Obſequioſus*, Lat. obedient, complying.

V. 13. *The Morn ſuch as in higheſt Heav'n*: *Homer* made the Day break in Heaven as well as on Earth, and the Light as neceſſary to the Gods as Men.

Ἠὼς μὲν ῥα διὰ πρωτοβήσατο μακρὸν Ὄλυμπον
Ζωὴ φόως ἐρέουσα, καὶ ἀλλοις ἀθανάτοισιν. ΙΛ. Β.

From whence our Author ſeems to have taken the hint of his *Heav'nly Cave*, where Light and Darkneſs make their Intercourſe. *Array'd in Gold Empyreal, deck'd and adorn'd in flaming Gold. Array'd, Arroyé*, Fr. Equipp'd, furniſh'd, ſet out with. *Empyreal*, Book 1. Verſ. 117.

V. 15. *Vaniſh'd Night ſhot through*, &c. *Night fled away, wounded and ſhot quite through, with the piercing Rays of Light.*

Era ne la Flagion, ch'anco non cede
Libero Ogni confin la notte al giorno;
Mà l'Oriente roſſeggiar ſi vede,
Et anco e il ciel d'alcuna Stella adorno. Taſſo. Can. 18. Stan. 12.

Vaniſh'd, of *Vaneſcere*, Lat. to go away on a ſuddain, as Miſts do.

V. 16. *With thick embattel'd Squadrons*; *With great Numbers ſet in Battel-array*: *Embattel'd*, embodied, drawn into great Squadron, of *in* and *battailler*, Fr. to fight, to order and range an Army fit to engage.

V. 18. *Reflecting blaze on blaze*; *Darting fierce Fire from their Flaming Arms.*

Ἦυτε πῦρ αἰθηλον ὀπιφλέγ' ἄσπετον ὕλην
Οὔρεος ἐν κορυφῆς, ἔκαδεν δέ τε φαίνεται αὐγή.
Ὡς ἀπ' ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
Αἰγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἶκε. ΙΛ. Β.

So *Diomedes* in his ſhining Armour is deſcribed:

Δαΐζε δ' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
Τοῖον οἱ πῦρ δαῖεν ἀπὸ κρατός τε, καὶ ὤμων. ΙΛ. Ε.

Virgil of *Æneas*'s Armour made by *Vulcan*, ſays they were,

——*Arma radiantia*——
Terribilem criſtis galeam, flammaſque vomentem,
Fatiferumque enſem, loricam ex ære rigentem
Sanguineam, ingentem; Qualis cum cærula nubes
Solis inardeſcit radiis, longéque refulget. Æn. 8.

Blaze, ſignifies a ſuddain and fierce flame, of the Teut. *Blaſen*, to blow, as the effect of a great blaſt, or the imitation of its noiſe.

V. 19. *War in procinct*; All Prepartions for War ready: The *Angelick Hoſt* that ſtood for Heav'n, ready to march againſt the Rebel Army. *In procinctu ſtare*; The Roman Soldiers were ſaid to ſtand, when ready to give the Onſet. *Cum præcincti jam milites & expediti ad bellum erant.*

V. 20. *Had thought to have reported*; This is ſaid Ἀνθρωπίνως, after the manner of Men, for it is unconceivable that an Angel (a Spirit of more pure and enlighten'd Perfection than Mankind is) ſhould be a ſtranger to the *Omniſcience of GOD Almighty.*

V. 23. *Acclamations*; Shouts of Joy: *Acclamatio*, of *Acclamare*, Lat. to ſhout for Joy.

V. 26. *High applauded*; Highly commended, extreamly extoll'd. *Applauded, applauſus*, Lat. of *applaudere*, to clap Hands in token of liking and approbation.

——*Ingeminant plauſum Tyrii.* Æn. 1.

V. 44. *Michael*; מיכל־אל, Heb. *the Power of God*, of יכל Heb. to be mighty. *Gabriel* Book 4. V. 549.

V. 45. *Military Proweſs*; Warlike Courage: *Military*, of *Militaris*, Lat. Soldier-like, of *Miles*, Lat. a Soldier. *Proweſs, Prouëſſe*, Fr. Valour.

V. 48. *By Millions*; By mighty Multitudes: *Million*, Lat. *Millio*, 1000000, of *Mille*, Lat. a Thouſand.

V. 54. *Of Tartarus*, Book 2. V. 858. Hell, the bottomleſs Pit that ſtands gaping wide to receive 'em, into its *Flaming Confuſion.*

V. 56. *The Sovereign Voice*; God Almighty, whoſe Omnipotent Word made all the World and makes it tremble and melt before him.

V. 58. *In Duskie Wreaths reluctant Flames*,

------*Now Clouds began*
To hide his Holy Hill, and rowling Smoak,
Fraught with fierce Fire, contending to get free:
The ſignal of his riſing Wrath.

Reluctant Flames; Striving to break forth: Of *Reluctari*, Lat. to Struggle.

V. 62. *In mighty Quadrate*; In a vaſt ſquare Groſs: Of *Quadratus*, Lat. Square; whence *Agmen Quadratum.*

V. 66. *Heroick Ardor*; Noble Courage, like that of *Heroes.* Book 1. verſ. 552. *Ardor*, Lat. Courage.

------*Diine hunc ardorem mentibus addunt*
Euryale? Æn. 9.

V. 69. *Indiſſolubly firm*; So ſtrongly Embattled, and Embodied, as not to be broken: *Indiſſolubilis*, Lat. not to be diſſolv'd.

Ibid. *Obvious Hill*; No Hill ſtood in their way, or oppoſed their March: *Obvious*, Lat. what meets or ſtands in ones way.

V. 73. *When the total Kind of Birds*; When the Generation of Birds, when the whole *ſpecies* of Fowls appeared upon the Wing; *And Adam gave Names to all Cattel, and to the Fowl of the Air*, Gen. 2. verſ. 20.

V. 77. *Many a Province wide*; Many a large Country. *Province*: *Provincia*, Lat. for any Country, (not formerly part of *Italy*) added by fair or foul means to the Roman Empire; *Sicilia Princeps ſe ad fidem amicitiamque populi Romani applicuit, & prima omnium Provincia appellata eſt*, Cicc. pro Fla.

V. 78. *Of this Terrene*; Ten times the length of this Earth; of this *Terrene Globe*: *Terrenus*, Lat. Earthly: Of *Terra*, Lat. the Earth.

------*Terreno ex aggere buſtum.* Æn. 11.

V. 79, *Far in th' Horizon to the North*; As far as Angels Eyes could ſee Northward. The *Horizon* is a Circle dividing the Heavens into two half Circles, and thereby determining our Sight; By the Greeks ſtyled Ὁριζων; By the Lat. *Finiens*; The *Horizons* are various, according to the variety of Situations: Of Ὁριζειν, Gr. To Terminate, as they do our view.

------*Nec ſidera tota*
Oſtendit Lybicæ finitor circulus Oræ. Luc. l. 9.

V. 80. *A fiery Region*; The *North* is call'd from the Clearneſs and Brightneſs of the many Stars in that Quarter, though the *South* is better provided with them than Antiquity was aware of: But *fiery* ſeems here to relate to the Bright Beams that darted from the flaming Arms of *Satans* innumerable Hoſt, marching from the North.

------*Æraque fulgent*
Sole laceſſita, & lucem ſub nubila jactant. Æn. 7.

V. 81. *Stretcht in Battailous Aſpect*; The whole North had the Face and Front of one great Battle, ſet in orderly Array, extended and *ſtretcht from skirt to skirt*, from one ſide to the other: *Battalions*; Of *Battailer*, Fr. to Fight, to wage War, to give Battle.

V. 82. *Briſtled with upright Beams*; The Beams that ſhot upright into the Air, from Sphears and Helms, and ſhining Shields, made the flaming Region of the North appear, as if quite full of fiery *Briſtles.*

V. 84. *With boaſtful Argument Portray'd*; Painted with Vain-Glorious Boaſtings of what they now deſign'd: *Portraid*; Of the Fr. *Pourtraire*, to Paint; Of the Lat. *Protrahere*; as our Engliſh, *to Draw.*

V. 86. *They Ween'd*; They Thought, they Fooliſhly imagined; an old Word.

V. 93. *In fierce Hoſtings meet*; Joyn in adverſe Encounters, charging each other in deſtructive Deeds; ſuch as Hoſts and Armies ſhock one another with: Of *Hoſtis*, Lat. for an Enemy.

V. 105. *A dreadful interval*; A diſmal ſpace: *Intervallum*, Lat. a ſpace between, properly that between the Stakes in a Roman Trench, which being but ſmall, an *Interval* is put for any ſmall ſpace of Place or Time, and thence a Reſt in Muſick; which made *Virgil* add to it *longo*, to expreſs a great diſtance.

-----*Longo ſed Proximus intervallo.* Æn. 5.

V. 107. *Before the Cloudy Van*; Before the black main groſs: *Van*, Book 2. verſ. 537.

V. 108. *On*

V. 108. *On the rough Edge of Battel*; On the bold brink of Battel. *Edge* is a word not to be expreſt by any other in our Language; and in the Senſe here meant it has a ſtrange Relation to the Lat. *Acies*, that ſignified both the ſharp Edge of any Weapon; and alſo an Army in Battel Array ready for the Charge, in which it is expreſſive of this *rough edge of Battel.*

Haud aliter Trojanæ Acies, Acieſque Latinæ
Concurrunt.----- Æn. 10.

V. 113. *His own undaunted Heart explores*; Trys and Sounds his own Courage.

------Εἰπὲ πρὸς ὃν μεγαλήτορα θυμόν. ΙΔ. Σ.

Explores; Of *Explorare*, Lat. to Search, Try, and Conſider well.

Non lupus inſidias Explorat Ovilia circum. Geo. 4.

V. 115. *Realty*; Truth, Integrity: *Realitas*, Lat.

V. 118. *Or weakeſt prove where boldeſt*; Why ſhould not Strength and Might there be wanting, where Virtue wanting is; Or weakeſt prove and moſt inferior, where Impudently and Impiouſly rely'd on; Where *Boldeſt*, where moſt Audacious and Brutal.

V. 129. *At this prevention more incens'd*; More enraged by *Abdiel*'s being before-hand with him, and preventing his bold Defiance by his Challenge: *Prævention*, Lat. a getting the Start of; *Prævenire*, Lat. to get before, to gain ground of.

V. 134. *His ſide Abandon'd*; His party Deſerted and Forſaken: Of *Abandonner*, Fr. to leave, to quit.

V. 138. *Inceſſant Armies to defeat thy Folly*; The Almighty, who Created all Things out of nothing, could eaſily raiſe Armies Everlaſting, new, and never ceaſing Forces, to diſappoint and humble thy *Ambition*: *Defeat*; *Defaire*, Fr. to deſtroy, to unmake.

V. 139. *With Solitary Hand*; With his own ſingle Arm, without Second or Aſſiſtance: *Solitarius*, Lat. alone; of *Solus*, the ſame.

V. 146. *Erroneous to Diſſent*; When I alone, among thy multitudes miſtaken ſeem'd to diſagree with all th' Etherial Hoſt. *Erroneous*, out of the way, deceiv'd: Of *Errare*, Lat. to be deceived.

V. 147. *My Sect thou ſeeſt*; Thoſe that are of my Party and Opinion: *Secta*, Lat. for a Side, Faction, Family of *Philoſophers*, &c.

Philoſophorum Sectæ, Familiæ, Diſciplinæ. Cice.

V. 149. *Askance*; Book 4. Verſ. 504.

V. 152. *Seditious Angel*; Thou that loveſt Factious Broils, Mutinous and Troubleſome: *Seditioſus*, Lat. a maker of Mutinies.

------*Seditione potens.* Æn. 11.

V. 159. *Omnipotence to none*; Who while they feel Divine Power and Strength within themſelves, will never allow Almightineſs in any one.

V. 162. *Some Plume*; Some Mark of Honour, to get a Feather in your Cap: *Pluma*, Lat. a Feather.

V. 167. *Miniſtring Spirits*; *Thouſand Thouſands Miniſtred unto him*, Dan. 7. verſ. 10. *And Angels came and Miniſtred unto him*, Matth. 4. verſ. 11. *Are they not all Miniſtring Spirits ſent forth to Miniſter for them who ſhall be Heirs of Salvation?* Heb. 1. verſ. 14. The various Functions of the *Angelick Spirits* to *God*, our *Saviour*, and his *Saints*, here by *Satan* miſapplied to their Reproach: *Miniſtrare*, Lat. to attend on.

V. 168. *The Minſtrelſie of Heaven*; The Songſters and Fidlers of Heaven: *Minſtrelſie*; Of the old word *Minſtrel*: Of the Fr. *Meneſtrel*, a Fidler, an ordinary Player on an Inſtrument.

V. 169. *Servility*; A word coined by our Author to expreſs the extream Meanneſs and Baſeneſs of Slaves: Of *Servilis*, Lat. of a Slave, or Bonds-Man.

V. 174. *Depravſt*; Doſt Miſinterpret, doſt Render ill, and in the worſt Senſe expreſs: Of *Depravare*, Lat. to Miſinterpret.

V. 181. *To thy ſelf Enthral'd*; Made a Slave to thy own dire Ambition and vile Rebellion. *Jam illa cupiditas Honoris, Imperii, Provinciarum, quam dura eſt Domina!* Cic. Parad. 5. *Enthral'd*, Enſlav'd; of the Dan. *Træl.* a Slave.

V. 182. *Our Miniſtring upbraid*; Reproach us with our Duty: *Upbraid*; Scoff, Jeer at; Of *Up-Gebræden*, to Reproach; Of the Part. Up. and the Sax. *Gebrædan*, to inlarge upon; as Words are multiplied, and Reproaches inlarged, when Men are upon the invective.

V. 193. *Such ruin intercept*; Such downfall come between this noble Stroke that fell on *Satan*, ſwift as a Tempeſt, and therefore not to be prevented, is call'd *Ruine*; as Rain, Hail, Thunder, Lightning, &c. are call'd *Cœli Ruinæ*, the *Downfalls of Heav'n*, becauſe they do, *de Cœlo ruere.*

------*Glomerant*

——*Glomerant tempeſtatem imbribus Atris*
Collectæ ex alto nubes : Ruit arduus Æther. Geor. 1.

Fluctibus oppreſſos Troas, Cœlique Ruinâ. Æn. 1.

V. 194. *Back he Recoil'd*; Ten huge Steps he was driven backwards, he Retreated: *Paces*; Fr. *Pas*; Lat. *Paſſus*, a Stride; *Recoil'd*: Book 2. Verſ. 759.

V. 196. *Winds underground*, &c. Subterraneous Winds and Waters are the ſuppoſed Cauſes of Earthquakes; when the Earth troubled with the Wind-Cholick, or the Strangury, is Torn and Rent, Swallowing whole Cities, or ready to Burſt, Trembles, Shaking *Mountains from their Seats*, or putting them out of their former Place and Poſture.

V. 209. *Claſhing bray'd, horrible diſcord*; Arms ſmiting, ſounding Armour, made a mighty noiſe, harſh and unpleaſant. Thus *Homer* of his *Engaging Gods*:

Ξὺν δ' ἔπεσον μεγάλῳ ὁμάδῳ, βέβαχε δ' εὐρεῖα χθών,
Ἀμφὶ δὲ πάλπαξεν μέγας ἠχηδής. ΙΛ. Φ.

Pulſuque pedum tremit excita tellus
Tollitur in Cœlum clamor. Æn. 12.

Neither of 'em does ſo fully ſet forth *the Scene of Horrour*; *Claſhing*: Of *Clango*, Lat. and that of κλάζω, Gr. imitation of Noiſe, and Coined according to the Similitude of the Sound, *Bray'd*, Sounded, made a Noiſe; Of βέβαχεν, Gr. to Sound; uſed by *Homer* in the foregoing Quotations.

V. 212. *Dire was the Noiſe of Conflict*; Dreadful was the Noiſe of the Celeſtial Armies encountring one another.

——*Tum ſcuta cavæque*
Dant ſonitum flictu galeæ, pugna aſpera ſurgit. Æn. 9.

Conflict; Of *Conflictus*, Lat. the Charge, the Onſet; Of *Confligere*, Lat. to engage in Fight.

V. 213. *Ore head the diſmal Hiſs, &c. Aloft the horrible Hiſs of Shining Javelins, took a flaming Flight, and flying, archt each Army ore with Fire*; *Hiſs*: Book 1. Verſ. 768. *Volies*: Diſcharges, properly of winged Arrows: Of *Volée*, Fr. a Flight, as of Birds; ſince their diſuſe, applied to ſhot of all ſorts, *wing'd with Death as ſudden and inevitable*: *Darts*; Of the Fr. *Dard*, a Javeline; Of *Darder*, Fr. to Fling: *Cope*. Book 1. Verſ. 337.

V. 214. *Vaulted either Hoſt with Fire*; *Virgil*'s is an *Iron Shower*.

——*It toto turbida Cœlo*
Tempeſtas Telorum, ac ferreus ingruit imber. Æn. 12.

Tum latè ferreus haſtis
Horret ager, campique armis ſublimibus ardent. Æn. 11.

V. 217. *And inextinguiſhable Rage.*

Βοὴ δ' ἄσβεστος ὀρώρει. ΙΛ. Λ. *All Heav'n Reſounded.*

Ὣς οἱ μὲν μάρναντο, σιδήρεος δ' ὀρυμαγδὸς
Χάλκεον οὐρανὸν ἶκε δι' αἰθέρος ἀτρυγέτοιο. ΙΛ. Ρ.

——*Sequitur clamor, cœlumque remugit.*
Et cœlum tonat omne fragore. Æn. 9.

Inextinguiſhable; *Inextinguibilis*, Lat. that cannot be quencht.

V. 233. *Expert when to advance*; Skilful when to march on, when to halt, &c. *Expertus*, Lat. knowing, skillful, *to advance*; *Avancer*, Fr. to ſet forward.

V. 236. *The ridges of Grim War*; Widen when and when to cloſe the Furrows of fierce War. The Ranks of Array'd Angels in their due diſtances, are compared to the Ridges of Furrow'd Fields, widen'd or ſtreightned greater or leſs as the Nature of the Soil in the one, and the aſſault in the other requires.

——*Clypeataque totis*
Agmina denſantur Campis. Æn. 7.

Ibid.

Ibid. *No thought of Flight.*

Ὡς Τρῶες τ' Ἀχαιοὶ ἐπ' ἀλλήλοισι δοῆσαι,
Δῆριν ἐσ' ἐτεραλκέα μενοσύνῃ· ὀλοὸν δὲ φόβοιο. ΙΛ.

Neither ſide thought of deſtructive flight.

V. 239. *The moment lay of Victory*; As if he only were concern'd in, and able alone, to obtain the Conqueſt, as if Victory depended on his ſingle Arm. *Moment*; *Momentum*, Lat. the whole weight and concern of a thing.

V. 244. *Tormented all the Air*; Tore and Rent to Rags all the Air: Of *Tormentare*, Lat. to Pain, to Vex.

V. 245. *Air then ſeem'd Conflicting Fire*; So furious was the Combuſtion, that the Air ſeem'd turned into Conteſting, Fighting Fire. Expreſſive of *Homer's Compariſon.*

Ὡς οἱ μὲν μάρναντο πυρὶ πνοιῇς ἀἴδηλοι. ΙΛ. Σ.

Thus they fought like flaming Fire, with unextinguiſhable Rage; as at Verſ. 217. *Conflicting*, Striving, Struggling: Of *Confligere*, Lat. to engage, to cope with.

V. 248. *Raunging through the dire Attack*; Moving throughout the fierce aſſault; acting every where during the hotteſt of the Fight: *Attack*; *Une Attaque*, Fr. an Encounter, a Shock; *Confus'd*, Confounded, and Diſorder'd: Of *Confuſus & Confundere*, Lat. to diſorder.

V. 258. *Surceas'd*; Gave over: Of the Lat. *Super & Ceſſare*, or *Superſedere*, to abſtain from, or leave off.

V. 259. *Inteſtine War in Heaven*; The Civil War of Heaven: *Bellum Inteſtinum & Domeſticum*: Of *Inteſtinum*, Lat. the Bowels, becauſe made in the very Bowels, and to the certain Deſtruction of that unhappy Country where it breaks out.

V. 266. *And thy Adherents*; Thy Companions, thy Followers: *Adherents*; Of *Adhærere*, Lat. to abide by, to ſtick cloſe to.

V. 269. *How haſt thou inſtill'd*; How Craftily and Slily haſt thou infected Thouſands with thy Malicious Deſigns: *Inſtill'd*; Of *Inſtillare*, Lat. to let into drop by drop; a *Metaphor* expreſſing *ſly Inſinuation.*

V. 274. *Brooks not*; Cannot endure, or ſuffer: *Brook*; Of the Sax. *Brucan*, to diſgeſt.

V. 280. *Precipitate Thee*; Throw three down head-long with augmented pain: *Præcipitare*, Lat.

Aut pelago Danaum inſidias ſuſpectaque dona
Præcipitare jubent. Æn. 2.

Augmented; *Augmentatus*, Lat. Encreaſed.

V. 286. *Eaſier to Tranſact*; Eaſier to deal with me: *Tranſact*; Of *Tranſigere*, Lat. to finiſh, to bring a matter to Concluſion, to an End.

V. 292. *The Hell thou Fableſt*; Thou talkſt of, of which thou makeſt a Story, and Dreamſt Fooliſhly: *Fableſt*; Of *Fabula*, Lat. a Story, a Fiction.

V. 296. *They ended Parley*; They gave over Talking: *Parley*; Of *Parler*, Fr. to Speak.

Ibid. *Addreſt for Fight*; Betook themſelves to their Arms, prepared for the Encounter; *S'addreſſer à*, to make himſelf ready for.

V. 299. *Liken on Earth Conſpicuous*; To what, on Earth that's to be found, can one compare or liken theſe two mighty Combatants, that may be capable of raiſing human Underſtanding to the heigth of ſuch almoſt Almighty Power? *Conſpicuous*; Lat. *Conſpicuus*, that may be ſeen, perceivable.

V. 306. *Expectation ſtood in Horrour*; While all the Beholders ſtood aſtoniſht, in horrible expectation of the Combat.

V. 310. *Within the Wind of ſuch Commotion*; Unſafe within the ſwing of ſuch a fierce Encounter; unſecure within the Whirlwind of ſuch a Hurricane: *Commotion*: *Commotio*, Lat. a hurly burly, a Storm.

V. 311. *If Natures Concord broke*; If the Bands and laſting Ligaments, by which the Univerſe is knit and tied together, were on a ſudden diſſolved and burſt aſunder.

———Sic cum Compage Solutâ,
Sæcula tot mundi ſuprema coegerit hora
———Totaque diſcors
Machina divulſi turbabit fœdera mundi. Luc. Phar. li. 1.

———Rupiſſe videntur
Concordes elementa moras. Id. li. 5.

V. 312. *Among the Conſtellations*, &c. Among the Heav'nly Bodies War aroſe. *Conſtellation, Conſtellatio*, Lat. an Aſſembly of Stars called by one general Name, as thoſe of *Caſſiopeia*; or their Habitudes and Poſitions regarded and obſerved at certain times, as the four Seaſons of the Year.

V. 313. *Two Planets ruſhing*, &c. *As if the Worlds ſtrong Bands o'th' ſuddain burſt, War were broke out among the Heav'nly Bodies, two Planets armed with all their Flaming Fury ſhould, ruſhing on from fierceſt Oppoſition, ſhock in mid Air each other, and confound their ſhatter'd Orbs.*

Ibid. *Aſpect malign*; The envious Look and malicious Leer the *Planets* are ſuppoſed by *Aſtronomers* to caſt at one another, according to their various Poſitions, of ill effect not only to Mankind, but weak'ning and controuling their own *Influence*. *Malign, Malignus*, Lat. quaſi *malè ignitus*, malicious, envious.

Oculiſque malignis. Æn. 5.

Aſpect and *Oppoſition*, are *Aſtronomick* Terms, for the regards, and relative Poſitions of the Stars, ſaid to be in *Oppoſition*, when placed directly over againſt one another. *Jarring*, ſee Book 5. Verſ. 793.

V. 316. *Uplifted imminent*, &c. *They both together with almoſt Almighty Power, raiſed up one ſuddain ſtroke, that was deſign'd to end the Combat, diſdaining to need a ſecond to confound their Foe. Imminent, imminens*, Lat. ready to fall, ſuddain.

Quos ſuper atra ſilex, jam jam laſſura, cadentique
Imminet aſſimilis. Æn. 6.

V. 320. *In might or ſwift prevention*; They were equal in force and skill, no odds appear'd either in Power or nimble Guard and quick prevention. *Odds*, inequality, they were both equal, of *Od*, an uneven Number, of *Oed*, Tent. Empty, in which ſomething is wanting, incomplete.

V. 322. *Keen nor ſolid*; Neither ſharp, nor ſubſtantial: *Solid, ſolidus*, Lat. ſound, maſſie.

V. 324. *To ſmite deſcending*; Met *Satans* Sword falling with a furious Blow downright, and cut it quite in two; nor ſtopt there, but fetching its ſwift compaſs round, found way, and cleft him in ſunder.

V. 326. *Reverſe*; Return'd: *Reverſus*, Lat. of *Revertere*, to return again.

V. 328. *With'd him to and fro convolv'd*; Twiſted himſelf rowling to and fro: Twiſted himſelf toſſing to and fro. *Writhe*, of *Wrýdan*, Sax. to wreathe, to twiſt. *Convolv'd, rowl'd*, of *convolvere*, Lat. to rowl up and down.

V. 329. *The Griding Sword*, &c. *So painfully the ſlaſhing Sword with wide gawping Wound paſt through him. Griding*, an old word for cutting.

To her Weapon run in mind to gride
The Loathed Leacher. Spen. F. Q. Book 3. Can. 1. St. 61.

Diſcontinuous; Severing and deſtroying the continuity of the Parts: *Diſcontinuus*, ſeparating, gawping, according to the old Definition, *Vulnus eſt ſolutio continui.*

V. 331. *Not long diviſible*; *The Heav'nly Subſtance ſoon cemented it ſelf, incapable of being long divided. Diviſible, diviſibilis*, Lat. ſeparable. *Homer* tells us, *Paon* cured *Mars*, wounded in the Grecian Conflict, as ſoon as Runnate makes Milk that was fluid before come to a Conſiſtency; that is, by repairing the *Continuity*: Yet the *Simile* ſeems not ſo full, being borrowed of a Body eaſily diviſible into drops, whoſe Coagulation is forc'd and deſtructive of its Nature.

Ὡς δ' ὅτ' ὀπὸς, μήλα λευκὸν ἐπαμέλγων σωλῆκες
Τυγὸν ἐὸν, μήλα δ' ἄνῃ ἀειρόμενα κυκόωντα.
Ὡς ἄρα τῶν παραλίμπε ἰήσατο δῦρον Ἀρῆα. ΙΛ. Ε.

Ibid. *And from the Gaſh*; *From the wide Wound, a Stream of Divine Humour iſſued forth in Colour like to Blood, ſuch as Heav'nly Spirits may be allow'd to bleed. Gaſh*, of the Fr. *Hache*, and this of the Lat. *Aſcia*, a Hatchet. *Nectarous*, Νεκτάρεος, Gr. ſuch Humour as proceeds from *Nectar*, the Gods Divine Drink.

V. 333. *Sanguin*; Blood-like. *Sanguineus*, Lat. *Such as Cœleſtial Spirits*, ſuch as Heavenly Beings may Bleed. An exact imitation of *Homer*.

Ῥεῖε δ' ἄμβροτον αἷμα θεοῖο
Ἰχώρ, οἷος πέρ τε ῥέει μακάρεσσι θεοῖσιν. ΙΛ. Ε.

V. 334. *All his Armour ſtain'd*;

Παλδοσύνῃ δ' ἄμματι δύρης. ΙΛ. Ε.

V. 336. *Who*

V. 336. *Who interpos'd defence:* Thus *Homer* makes the chief of the *Trojans* interpoſe between their wounded *Hero* when over-born by *Ajax*;

Πεὶν γὸ σέλσαν ἄειρε
Τῶν δ' ἄλλων ἔπος ἦν ἀκήδιτο· ἀλλὰ πέρισθεν
Αἰνείας ἐυκύκλους χέδον ἀσπίδας. ΙΛ. Ζ.

V. 339. *From off the Files of War:* *Satan* lighted out of his Sun-bright Chariot, at Verſ. 103. and according to the *Homerick* manner is now wounded, born (on the Shields of Seraphims) back to it, where it was placed out of the Range and Array of Battail.

Νόσφιν ἀπὸ φλοίσβυ. ΙΛ. Ε.
——Τὸν δ' ἄρ' ἑπᾶερε
Χερσὶν ἀείραντες φέρον ἐκ πόνυ, ὄφρ' ἵκαθ' ἵππυς
Ὠκείας, ὶ ἐν ὄπισθε μάχης ἠδὲ πολέμοιο
Ἕστασαν, ἡνίοχόν τε ϗ ἅρματα ποικίλ' ἔχοντες, &c. ΙΛ. Ζ.

Much more looſe and redundant than our *Expreſſive Author.*

V. 145. *Vital in ev'ry part;* Spirits that are all over Life, whoſe Being does not depend on Bowels, Heart or Head, Reins, Liver or Lungs, (as weak Man's does, any of which, if damaged, haſten his Deſtruction) heal and recover quickly, and cannot ceaſe to be, unleſs reduc'd to nothing by that Almighty Word that called them forth from thence; A Reaſon of higher reach, than *Homer's* for the Immortality of his Gods.

Οὐ γὸ Σῖτον ἔδυσ', ὶ πίνυσ αἴθοπα Οἶνον
Τοὠνεκ' ἀναίμονές εἰσι, ϗ ἀθάνατοι καλέονται. ΙΛ. Ε.

Vital; Vitalis, Lat. living.

V. 347. *By annihilating die;* Angels that are Eternal, *à parte poſt,* as the *Schools* phraſe it, cannot die, that is, ceaſe to be, unleſs reduced to this Original Nothing. *Annihilare,* Lat. to reduce or bring back to nothing, utterly to deſtroy.

V. 348. *Nor in their liquid Texture;* Their ſoft yielding Frame is incapable of any Blow or Bruiſe: Their Aerial, fine Fabrick, can feel no deſtroying deadly Wounds, but is as impaſſive and invulnerable as the yielding Air. *Texture, Textura,* Lat. Weaving: So *Æneas's* Shield is by *Virgil* call'd,

Clypei non enarrabile textum. Æn. 8.

V. 352. *They Limb themſelves;* They ſhape and ſize themſelves, and take what Colour and Complexion pleaſeth 'em beſt. *Size,* is referr'd to height and talneſs, of *Inciſura,* as the Fr. *Taille,* ſignifying the ſame as a Deſcendent, of *Tailler,* Fr. to cut; the ſize of any thing being its *Cut and Make.* Others will have it of the Fr. *Aſſiſe,* (whence our Aſſiſe of Bread) or *aſſeoir,* Fr. to appoint; *Stature and Size* being the uſual Proportion and juſt Magnitude by Nature appointed to limit and bound the ſeveral kinds of Creatures.

V. 353. *Condenſe or rare;* More ſubſtantial, or more aery, groſſer or finer. *Condenſus,* Lat. thick, ſolid; *Rare,* Lat. *Rarus,* thin, light, aery. See Book 1. Verſ. 415. and Verſ. 781.

——*But in what ſhapes they chooſe,*
Dilated or conden's'd, bright or obſcure,
Can execute their Aery Purpoſes, &c.

V. 360. *Refrein'd his Tongue Blaſphemous;* Nor forbore to caſt his impious Reproaches on GOD Himſelf, *The Holy One of Heav'n. The Lord is in his Holy Temple, the Lord's Throne is in Heav'n,* Pſal. 11. Verſ. 4. *Refrein'd,* of *Refrænare,* Lat. to with-hold, as Horſes are with Bit and Bridle, a Metaphor applyed in Holy Writ to that unruly Member, ſo apt to fly out. Μὴ χαλιναγωγῶν γλῶσσαν ἑαυτῦ, *Who bridleth not his Tongue,* Jam. 1. Verſ. 26. And the ſame is perſued through moſt part of the third Chapter.

V. 365. *Adramelec and Aſmadai,* &c. Routed *Adramelec* and *Aſmadai,* two mighty Leaders, two mighty Powers, אדרמלך, Heb. *Mighty Magnificent King,* of אדר, Glorious, and מלך, a King, one of the *Idols* of *Sepharvaim,* worſhipp'd by them in *Samaria,* when tranſplanted thither by *Shalmaneſer. And the Sepharvites burnt their Children in the Fire to Adramelec,* 2 Kings 17. Verſ. 31. The ſame with *Moloc,* but with ſome difference in his wicked Worſhip and abominable Rites.

Aſmadai; The luſtful and deſtroying Angel *Aſmodeus* mentioned *Tob.* 3. Verſ. 8. who robb'd *Sarah* of her ſeven Husbands, of שמד, Heb. to deſtroy.

V. 368. *Mangled*

V. 368. *Mangled through Plate and Mail:* Hack'd and hewen through Armour made of Plates of Metal or Coats of Mail. *Mangled*, of the Lat. *Mancus*, maim'd, lamed. *Plate*, of *Pate*, Fr. a broad piece of Iron, or the Span. *Plata*, both probably of the Gr. Πλατὺς, broad. *Mail*, of the Fr. *Maillé*, the Meaſh of a Net, *Coat of Mail*, (*Tunicæ ferreæ reticulatæ*) conſiſting of Rings of Iron link'd together, this *light*, the other *heavy Armour*.

V. 370. *To annoy the Atheiſt Crew*; To diſturb and diſtreſs the Unbelieving Crew. *Atheiſt*, Ἄθεος, Gr. One that thinks there is no God, or acts, as if he were ſo perſwaded. That the Rebel Angels were by *Satan* ſeduced into this vain Imagination, is probable, otherwiſe they would not have diſobeyed him, and contended with the *Almighty*. Ἄθεοι ἐν τῷ κόσμῳ, Epheſ. 2. Verſ. 12. *Without God in the World*, ſuch doubtleſs was this *Satanick Hoſt*, *who while they feel*

Vigour Divine within them, can allow
Omnipotence to none. Verſ. 158.

Annoy, of the Fr. *Ennuyer*, to diſturb, to diſtreſs.

V. 371. *Ariel and Arioc*; Two fierce Spirits, as their Names denote. *Ariel*, אריאל, Heb. *The Lyon of God, or a ſtrong Lyon*, mentioned 1 *Chron.* 11. Verſ. 22. where *Benaiah* (one of *David*'s Worthies) is recorded for having ſlain שני אריאל מואב, *two Lyon-like Men of Moab*. By the ſame is *Jeruſalem*, the City of *David*, typified; *Wo to* Ariel, *to* Ariel, *the City where* David *dwelt*, Iſai. 29. Verſ. 1.

Arioc, is of the like ſignification, אריאוח, Hebr. a fierce and terrible Lyon: Of ארי, a Lyon, and אוח, terrible, whoſe Plur. אחים, found *Jerem.* 13. Verſ. 21. has troubled Interpreters.

V. 372. *Of Ramiel*; רמיאל, Hebr. a Name well ſuited to one of the proud Angels that exalted themſelves againſt their Maker: Of אל, God, and רום, Hebr. to exalt and raiſe one ſelf, in vain Opinion: His *Violence* and *Fury* may well be ſaid to be *ſcorch'd and blaſted* in that Combat where *all Air ſeem'd conflicting Fir*, Verſ. 244.

V. 374. *Eternize*; Deliver over to perpetual Remembrance, make everlaſting to be remember'd. *Eternize*, *æternare*, Lat.

Quæ cura Patrum———Tuæ
Auguſte, virtutes, in ævum
Per titulos memoreſque faſtos
Æternet? Hor. Carm. Lib. 4. Od. 14.

V. 379. *Cancell'd*; Blotted out, of *Cancellare*, Lat. to croſs out, to ſtrike out.

V. 381. *For Strength from Truth divided*, &c. For Power and Proweſs when miſimploy'd, not to maintain, but overturn Truth and Juſtice, is infamous and mean, deſerving nothing but reproach. *Illaudare*, *Illaudabilis*, Lat. diſgraceful, as *Virgil* uſeth, *Illaudatus*,

Aut Illaudati neſcit Buſiridis Aras. Geor. 3.

V. 384. *Through Infamy ſeek Fame*; By thoſe vile and infamous Actions which make Vainglorious and miſtaken Monarchs, the Plagues and Butchers of Mankind, aim at the Renown of Conqueſt, beſmeared and Sullied o'er with curſed Cruelty.

V. 386. *The Battel Swerv'd with many an Inrode Gor'd*; Now the main Body was broken, pierc'd through with many a wide diſordering Gap: *Swerv'd*; Of the Belg. *Swerven*, to wander up and down, the Character of Rout, as ſtanding firm and unbroken; Of Victory: *With many an Inrode Goar'd*, bor'd through and broken with many a ſharp Invaſion: *Gor'd*, Peirct, Bor'd through: Of *Forare*, Lat. to peirce.

V. 391. *And fiery Foaming Steeds*; According to *Virgil*'s Deſcription of that Noble Animal

Collectumque premit volvens ſub naribus ignem. Geor. 3.

V. 395. *Fled Ignominious*; Quitted the Field diſgracefully: *Ignominioſus*, Lat. Shameful.

V. 399. *In Cubic Phalanx*; Stood firm in their ſquare Battalion: *Cubic*; Of *Cubicus* and *Cubus*, Lat. for any figure ſquare on all ſides, as a Die: *Phalanx*; Book 1. Verſ. 550. *Invulnerable*; *Invulnerabilis*, Lat. that cannot be wounded: *Impenitrably*, Book 2. Verſ. 647.

V. 404. *Unobnoxius to be pain'd*; *Incapable of Painful Wounds, though by the furious onſet of their Foes out of their Ranks removed*: *Unobnoxious*, not liable to: Of *Un*, the privative Particle, and *Obnoxious*, Lat. Subject to.

V. 406. *Over Heav'n enducing Darkneſs*;

Now Night drew near, and over Heav'n ſpread out
Her ſeaſonable darkneſs, and inforct:
Welcome Ceſſation, and ſilence Sweet
On the dire din of Arms.

So

So *Homer*,

Τρῳῶϊν μὲν ῥ' ἄεικτοίν ἴδεν φάος, αὐτὰρ Ἀχαιοῖς
Ἄσπετοι τείλιστο ἔπλυδε νὺξ ἐρεβεννή. ΙΛ. Θ.

Ἀλλ' ἤτοι νῶϊ μὲν πειθώμεθα νυκτὶ μελαίνῃ. Ibid.

Concording with the Command of Night, here intimated by *Impoſed.*

Taſſo has employed a whole Stanza to expreſs the ſame, leſs ſignificantly.

Mà favor' vſci la notte, e il mondo aſcoſe
Sotto il caliginoſo horror de l' ali.
E l' ombre ſue pacifiche interpoſe, &c. Cant. 11. Stan. 82.

V. 407. *Inducing Darkneſs*; Has ſomething very natural and like its ſilent march, like that of *Virgil.*

Viridi fontes induceret umbrâ. Ecl. 9.

Inducing, bringing on: Of *Inducere*, Lat. to bring over. *Truce.* Book 2. Verſ. 526.

V. 408. *Odious dinn of War: The hateful noiſe of Arms. Dinn*, ſignifies a great noiſe like that of Claſhing Swords and Sounding Mettal. It is of Kin to the Latin *Tinnio*, or Coyn'd of the Sound, as *Tinkling*, and others are.

Tinnituſque cie, & Martis quate cymbala circum. Geo. 4.

------Strepit aſſiduo cava tempora circum
Tinnitu galea. Æn. 9.

V. 410. *Vanquiſht*: Of *Vaincu*, Fr. Overcame.

V. 411. *His Angels prevalent*; His Conquering Angels: *Prevalent*; Of *Prævalens*, Lat. *Prævalere*; to prevail, to overcome.

V. 413. *Cherubick waving Fires*; *Cherubim*, that ſhew'd like moving Fires, Angels reſembling Flames of Fire, for their Purity, and Spiritual Activity: *Cherubick*, belonging to a *Cherub* See Book 1. Verſ. 157.

The Cuſtom of keeping Watch in Camps, by making Fires all Night, is as ancient as the Trojan War.

Θάυμαζε πυρὰ πολλὰ, τὰ κήετο Ἰλιόθι πρὸ. ΙΛ. Κ.

V. 421. *Too mean pretence*; *Too poor an excuſe for our taking Arms*; Too mean a colour for our Rebellion: Of *Prætendere*, Lat. to hide, cover, or diſguiſe, as Men do their ill Deſigns, by Specious Pretences.

V. 427. *Then fallible of future*; Then deceived in Things that are to come, which may juſtly call in Queſtion his *Omniſciency* and *Infallibility*: *Fallible*; *Fallibilis*, Lat. that may be deceived, impoſſible to be affirm'd of the *Allwiſe God*: *With whom is Strength and Wiſdom*; *the Deceived and the Deceiver are his*, Job 12. Verſ. 16. Read his *Omniſcience*, nobly celebrated by the *Royal Pſalmiſt*, Pſal. 139. Verſ. 19. *Shew the Things that are to come hereafter, that we may know that ye are Gods*, as God is introduced by the Prophets, reaſoning with his People, Iſa. 41. Verſ. 23. *Omniſcient*: Of *Omniſciens*: Of *Omnia Scire*, Lat. knowing all Things: *Omniſcius*, Lat. for the ſame.

V. 435. *Imperiſhable*; That cannot Periſh, or be Deſtroy'd: Of the Lat. *in*, and *perire*, Lat. to Decay. *Valid*, Strong; Lat. *Validus.*

V. 445. *Will diſcloſe*; Diſcover: Of *Deſclorre*, Fr. the Corruption and Contradiction of *Dis* and *Claudere*, Lat.

V. 447. *Niſroc of Principalities, &c.* One of the chief of *Satans* Peers נסרך. An *Idol* of the *Aſſyrians* worſhipt at *Nineveh*, in whoſe Temple *Sennacherib* was Slain by his Sons, 2 *Kings*, 19. Verſ. 37. and *Iſai*, 37. verſ. 38. ſome will have this *Idol* to be a Repreſentation of *Noahs Ark*, as if נסר נח *Tabula Nohæ*, others, that it had *vultum Aquilium*, becauſe נשר ſignifies an Eagle; but they may as well affirm it a *Saw*, which the Word implies, ſhifting only the Point on ſhin to the left. It's Original is more probably of נסה Heb. to *exalt*, or be exalted, and רוח *a Spirit*: Some Proud Rebellious Spirit that exalted it ſelf againſt God, though uncertain in what ſhape Repreſented and Worſhipt. *Principalities*; *Principalitas*, or *Principatus*, Lat. the Command and Power of Sovereign Kings and Princes, by which the Angels are frequently ſignified in Holy Text; *That now unto the Principalities and Powers in Heavenly Places*, &c. Eph. 3. v. 10. *Ye are compleat in him, who is the Head of all Principality and Power*, Col. 2. Verſ. 10.

V. 449. *His riv'n Arms*, &c. *his ſhatter'd Armour, hacked and hewed all in pieces*: *Riven*; Of the Word to *Rive*, or *Rent*, in pieces. *Havock*; Book 2. Verſ. 1009.

V. 445. *Impaſſive*; Incapable of ſuffering any hurt or harm; *Impaſſibilis*, Lat. ἀπαθὴς. *Unpain'd.*

V. 458. *Remiſs the Hands*, &c. Makes the hands of mighty Angels, weak and feeble. *Remiſſus*, Lat. ſlack, careleſs; *Remiſs*, the contrary to *Intent.*

V. 460. *And not Repine*; Not grudge at it. To *Repine* is properly to Envy, to be grieved and grated by the proſperity of another: Of *Re*, the encreaſing Particle, and *Pine*, to languiſh with Hunger: Of Πεινάω and Πεῖνα, Gr. Famine.

V. 462. *Pain is perfect Miſery*; *Miſery to the higheſt perfection*, and too hard for *Hercules* himſelf.

Quid non poſſit ſuperare dolor.
Quondam Getico durior Ætno,
Nec Parraſio lentior Axe,
Sævo ceſſit membra dolori;
Feſſumque movens per colla caput
Latus alterno pondere flectit. Her. Æteus.

V. 470. *Not Uninvented*; *Not Undiſcovered. I make diſcovery of that which you rightly eſteem ſo neceſſary to our Succeſs: Uninvented*; Of the Negative *Un*, in Lat. and *Inventus*, Lat. Of *Invenire*, to find out: *Main*, conſiderable, of great importance; the Corruption of *Magnus*, Lat. great.

V. 472. *The bright Surface*, &c. The ſhining outſide of this heavenly Soil: *Surface*, Fr. the top of the earth, or any thing elſe; Of *Superficies*, Lat. as if *Superfacies.*

V. 473. *Of this Ethereous Mould*; Of this Heavenly Soil.

Semine ab Æthereo. Æn. 7.

Ætherius, Αἰθέριος, Gr. *Etherial*, Book 1. Verſ. 45.

V. 476. *So ſuperficially Surveys*; *So ſlightly and careleſly conſiders, ſo heedleſly beholds: Superficially*; inconſiderately, ſurveying only the bare outſide, without diving deeper, by conſidering its dark Entrails and hidden Cauſes, productive of thoſe many glorious Effects and Fruits that adorn its Face: Of *Superficies*, Lat. the ſhell and outſide of any thing.

V. 478. *Materials dark and crude*, &c. *Deep underneath this Heavenly Soil there lie, hidden materials raw and undigeſted, of thin and fiery Foam, till touch't and warmed with Heavens bright Beams, they gain more perfect Being*; *and call'd forth by his cheering Ray they ſpring enlivened, ſpreading into open day. Crude*, Book 2. Verſ. 941. *Spume*; Of the Lat. *Spuma*, froth, foam, a word expreſſing well the *crude conſiſtence of Sulphur*, and other Subterranean Materials, the efficients of Fertility. This is a Deſcription of Salt Petre, an Αὐτόχυτον, *ut Spuma quædam eſt & candorem habet.* Valle, Chap. 77.

V. 481. *The Ambient Light*; *The ſurrounding Air*, which encloſeth all things that are brought forth out of Earths dark and ſecret Womb: *Ambient*; *Ambiens*, Lat. Of *Ambire*, to encloſe, to compaſs in.

V. 482. *In their dark Nativity the deep*; *The dark deep Womb of this Etherial Soil, ſhall furniſh us with theſe from her obſcure and inmoſt Storehouſe, fraught with furious Flame. Their dark Nativity*, the hidden place of Birth, where form'd in the Deeps dark Dungeon they lie. *Nativitas*, Lat. Birth: *Pregnant*; *Prægnans*, Lat. abounding in, full fraught with. Book 1. Verſ. 22.

V. 484. *Hollow Engines*; *Great Guns deſcribed. Engine.* Book 1. Verſ. 570.

V. 486. *Dilated and Infuriate*; *Forc'd forth with mighty fury, by the touch of Fire applied to the other leſſer Bore. Dilated*; Of *Dilatus*, Lat. ſpread abroad: *Infuriate*; Of *In* and *Furiatus*, Lat. mad, animated, and inforct, with fury.

-------Furiatâ mente ferebar. Æn. 2.

Bore, a hole; Of the Lat. *Forare* and *Foramen*; Of Πόρος, Gr. a paſſage.

V. 487. *With Thundering noiſe*; With a roaring noiſe like that of *Thunder*: Of the Fr. *Tonnere*; Of the Lat. *Tonitru*; all of *Tonare*, to Thunder.

V. 488. *Such Implements of Miſchief*; Miſchief in ſuch Perfection: *Engines* and *Utenſils* ſo full fraught with Fury and Deſtruction: Of *Implere*, Lat. to fill full, *quaſi implementa*; Or of the Fr. *Employer*, to uſe daily, ones *Implements*, being thoſe Things generally uſed in any Trade, or *Manual* Occupation.

V. 496. *Their drooping chear enlightn'd*; *Cheared and gave new Life to their down caſt Looks: Cleared their ſad and cloudy Countenances. Drooping*; Of the Belg. *Droef*, ſad: *Chear*; Of the Fr. *Chere*; Ital. *Ciera*; Hiſp. *Cara*; the Countenance all; Of Χαρά, Gr. Joy, as being there ſooneſt ſeen.

V. 504. *With Deviliſh Machination*: Inſpired with Helliſh Wiles and Diviliſh Cunning. A Poetick Propheſie finely interwoven, of thoſe Murdering Inſtruments long ſince invented by the *German Monk*, intent on his *Chymical* Experiments, well referr'd to the *Deſtroyer of Mankind*,

kind, as the Prime Maſter of thoſe Deviliſh *Machinations*. *Machinatio*, Lat. a device, a ſuttle Invention: *Deviſe*, of *Deviſer*, Fr. to find out, to contrive.

V. 511. *Th' Originals of Nature*, &c.

And underneath beheld
Th' Beginnings and the Seeds of all that grows
Raw and Imperfect, as they lay below
In Beds of Nitrous and Sulphureous Foam.

Sulphur, the Fat and Oily Foam of the Earth, and *Nitrum*, a Saline Vapor, and ſort of *Vegetable Salt*, exhaled out of the Earth into the Air, are ſtyled *dark and raw Materials of Spiritous and fiery Spume*, Verſ. 478. and here the *Originals of Nature*, by which all Things that adorn the Beautęous Surface are *Stimulated* and brought into Being, when temper'd and drawn forth by the Suns warm Beams, they are raiſed from their raw and undigeſted Beds, where till then they lay concealed in frothy and imperfect Foam; A noble Deſcription of *Natures Tyring Room*, where ſhe dreſſeth her ſelf in that wonderful Varietie, that adorns the Univerſe: *Originals*, the firſt Seeds and Beginnings: Of *Origo*, Lat. Birth, Beginning.

Igneus eſt ollis vigor & cæleſtis Origo. Æn. 6.

Conception; *Conceptio*, Lat. Of *Concipere*, to conceive, to breed.

V. 514. *Concocted and Aduſted*, &c. They mingled *Sulphur and Nitre*, *Brimſtone and Salt Petre*, together, and by nice and cunning Art, diſgeſting and drying them, they brought 'em at laſt into *a black granulated Powder*: *Pulvis Nitratus*, *Gun-Powder*; *Aduſted*, dried, partcht: Of *Adurere*, Lat. to ſcorch.

V. 517. *Entrails unlike*; *Mines* of Stone and Metals are well term'd the Entrails (*des Entrailles*, Fr.) of the Earth, from whence they are dug out. *Entrails*; *Mineral*. Book 1. Verſ. 235. *Foamd*. Ibid. Verſ. 703.

V. 519. *Balls of Miſſive ruin*; *Bullets that bring Deſtruction from a-far*; *Balls ſent on Deaths errand at a diſtance*, deſtroying far and near: So *Virgil*.

Non ulli eſt animus, ſtricto contendere ferro
——Miſſilibus longe, & vaſto clamore laceſſunt. Æn. 10.

Et telum quod miſſile libro. Ibid.

Miſſive; *à Mittendo*, Lat. flinging or hurling at a diſtance.

Ibid. *Incentive Reed*; Reeds dry and apt to take Fire: *Incentive*, *Incentivus*, Lat. that quickly catcheth Fire: Of *Incendere*, to burn.

V. 520. *Pernicious with one touch*; Sudden and ſure with the leaſt touch, to ſet all in a Flame: *Pernicious*, of *Pernix*, ſwift.

Talis & ipſe jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus. Geo. 3.

V. 521. *Under conſcious Night*; *While Night was only privy to their dark Deſigns*: *Conſcious*, Lat. *Conſcius*, knowing of: So

Conſcia fati ſidera. Æn. 4. And

Conſcia numina veri. Æn. 2.

——Quorum nox conſcia ſola eſt. Meta. l. 13.

V. 526. *The Matin Trumpet Sung*: *The Morning Trumpet Sounded*. *Tubâ canere*, Lat. to Sound a Trumpet.

Et tuba commiſſos medio canit aggere ludos. Æn. 5.

Matin, Fr. the Morning, the Contraction of *Matutinus*, Lat. the ſame.

V. 527. *In Golden Panoplie*; *With Golden Armour from Head to Foot compleatly Arm'd*. *Panoplie*, Πανοπλία, Gr. Armour at all Points. *Refulgent Hoſt*, *a ſhining Army*; *Refulgent*, *Refulgens*, Lat. of *Refulgere*, Lat. to ſhine.

V. 528. *Soon Banded*, &c. *Soon drawn together*: *Banded*; Of *Bande*, Fr. a Troop. *From the dawning Hills*; *From the High Hills on which the breaking day, diſcovers firſt the early dawn.*

V. 529. *Each Coaſt ſcoure*; See that each Coaſt be clear: *Scoure*, to cleanſe and clear: Of the Ital.

Ital. *Scurare*, both of the Lat. *Curare*, a *Metaphorical* Expreſſion taken from cleanſing Braſs or Iron that have loſt their bright complexion.

V. 532. *In Motion or in Alt; Moving forwards or ſtanding firm. Alt*: Of the Fr. *Faire halte*, to make a ſtand, or rather, of the Ital. *Far alto*, becauſe when Soldiers ſtop in a march, the Pikemen advanced their Arms: Of *Altus*, Lat. high.

V. 535. *Zophiel the ſwifteſt Wing; Zophiel the ſwifteſt flyer of all the Cherubims*, צפה־אל, Heb. the ſpy of God, of צפה to ſcout and ſpy out, and אל God.

V. 543. *His Helm; His Head-piece. Helme*; Of *Heaume*, Fr. for the ſame: *His orbed*, his round Shield, *Orbis*, Lat. for any round body.

Clypeique ſub orbe teguntur. Æn. 2. And of *Æneas*'s Shield.

Ingentem Clypeum informant, unum omnia contra
Tela Latinorum; ſeptenoſque orbibus orbes
Impediunt. Æn. 8.

V. 545. *No drizling Shower*; No ſmall, ſlight ſhower; *But a rattling Storm of Arrows Arm'd with Fire*: A terrible Tempeſt of fiery flaming Darts, fiercer than *Virgils*.

---------It toto turbida Cœlo
Tempeſtas telorum, ac ferreus ingruit imber. Æn. 12.

Drizling Shower; A ſmall Rain: Of the Fr. *Greſiller*, to ſleet, or to Rain like Dew: Of the Ger. *Riſcelen*; Of the Lat. *Ros* and *Roſſulus*, a ſmall Dew. *If I conjecture*, if I gueſs aright; Of *Conjectare* and *Conjicere*, to gueſs.

Ibid. *Barb'd with*; Bearded, headed with Fire; *Barb'd*, Fr. *Barbe*; Of the Lat. *Barba*, a Beard.

V. 548. *Quit of all Impediment*; Eaſed of ought that might hinder them. *Quit*; Of the Fr. *Quite*, eaſed, freed. *Impediment*; *Impedimentum*, Lat. hindrance, the Carriages and Baggage of an Army, were called *Impedimenta*.

V. 549. *Inſtant without diſturb*: In an inſtant without any diſturbance. *Inſtant*, *Inſtans*, Lat. ready at hand.

V. 553. *Training his Deviliſh Enginrie*: *Drawing his Train of Diveliſh Artillery, in the hollow of his huge groſs, hemmed in on every ſide, with thick obſcuring Squadrons to conceal and darken the deceit and dire deſign. Cube*, V. 399. *Enginry*, a word Coin'd by our Author; Of *Engine*, *Engenier*, Fr. and *Engegniere*, Ital. one skilful in *Machines*, and ſtrange Inventions; all of *Ingenium*, Lat. wit, cunning; as Book I. Verſ. 570. *Impal'd*, hedged, or hem'd in with Pales: Of *In* and *Palus*, Lat. a ſtake; Of Πήσσειν, Gr. to drive in, to faſten.

V. 555. *An interview*; *Looking on one another*: Beholding, and gazing at one another: Of the Fr. *Entreveue*; Of *Entre*, between; and *veoir* to ſee.

V 558. *Vantguard*; Is the *Forefront* of an Army: *Avantgarde*, Fr. *Vanguardie*, Ital.

V. 562. *Our Overture: Our proffer, our propoſals*, and is a word of double meaning, and ſcoffingly meant here, of unfolding and opening the front of *Satans* Battle, to ſend thoſe Balls of *Miſſive Ruin* from their murdering *Engines*, ſtyled *terms of Weight, of hard Contents, and full of force urg'd home*, at Verſ. 621. *Overture*; Of the Fr. *Ouverture*; Of *Ouvrir*, Fr. to open. *Propoſals*, being the opening and diſcovery of our Thoughts and Intentions.

V. 564. *While we diſcharge*; Another word of doubtful meaning, relating both to the *diſcharging* their new invented Guns, and the deſires they ſeem to pretend to *Peace and Compoſure*, ſo at verſ. 566. *Do as you have in Charge, and briefly touch what we propound*; that is, diſcharge the loaded Engines with a ſudden touch of your fiery Reeds.

V. 568. *So Scoffing in Ambiguous Words: Thus mocking in words of uncertain meaning. Ambiguus*, Lat. doubtful, that may admit of divers meanings.

V. 570. *To either Flank retired*; *On either ſide drew of. Flank*, Fr. ſide; *Retirer*, Fr. to draw of.

V. 572. *A Triple mounted row*, &c. *A Triple row of mounted Pillars laid.* A threefold Rank of Paillars raiſed on Wheeles.

V. 577. *With hideous Orifice*: *With dreadful yawning opened on us wide. Orifice, Orificium* Lat. the Mouth of any thing, *Engin*, or *Veſſel*.

V. 578. *Portending hollow truce*; *Foreſhewing faithleſs proffers of Peace*: Foretelling unſound Truce. *Hollow*, empty, vain, not ſound and ſubſtantial. *Portending*, of *Portendere*, Lat. to betoken, beſpeak.

V. 580. *While we ſuſpenſe collected ſtood*, &c. *While we in doubtful expectation ſtood, thoughtful, and muſing what the conſequence and iſſue of this ſtrange fight might be. Suſpenſus*, Lat. doubtful, uncertain.

Suſpenſi Eurypylum ſcitatum Oracula Phœbi
Mittimus. Æn 2.

Collected,

Collected, Wrapt up, gathering together, and ſumming up our thoughts: Of *Colligere* Lat. *Amus'd*, aſtoniſht, ſtrook with Wonder at ſo ſtrange a ſight, of *Amuſer* Fr. to amaze with ſomething ſtrange and unuſual.

V. 583. *To a Narrow Vent*; To the ſmall touch-hole: *Vent.* of the Fr. *Fente*, a little Crack or Cleft of *Fendre* Fr. of the Lat. *Findere* to cleave: *With Niceſt Touch, with exact*, quick ſpeedy Touch.

V. 584. *Immediate in a Flame* &c. *Immediately all Heav'n ſeem'd in a Flame, but Darken'd ſoon with ſmoak belcht from thoſe Engins deep Throats, whoſe wide Mouths, with horrid Roarings, fill'd the empty Air, and Rent her eaſie Entrails, hurling out their Dreadful Load, Linkt Thunderbolts, and Hail of Iron Balls*: A Wonderful Deſcription of the Dreadful and Deſtructive *Terreſtrial Thunder.*

V. 586. *Deep-throated Engins: Guns* rightly ſo Termed, as being all one long deep Throat. *Belcht* to Belch is to break wind through the Throat, and is coyn'd of the ſound it creates.

V. 587. *Embowell'd*; Fill'd, as the Bowels do all that Cavity and Hollow wherein they are Lodg'd. *Outragious*, Book 2. Verſ. 436. *Diſgorging*, Book 7. Verſ. 575. *Glut.* Book 3. Verſ. 259.

V. 596. *Evaded by Contraction*; Have got off, by leſſening their Size, or ſhifting Place, *Evaded*, avoided of *Evadere*, Lat. to eſcape; *Contractio*, Lat. of *Contrahere* to draw together, into leſs Room, as at Book 1. Verſ. 781. *Thus incorporeal Spirits to ſmalleſt Forms*, &c.

Verſ. 598. *Foul Diſſipation*; Diſgraceful Diſorder, *Diſſipatio*, Lat. A breaking and Scattering abroad,

Verſ. 599. *To Relaxe their ſerried Files*; *To open to their looſe Order, to widen their cloſed Ranks. Relaxare*, Lat. to open.

Et quæ denſa Relaxat. Geo. 1. Serried, Book 1. Verſ. 548.

V. 600. *Repulſe repeated*; A New Shock and repeated Diſgrace. *Repulſe*, Lat. *Repulſus* of *Repellere*, to beat back.

Fracti bello, fatiſq; Repulſi. Æn. 2.

V. 605. *In Poſture to diſplode*, &c. *Ready to diſcharge their Second Rank of Thundring Guns. Poſture*, of the Lat. *Poſitura*, that Poſition of the Body, or its parts, ſuitable to any Action intended: *Diſplode* of *Diſplodere*, Lat. to break in pieces with a great Noiſe *Tire*, either of *Tuger Bel.* a Row a Rank, or *Tire*, Fr. a draught, of *Tirer* Fr. to draw, without which *Ordnance* are unmoveable and unmanageable.

V. 613. *Terms* of *Compoſition*; He means his compounded *Nitre and Sulphur and his Iron Hail*, not *Terms and Propoſitions of Peace*, according to his former Ambiguity, and *Belials* ſubſequent to this. *Compoſitio*, Lat. a mingling and compounding divers things together, and alſo Peace-making, Agreement, Compoſing of differences. *Terms, à terminando* Lat. from ending and determining all differences,

V. 614. *Into ſtrange Vagaries*; Strange fits of Skipping and Jumping to and fro: *Vagaries* of *Vaguer* Fr. *Vagari*, Lat. to Skip up and down, to make odd and uncertain Motions.

V. 616. *Somewhat Extravagant*; Somewhat Giddy, Wandring and Wild, of the Fr. *Extravagant*, of the Lat. *Extravagari*, to wander and rove up and down.

V. 619. *To a quick Reſult*; We ſhould force 'em, to come quickly to a Concluſion; to take as ſpeedy Reſolution: *Reſult* is another word of Ambiguity, implying a *Reſolution*, and the Sum or *Reſult* of the whole Matter, or a *Rebounding* and Leaping back, of *Reſultus* and *Reſultare*, Lat. to Skip back.

V. 620. *In like Gameſom Mood*; *In as Pleaſant an Humour*, *Mood* of the Sax. *Mode*, the mind, thence uſed for its *Motions and Affections.*

V. 628. *In Pleaſant Vein*; In merry Diſcourſe; in Pleaſant Talk; *Vein*, of *Vena*, Lat. the Humor, Diſcourſe or Style.

Sed vatem egregium cui non ſit publica vena. Juv. Sat. 7.

V. 642. *Light as the Lightning Glimps*; *As Nimble as the Winged Lightning Glance. Fulminis Ocyor alis*, ſays *Virgil.* Æn. 5. Meant of the Wind that always attends Thunder, but nothing is certainly more Nimble or Suddain than the *Glancing Lightnings Glimps*, Darting as quick as thought *Glimps* ſeems of the Gr. Ἐκλαμψις, as ſuddain darting Light.

V. 654. *Main Promontories Flung*; *Vaſt Mountains hovering o're their Heads*: *Promontorium* is a vaſt Eminence hanging over, or running far into the Sea.

Montibus evulſis fuſcus ſubtexitur æther
Noxq; ſuper miſeros Campis conſerta pependit. Luc. Phar. 7.

V. 657. *Into their Subſtance Pent*; Shut up and Incloſed in their Subſtance: *Pent* of *Pen*; of the Sax. *Pyndan*, to encloſe; as Book 4. Verſ. 185.

V. 658. *Pain implacable; Pain not eaſily allay'd; not ſoon aſſwaged. Implacabilis*, Lat. of *in* Negative and *placare* to Appeaſe.

V. 665. *With Faculation dire; So in mid Air did Hills encounter Hills, with horrid Hurlyburly*; a Nobler *Idea* of the Warring Angels, than any of the Poets have given us, of the *Gigantic* Invaſion of Heaven by the *Titans*, they endeavour'd to make their *Scalado*, by heaping the Mountains one upon another.

Ter ſunt conati, imponere Pelio Oſſam,
Scilicet, atque Oſſæ Frondoſum involvere Olympum. Geor. 1.

And could not rear 'em, tho' leſs than theſe our *angry Angels*, hurl'd at one anothers Heads. *Encounter'd*; Met and oppoſed, and ſhockt each other: *Encontrer*, Fr. *incontrare*, Ital. of the Lat. *in* and *contra*. *Faculation* of *Faculatio*, Lat. a hurling, or caſting of *Faculari*, Lat. to throw.

V. 670. *Had gone to wrack*; Had been Torn and Rent in Pieces, *Wrack* Bel. for the Ruins of a Ship beaten to Pieces by the Rocks and Waves, call'd thence *Shipwrack*.

V. 672. *Conſulting on the Sum of things: Conſidering all things, or adviſing on the Reſult and ſequel of things*: An Expreſſion ſuited to the Size of our ſhort Apprehenſions, who underſtanding imperfectly, and by degrees, gather the conſequences of things, not at *one Omniſcient Glance*, as *God Almighty* does, to us *Incomprehenſible*: *Summe*, Lat. *Summa*, Τὸ Σύνολον, *Rerum Summa*, uſed by Lucret. for all things imaginable, the *Univerſe*. *Adviſed*, Reſolved, well conſidering and decreeing what ſhould end this Tumultuous conflict. *Aviſé*, Fr. Reſolv'd.

V. 679. *Th' Aſſeſſor of his Throne; Who ſate Enthroned at his Right Hand: Aſſeſſores*, Lat. were ſuch as ſate on the *Bench* not as *Judges* properly, but as *Aſſiſtants*, *Aſſeſſor*, Lat. of *Aſſidere*, Lat. to ſit by.

V. 681. *Son in whoſe Face inviſible*, &c. *Son in whoſe Face all my infinite and inviſible perfections, are made viſibly and plainly to appear, and by whoſe Hand, all my Almighty Power, and Everlaſting Decrees are manifeſted*; being *the Image of the Inviſible God*, according to Heb. 1. Verſ. 15. *Like and Equal to his Father*, who being altogether inviſible to us, was by this his Image in the fulneſs of time manifeſted in the Fleſh, made known and viſible to Mankind.

V. 684. *Second Omnipotence; Second Almightineſs*, as being the Second Perſon in the *Holy Trinity*, of which the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty, making however but one incomprehenſible Almighty, according to *Athanaſius* Expoſition of the *Creed*.

V. 685. *Compute the days*, &c. As we reckon the days of Heav'n: *Computare*, Lat. to Count or reckon.

V. 692, *Inſenſibly*; *Unperceiveably*: *Inſenſibiliter*, Lat. ſo little as not to be perceiv'd; to ſcape the Notice of ſenſe: *Suſpend*, delay, defer, of *Suſpendere*, Lat. to put off.

V. 694. *No Solution will be found; No end, no determination of their Conflict will be found. Solutio*, Lat. for looſening or untying, thence for the Anſwer to any hard or doubtful queſtion, thence Metaphorically, for the end, or deciſion of any dubious Affair.

V. 704. *Immenſe I have Transfuſed*; I have power'd forth ſuch vaſt Strength and efficacy on thee. *Transfuſed*, Book 3. V. 389.

V. 706. *And this perverſe Commotion*, &c. And have ſo Order'd this Obſtinate and Wild Tumult. *Perverſe*, Book. 2. Verſ. 625. *Commotion*, Verſ. 310 of this Book.

V. 709. *By Sacred Unction; by thy Holy Anointing*, Conſtituting the Heir of all things and King. *Unctio*, Lat. Anoynting: See Book 5. Verſ. 605.

V. 712. *That ſhake Heav'ns Baſis*; That ſhake Heav'ns Firmament, that make Heav'ns foundations ſhake *Baſis* Βάσις Gr. a foundation, that ſupports a Building. *Rapid, Rapidus*, Lat. Swift, Fierce, Violent. *He beheld and drove aſunder the Nations, and the Everlaſting Mountains were ſcattered, and the Perpetual Hills did Bow*, Haba. 3. Verſ. 6.

V. 713. *All my War my Bow*; All my Inſtruments and Preparations for War, my Bow, and Thunder, my Irreſiſtible Arms. God is deſcribed by the Royal Pſalmiſt; *Whetting his Sword and bending his Bow*, Pſal. 6. Verſ. 12. *He bent his Bow, and ſet me as a Mark for the Arrow, he cauſed the Arrows of his Quiver to enter into my Reins*, Lam. 3. Verſ. 12 and 13. *Thy Bow was made quite Naked, Hab.* 3. Verſ. 9.

V. 714. *Upon thy puiſſant Thigh*; According to that *Pſalm Prophetick* of our Saviour. *Gird thy Sword upon thy Thigh, O moſt Mighty*, Pſal. 43. Verſ. 3. *Puiſſant*, Book 1. Verſ. 632.

V. 720. *All his Father ful expreſt*; He Received the fulneſs of his Almighty Father expreſt in his Face unaccountably, *Ineffably, Unſpeakably expreſt*, of *ineffabilis*, Lat. not to be utter'd.

V. 722. *The Filial Godhead; God the Son*: *Filial*, Lat. *Filialis*, and *Filius* a Son.

V. 728. *Is all my Bliſs*; According to his own Teſtimony of himſelf; *My Meat is to do the Will of him that ſent me*, John 4. Verſ. 34. *For I came down from Heav'n, not to do mine own Will, but the Will of him that ſent me*, John 6. Verſ. 38. *Then ſaid, Lo I come, (in the Volume of the Book it is Written of me) to do thy Will O God*, Heb. 10. Verſ. 7.

V. 731. *In the End thou ſhalt be all in all; Then cometh the End, when he ſhall have deliver'd up the Kingdom to God, even the Father; and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, that put all things under him, that God may be All in All*, 1 Cor. 15, Verſ. 24 and 28. *Reſign, Reſignare*, Lat. to Reſtore, to give up.

V. 739.

V. 739. *Th' undying Worm; Of gnawing and tormenting Conſcience. Where their worm dieth not*, Mar. 9. 44.

V. 749. *With Whirlwind ſound the Chariot of Paternal Deity. The Chariot of the Almighty, God the Father, came ruſhing forth with the ſound of a mighty Whirlwind. And I looked, and behold a whirlwind came out of the north*, Ezek. 1. 4. *For behold, the Lord will come with fire, and with his chariots, like a whirlwind*, Iſa. 66. 15. *Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind*, Jer. 30. 23. By this *terrible Metaphor*, God's Wrath and Fury is frequently deſcribed in *Scripture*: *With a tempeſt in the day of the whirlwind*, Amos 1. 14.

More furens ——— *Turbinis atri* ——— Æn. 10.

Paternal Deity, God the Father. *Paternalis*, Lat. of *Pater*, Lat. a Father. *Whirlwind*, *Wirbelwind*, Ger. of *Wirblen*, Ger. to turn round.

V. 751. *Wheel within Wheel, inſtinct with Spirit; And their appearance was, as it were, a wheel in the middle of a wheel*, Ezek. 1. 16. *Undrawn Inſtinct*, &c. *When the living creatures went, the wheels went by them, for the ſpirit of life was in the wheels*, Ibid. v. 19, 20. out of which Chapter this noble Deſcription is taken. *Inſtinct*, Book II. V. 935.

V. 753. *Four Faces, each had wondrous*, &c. *Every one had four faces, and every one four wings*, Ezek. 1. 16. *And every one had four faces, the firſt was the face of a cherub*, Ezek. 10. 14. *Convoy'd*, accompanied, attended on, of the Fr. *Convoyer*, to wait on.

V. 755, *Wings were ſet with Eyes; As for the likeneſs of the living creatures, their appearance was like burning coals of fire, like the appearance of lamps*, (here called Eyes) Ezek. 1. 13. According to that of *Daniel*, *His eyes as lamps of fire*, ch. 10. v. 16. Ezek. 1. 18. and ch. 10. v. 12. *And their whole body, and their wings, and the wheels, were full of eyes round about.*

Cui quot ſunt corpore plumæ tot vigiles oculi ſubter. Æn. 4.

V. 756. *The Wheels of Beril; And the appearance of the wheels, and their work, was like unto the colour of Beril*, Ezek. 1. 16. *And the appearance of the wheels was as the colour of a Beril ſtone*, Ezek. 10. 10. In both which places, and alſo *Exod.* 28. 20, the original word is תַּרְשִׁישׁ, of a *Sea-colour*, thence tranſlated a *Beril ſtone*; Βήρυλλος, a precious Stone of a Sea-green colour, found in *India*, by *Aquila* rendred a *Chryſolite*, and by *Symmachus* a *Hiacinth*, all of that complexion.

Ibid. *And careering Fires between; With quick and darting Fires between. And the fire was bright, and out of the fire went forth lightnings*, Exek. 1. 13. *Careering*, Book 1. V, 766.

V. 757. *A chryſtal Firmament; A bright Firmament*, like the Aerial expanſe, clear as Chryſtal, the Footſtool of God's Throne. *And the likeneſs of the firmament upon the heads of the living creature, was as the colour of terrible chryſtal*, Ezek. 1. 22.

V. 758. *Whereon a Saphir Throne; And above the firmament that was over their heads, was the likeneſs of a Throne, as the appearance of a Saphir ſtone*, Ezek. 1. 26. *And they ſaw the God of Iſrael; and there was under his feet, as it were a paved work of a Saphir ſtone, and as it were, the body of Heaven in its clearneſs*, Exod. 24. 10. *Saphir*, Bo. II. V. 1050.

V. 759. *Inlaid with pure Amber*, &c. *Inlaid with brighteſt Amber, and the colours of Heaven's various Bow. And I ſaw as the colour of Amber, as the appearance of fire round about within it*, Ezek. 1. 27. The Original is חַשְׁמַל, ſignifying, *a burning Coal*, or *moſt intenſe Flame*; ſuch as aſtoniſheth the Eye-ſight, and is both here, and at *v.* 4. and *ch.* 8. *v.* 2. in the Lat. rendred *Electrum*, and thence in our Tranſlation *Amber*, not meant of that called otherwiſe *Succinum*, but an *Aurichalcum*, a ſort of *Aureum æs*, outſhining Gold it ſelf, as of a hardneſs capable of a brighter burniſh, or as ſome will have it, Gold mingled with a fifth part Silver, whether naturally or artificially, named Ἠλέκ]τρον, of Ἠλέκ]τωρ, the *ſuns* name, whoſe ſplendor it vyes with. *Amber*, Bo. III. V. 359.

Ibid. *The ſhowry Arch*; From its ſhape, arch'd and circular: Of its ſeaſon ſhowry, as appearing in rainy weather, and a moiſt cloud. *As the appearance of the Bow that is in the Cloud in the day of Rain, ſo was the appearance of the brightneſs round about*, Exek. 1. 28. *And there was a Rainbow round about the Throne*, Rev. 4. 3. Thus far our Author has followed the viſionary Chariot of God, deſcribed by *Ezekiel*, as *a Man of War*, (as he is ſtyled by *Moſes*, *Exod.* 15. 3.) fitting in his glorious Chariot warring againſt the Wicked, and triumphing over them.

V. 760. *Of radiant Urim*; He compleatly Armed in his infinite Perfections, array'd with Light divine and unapproachable. *Urim* was one of thoſe two myſtical words inſcribed on the Aaronical High-Prieſts Breaſt-Plate, אוּרִים, of אוֹר, Light, *Exod.* 28. 30.

V. 763. *Vi-*

V. 763. *Victory ſat Eagle-wing'd; Victory, ſwift and aſſur'd, ſat at his right hand.* The *Eagle* was ſtyled *Jovis ales*, the Miniſter of his Thunder, the King of Birds; by the *Romans*, choſen for their victorious Enſigns; by the *Naturaliſts*, affirmed to fly higheſt in ſtormy weather, and to ſoar above the Clouds: The Poets aſſigned him to *Jupiter*, for his quick and ſharp ſightedneſs.

Æthereâ quos lapſa plagâ Jovis ales aperto
Turbabat Cælo. Æn. 1.

As the ſwift ſhips, as the Eagle that haſteth to the prey, Job 9. 26.

V. 764. *Three-bolted Thunder*; *Telum triſulcum*, as *Ovid* calls the Thunder: Threefold, *Trifidâ fumantia flamma corporâ*; of *Phaeton*, Thunder-ſtruck. *Met. l.* 2.

V. 765. *Fierce effuſion*, &c. *A furious Tempeſt pouring forth Smoak and fighting Flame, rouling round about him: Effuſio*, Lat. a pouring out. *Bickering*, fighting, and thence deſtroying, of the Welſh *Bicre*, a Combat; or of *Picare*, Ital. to prey upon, to devour. *There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured*, Pſal. 18. v. 8. *A fire ſhall devour before him, and it ſhall be very tempeſtuous round about him*, Pſal. 50. 3.

V. 769. *And twenty thouſand*, &c. *The chariots of God are twenty thouſand, even thouſands of Angels*, Pſal. 68. 17.

V. 778. *Circumfuſed on*, &c. Spread round on either Wing: *Circumfuſus*, caſt about, of *Circumfundere*, Lat. to ſpread about.

Circumfuſa repentè ſcindit ſe nubes. Æn. 1.

V. 784. *With freſh Flourets*; *With new ſpringing Flowers. Flourets*, of *Fleurette*, Fr. young Bloſſoms, a diminutive of *Fleur*, Fr. a Flower.

V. 785. *Stood obdur'd*; Continued harden'd in their wicked Rebellion, of *Obdureo*, Lat. to grow hard and obſtinate. *Leſt any of you be harden'd through the deceitfulneſs of ſin*, Heb. 3. v. 13. *Rallied*, Book I. V. 269.

V. 787. *Inſenſate*; Fooliſh, mad: *Inſenſatus*, Lat. ſenſeleſs. *Hope conceiving from Deſpair.*

Sola ſalus miſeris nullam ſperare ſalutem

In Heavenly Spirits, &c.

Tantæne animis cæleſtibus iræ? Æn. 1.

V. 789. *But to convince the Proud*, &c. *But what manifeſtation of God's Anger againſt Sin, is able to convince and overcome the haughtineſs of the Wicked? Or what Wonders are ſufficient to bring the ſtubborn and ſtiff-neck'd Sinner to Repentance? Convincere*, Lat. to overcome, either by dint of Power or Argument. *Avail*, Book I. V. 153. *Obdurate*, Book I. V. 58. *Relent*, Book II. V. 237.

V. 791. *By what might moſt reclaim: They were harden'd more by thoſe very things that ſhould have brought 'em back to their Obedience:* As *Pharaoh* was, by ſeeing the Red Sea divided; who, inſtead of ſubmitting to God's Commands, purſued his People and his own Ruine through the midſt of it, which returning to its bounds, overwhelm'd and ſwallow'd up him and his audacious Hoſt, *Exod.* 14. 23. *Reclame*, of the Fr. *Reclamer*, Lat. *Reclamare*, to call back, to call of, as *Faulconers* do their *Hawks*.

V. 797. *In univerſal Ruin laſt*; *Or at laſt to be ruin'd quite, and in the end reduced to nothing, to be utterly deſtroy'd.*

V. 808. *Vengeance is his, or*, &c. *Revenge is God's, or his whom he empowers. To me belongeth vengeance and recompenſe*, Deut. 32. 35. *Vengeance is mine, I will repay it, ſaith the Lord*, Rom. 12. 19. *Vengeance*, Fr. *Vindicta*, Lat. Revenge.

V. 812. *Deſpis'd, yet envy'd*; Scorn and Envy ſeem two contrary Paſſions, yet they concur in the conſtitution of racking and tormenting Pride.

V. 822. *Of other Excellence not emulous; Endeavouring after no other Praiſe or Perfection, purſuing and aiming at no other pitch of Perfection. Emulous, Æmulus*, Lat, one who, ſpurr'd on by the deſire of Glory, endeavours to exceed his Equal.

Spemque meam, patriæ quæ nunc ſubit æmula laudis. Æn. 10.

V. 828. *With dreadful ſhade contiguous*; All at once the four Cherubims ſtretch'd out their Wings ſet thick with Eyes, which joyn'd together made a dreadful ſhade; according to *Ezekiel*'s Viſion, *Their Wings were joyn'd one to another. Contiguous, Contiguus*, Lat. that toucheth, or is joyn'd to any thing.

V. 830. *Of torrent Floods*, &c. *And the Wheels of his fierce Chariot rouled, as with the noiſe of a ruſhing Flood, or of a mighty Hoſt. And when they went, I heard the noiſe of their Wings, like the noiſe of great waters, as the voice of the Almighty; the voice of ſpeech, as the noiſe of an hoſt*, Ezek. 1. 24. *When the living creatures went, the wheels went by them*, Ibid v. 19.

--- *Ra-*

——Rapidus montano flumine torrens
Sternit agros, ſternit ſata læta, boumque labores,
Præcipiteſque trahit Sylvas. Æn. 2.

Torrent, violent; Of *Torrens*, Lat. a furious Flood.

V. 833. *The ſtedfaſt Empyrean ſhook; The Pillars of Heaven tremble, and are aſtoniſht at his Reproof*, Job. 26. Verſ. 11.

V. 836. *Graſping*; Of the Ital. *Graſpare*, to embrace.

V. 837. *In their Souls infixt*; Thunders ſuch as ſtuck Ten Thouſand Torments in their Souls. *Infixt*, faſtned; Of *Infigere*. Lat. to drive and ſtick into: *Intus figere*. *Plagues*; Of *Plaga*, Lat. a ſtroke: Of Πληγὴ, and the Doric Πλαγα, of πλήσσειν, Gr. to ſtrike, the *Peſtilence*, properly called the *Plague*, ſeems the more immediate *ſtroke of Gods Vengeance*, ſent from Heaven to ſweep Sinners from off the Polluted Earth.

V. 841. *Proſtrate: Fell'd before him*; Of Seraphim groveling and over thrown. *Proſtratus*, Lat. lying all along: Of *Proſternere*, Lat. to fell, to overthrow.

V. 845. *From the four fold viſaged four*; From the four Cherubims that had each four Faces, as at Verſ. 753. *Viſage*, Fr. the Face: Of the Lat. *Viſus*, the ſight.

V. 846. *Diſtinct with Eyes*; Beſet with Eyes, ſprinkled all o'er with Eyes like Stars, as at Verſ. 755. *Diſtinctus*, Lat. ſet full off.

V. 848. *One Spirit in them Ruled; One Spirit guided and govern'd both the four faced Cherubim, and the living Wheels beſet with Starry Eyes. Whitherſoever the Spirit was to go, they went, thither was their Spirit to go, and the Wheels were lifted up over againſt them, for the Spirit of Life was in the Wheels*, Ezek. 1. 20. *Glared*, ſhot out Lightning, Book IV. Verſ. 402. *Pernicius*, Book I. Verſ. 282.

V. 850. *That wither'd all their Strength*; That blaſted all their Might, as exceſſive Heats, and ſcorching Winds, kill the Trees by conſuming their exhauſted moiſture. *Drain'd*, emptied; Of the Fr. *Trainer*, to draw up or out; *Exhauſted*, quite emptied, and worn out; *Exhauſtus*, Lat. dried up.

——Terræque mariſque
Omnibus exhauſtos jam caſibus, omnium egenos. Æn. 1.

V. 854. *In mid volie; Stopt his Thunder in the midſt of its flight. Check'd*, Book III. V. 732. *Volie*; Of *Volée*, Fr. a flight not only of Birds, but Arrows and Shot.

V. 857. *A Herd of Goats*; To which the Wicked are compared by our *Saviour* in the Deſcription of the *laſt Judgment*. *And he ſhall ſet the Sheep on his Right Hand, but the Goats on the Left; Then ſhall he ſay unto them on his Left Hand, Depart from me ye Curſed, &c.* Matth. 25. 33. and 41. *Timerous*, fearful; Of *Timidus* and *Timor*, Lat. fear.

V. 861. *Rowl'd inward*, &c. *Turn'd inward, and opened a wide out-let into the empty Deep.* *Gap*, a hole, an opening of the word *Gape*, to ſtretch the Mouth wide open.

V. 864. *Urged 'em behind*; Purſued and terrified 'em from behind. *Urgere*, Lat. to puſh, to preſs upon.

Urgente ruinâ volvitur. Æn. 10.

V. 865. *The Verge of Heaven; Down from Heavens Borders. Verge*, Book II. V. 1038.

V. 868. *Heaven ruining from Heaven*; The Heavenly Angels tumbling headlong down from Heaven. *Ruinare*, Lat. to fall down.

V. 869. *Strict Fate*; *Gods unalterable Decree. Strict*, Book II. Verſ. 239.

V. 873. *Anarchie*; *Through his mad miſrule. Anarchie*, Book II. Verſ. 895.

V. 874. *Incumberd him*; So vaſt a rout, and ſuch a huge Confuſion diſorder'd and diſturb'd him. *Incomber, Ingombrare*, is of the old Fr. *Combre*, now *Comble*, a heap, whence it ſignifies to hinder, as heaps of Rubbiſh that lie in the way do. *Fraught*, Book II. Verſ. 715.

V. 877. *The Houſe of Woe and Pain*; *Deſcribed by our Saviour by the Worm that dieth not, and Fire unquenchable*, Mark 9. 44, 45, 48. and alſo *by Weeping and Gnaſhing of Teeth*, Mat. 25. 30. the laſt part of which (*Gnaſhing of Teeth*) ſeems to have given our Poet the Riſe for heightning Hell, and the Torments of its Fire, by the intenſe extremity of Cold, Book II. Verſ. 587. *A frozen Continent of Woirlwinds and dire Hail*, &c. alluding to *Job* 24. 19. of which the Latin Tranſlation comes nearer the Original than ours. *Ad nimium calorem tranſeat ab aquis niveum; Let him be ſnatcht from melting Snow to extream Fire.*

V. 879. *Her mural Breach*; The *Gap* made in her *Chryſtal Wall*, Verſ. 861. *Mural, Muralis*, Lat. belonging to a Wall; Of *Murus*, Lat. a Wall.

V. 884. *With Jubile advanc'd*; *Set forward, came on, with Songs of Joy and great Rejoycing Jubile*; Of *Jubilum*, Lat. rejoycing; Of יובל, the year of the Jewiſh Jubile, *when every Man returned to his Family and Poſſeſſion*. Levit. 25. 10.

V. 888. *He Celebrated*; He praiſed and extol'd. *Celebrated*; *Celebratus*: Of *Celebrare*, Lat. to Praiſe and Magnifie.

Ex illo Celebratus honos. Æn. 8.

V. 894. *That thou mayſt beware*; The Reaſon the *Schoolmen* give, why they believed, this diſmal downfal of the Rebellious *Angels* was not unrevealed to *Adam*, to keep him in humble Obedience to his Maker, and under the Awe of his Righteous Judgments, *who ſpared not the Angels that Sinned, but caſt them down to Hell*, 2 Pet. 2. 4. And the Son of *Sirach*, diſcourſing of Gods dealing with the firſt Fathers of Mankind, has theſe Words; *He ſhewed them Good and Evil. He made an Everlaſting Covenant with them, and ſhew'd them his Judgments*, Eccleſ. 17. 7. and 12. by which *Judgments*, moſt Interpreters underſtand, this terrible Revelation of the routed Angels. *Et Judicia ſua oſtendit illis, Quæ Judicia? nimirum quibus Deus Revelavit illis tranſgreſſionem peſſimorum Spirituum, & quomodo judicaverat eos & damnaverat* Cathar. Comment. in Gen. Cap. 1.

That the Ruin of theſe *Rebellious Angels* was known to the *Prophets*, is plain from *Iſaiah*, who denouncing Gods Judgments againſt the wicked *Belteſhaſar*, ſpeaks of him as of *Satan* himſelf. *How art thou fallen from Heaven, Oh Lucifer Son of the Morning? Thou haſt ſaid in thy Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God*, Iſai. 14. 13, 14. Our *Saviour* ſpeaks plainly of this *Arch-Rebel, Into everlaſting Fire prepared for the Devil and his Angels*, Matth. 25. 41. *I ſaw Satan like Lightning fall from Heaven*, Luk. 10. 18. *And he was in the Wilderneſs forty days tempted of Satan.* Mark 1. 13. *The Angels that kept not their Principality, but left their own Habitation, he hath reſerved in everlaſting Chains under Darkneſs*, &c. Jude 1. 6.

V. 903. *Bereav'd of Happineſs*; Rob'd of all thy Bliſs: *Bereaved*; Of the Sax. *Bereapan*, to ſpoil: *Reapian*; Of *Rapere*, Lat. to ſnatch from.

V. 906. *A deſpite done*; *A Diſhonour and Affront done againſt God: Deſpit*, Fr. a Provocation; Of the Lat. *Deſpicere*, to under value, to diſpiſe.

V. 909. *Warn thy Weaker*; *Adviſe thy Wife to have a care. Giving Honour unto thy Wife, as unto the Weaker Veſſel*, 1 Pet. 3. 7.

Ibid. *Let it profit thee. Profit tibi*, Lat. of *Prodeſſe*, to make advantage of.

Here I muſt take leave to ſhew the Latin Tranſlator of our excellent Poet, how much *Virgil* would have aſſiſted him if he had not been too haſty in that noble Deſcription of *Satans Roaring Engines, (hurling link't Thunderbolts and Iron Hail)* it begins, Verſ. 584.

Nec mora, flammatis Cœlum omne ardeſcere viſum eſt
Cardinibus, ſubitâque iterum caligine tectum
Amiſiſſe Diem, commiſtis igne tenebris;
Machina quas raucis, incendia cæca volutans,
Faucibus eructat: lacerus mugitibus æther
Intonat horrendum! Toto ruit horrida cœlo
Tempeſtas telorum, adamantæaque procellæ,
Fulmineique globi, & ferratâ grandine nimbus
Volvitur alatis animoſa per agmina turmis;
Spirituum, quas nulla valet, vis ſiſtere contra,
Montibus immotis quamvis vel Rupibus Æqua.

NOTES

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK VII.

Verſ. 1. *DEſcend from Heav'n* Urania; *Come down from Heav'n* Urania, *if that Name well pleas'd thou hear'ſt.* Come down from Heav'n, O Divine Spirit: Οὐρανιᾶ, Gr. Heavenly. So *Horace*,

Deſcende cælo, & dic age tibia
Regina longum Calliope melos. Car. l. 3. Od. 4.

So *Pindar* ſtyles his Muſe, *Daughter of Heaven*:

Ἄρχε δὲ θεᾶνᾰ Θύγατερ.

Urania was the name of one of the nine Muſes, of Οὐρανὸς, Gr. Heaven: Whence even the Heathen Poets acknowledged all their help. Therefore ours invokes and calls upon the *meaning*; not the *Muſe*; the *empty Name*. V. 5.

Οὐρανίη πόλον εὗρε καὶ θεσπέσιον χορὸν ἄστρων. Calli.

Excipit Urania, fecere ſilentia cunctæ. Ov. Faſt. l. 5.

V. 4. *Of Pegaſean Wing; O heavenly Spirit, following thy divine Voice and Dictates, I have raiſed my ſelf above the lofty Hill* Olympus, *the Abode and Heaven of the Heathen Gods; above the reach of the Poetic* Pegaſus's *Wings, I call on thee for thy aſſiſtance, not on that Name faintly reſembling and expreſſing thee.*

Pegaſus was the *Poets* Winged Horſe, ſprung out of the Blood of *Meduſa* when her Head was cut off by *Perſeus*.

----- *Pennisque fugacem*
Pegaſon, & fratrem matris de ſanguine natos. Ovid. Met. 4.

This *Kephel* was famous for opening the *Muſes* beloved Fountain *Hippocrene* with a ſtroak of his Heels; whence he was named of Πήγη, Gr. a Fountain; after many Exploits he flew up to Heaven, where he is noted among the Stars in *Jovis Præſepe*. Hence *Perſeus's Pegaſeium melos*. Prolo. Sat. 1.

Dicite, quæ fontes Aganippidos Hippocrenes
Grata Meduſæi ſigna tenetis Equi. Ov. Faſt. 5.

Olympian, Book II. V. 531. *Olympus*, Book I. V. 516. Of this famous Mountain, the *Muſes* were named *Olympiades*, eſteem'd the Daughter of *Olympian Jove*, and *Memory*.

Μῦσαι ὀλυμπιάδες κοῦραι Διὸς αἰγιόχοιο,
Τὰς ὃν Πιερίη κεγρίδῃ τέκε πάτερ μιγεῖσα
Μνημοσύνη. Heſid. in Theog.

V. 9. *Thou with eternal Wiſdom,* &c. *His ſpirit garniſh'd the heavens,* Job 26. 13. *The Lord poſſeſt me (Wiſdom) in the beginning of his way, before his works of old; when there were no depths, I was brought forth; when there were no Fountains abounding with water, before the Mountains were ſetled; before the Hills, was I brought forth:* Prov. 8. 22, 24, 25.

V. 12. *Pleas'd with thy Celeſtial Song; Then I was with him, as one brought up with him: And I was daily his delight. rejoycing always before him,* Prov. 8. 30.

V. 15. *Empyreal Air thy tempting; By thee led up into the higheſt Heavens, I have preſumed to ſoar an Earthly Gueſt, and breath'd that pure Celeſtial Air, temper'd by thee.* He alludes to the Air that on ſome very high Mountains is ſo extreamly thin and ſuttle, that Humane Lungs are incapable of drawing it. His *Preſumption,* is meant, of the daring flights of his Fancy, ſinging and deſcribing this Angelic War, &c. in Heaven.

V. 16. *To my native Element; To this lower Region of the Air, in which I had my Birth,*

V. 17. *From this flying Steed; Left by my flying and unruly Fancy thrown and diſmounted, (as heretofore* Bellerophon, *thô from leſs lofty height,) I fall diſtracted to wander all alone loſt and undone.* He compares his ſwift and towring Fancy to a flying ungovernable Horſe, extreamly well, conſidering with how much celerity Fancy finds her way, through Heaven and Earth, and Hell it ſelf, through all the Parts and Paths of Nature, and how dangerous it is to lay the Reins looſe on her Neck, or not to have ſtrength of Judgment enough to guide and curb her.

V. 18. *Bellerophon,* was a noble and chaſt Youth, Son of *Glaucus*; who refuſing the amorous Applications of *Antea,* (as *Homer*) *Sthenobœa,* (as others ſay) the Queen of *Prætus,* was by her falſe ſuggeſtions like thoſe of *Joſeph*'s Miſtreſs to her Husband, ſent into *Lycia* with Letters, deſiring his deſtruction; where mounted upon *Pegaſus,* he kill'd the *Chimæra,* and perform'd divers other notable Exploits; but attempting vain-gloriouſly to mount up to Heaven on his Winged Steed, *Jupiter* made his unruly unrein'd Horſe ſo ungovernable, that he threw his Rider on the *Alean Plain,* where being ſtruck blind, he wandred, finding no Relief, till he died with Hunger.

Αὐτὰρ Γλαῦκον ἔπλεν ἀμύμονα Βελλεροφόντῃ,
Τῷ δε γυνὴ Προίτου ἐπεμήσατο δῖ Ἀντεία
κρυπταδίῃ φιλότητι μιγήμεναι, &c. ΙΛ. Ζ.

——— *Quid profuit olim*
Hippolito grave propoſitum? Quid Bellerophonti?
Erubuit nempe hæc ceu faſtidita repulſa,
Nec Sthenobœa minus, quam creſſa excanduit, & ſe
Concuſſere ambæ. Juv. Sat. 10.

Eques ipſo melior Bellerophonte. Hor. Carm. l. 3. Od. 12.

V. 22. *Viſible diurnal Sphear; Half my work is ſtill unfiniſh'd,* (Six only of theſe Twelve Books, into which he digeſted it, being compleated,) *but the Remainder lies in narrower bounds, within the compaſs of diſcerning day, firm ſtanding on the Earth, not ſnatch'd above the Stars with daring flight more ſafe, I ſing with manly voice, not changed by ſtraining it to hoarſneſs, or into dumbneſs wearied,* &c. *Diurnal, Diurnus,* Lat. daily. *Rapt,* Lat. *Raptus,* ſnatch'd up.

V. 28. *Solitude,* Lat. *Solitudo,* ſolitarineſs, living alone, of *Solus,* Lat. alone.

V. 32. *The barbarous Diſſonance,* &c. *The harſh rude Noiſefulneſs, the diſagreeable diſcord and diſtunbance of Sots and Songſters. Barbarous,* Bo. I. V. 353. *Diſſonance, Diſſonantia,* Lat. a diſagreeing in Tune, Untunableneſs.

V. 33. *Of Bacchus, and his Revellers. Bacchus* was the God of Wine, and *Deity of Drunkards:* See *Bo.* IV. *V.* 279. *Revellers,* are ſuch as dance and drink all night, of the Fr. *Reſveiller,* as of *Revigilare,* to watch: A word well ſuiting the *Ciconian Mænades,* that ran madding up and down in their drunken Dances, celebrating the Rites of *Bacchus,* who were the Murderers of the *Thracian Bard,* here ſtyled the *Wild Rout.*

V. 34. *The Thracian Bard; Orpheus,* Son of *Apollo* and the Muſe *Calliope,* born in *Thrace,* a noble *Poet* and *Philoſopher*; who after the loſs of his much lamented *Euridice,* not affecting ſecond Nuptials as *Virgil,* or as others, for his divine Diſſwaſives againſt Luſt and Incontinence, was torn in pieces by the *Ciconian* mad Women ſacrificing to *Bacchus* on *Rhodope,* a Mountain of *Thrace.*

-------- Spreto Ciconum quo munere matres
Inter ſacra Deûm, nocturnique Orgia Bacchi
Diſcerptum lâtos juvenem ſparcere per agros, Geo. 4.

Non me carminibus vincet nec Thracius Orpheus. Virg. Ecl. 4.

Ovid; to the former ſubjoyns a more ſcandalous cauſe of this Feminine Fury.

Ille etiam Thracum populis fuit auctor, amorem
In teneros transferre mares. Met. 10.

But *Horace* gives us his true Character:

Sylveſtres homines ſacer interpreſque deorum
Cædibus & victu fœdo deterruit Orpheus
Dictus ob hoc lenire Tigres, rabidoſque Leones. De Arte Poet.

Bard; the *Bardi* were the Poets and Philoſophers of the ancient *Gauls* and *Britains*. *Bard* is a Welſh word, ſo ſignifying ſtill.

Plurima ſecuri fudiſtis carmina Bardi. Luc. l. 1.

V. 36. *Till the ſavage Clamour drown'd*; Till the wild Uproar overcame both charming Voice and Harp. *Sauvage*, Fr. wild: *Clamour*, *Clamor*, Lat. a ſhout, a roaring. This is well expreſs'd by *Ovid*:

Cunctaque tela forent cantu mollita: ſed ingens
Clamor, & inflato Berecynthia tibia cornu,
Tympanaque plauſuſque, & Bacchei ululatus
Obſtrepuere ſono citharæ, tum denique ſaxa
Non exauditi rubuerunt ſanguine vatis. Met. l. 2.

V. 37. *Nor could the Muſe*, &c. *Nor could the Muſe* Calliope *defend* Orpheus *her Son.*

------ Perque os (prò Jupiter) illud
Auditum ſaxis, intellectumque ferarum
Senſibus, in ventos anima exhalata receſſit. Ibid.

V. 41. *The affable Archangel*; *The ſociable Spirit*, as ſtyled, Bo. V. Verſ. 221. *Affabilis*, Lat. Courteous. *Nec viſu facilis, nec dictu affabilis ulli*: Part of *Polyphemus*'s cruel Character, *Æn.* 3.

V. 42. *Apoſtaſie*, Ἀπόϛασις & Ἀποϛασία, Gr. a defection, a falling away from, a quitting. *Apoſtates*, Bo. I. V. 125.

V. 46. *The interdicted Tree*; *The forbidden Fruit*. *The Tree of the knowledge of the Good and Evil*, Gen. 2. 17. *Interdicted*, Bo. V. Verſ. 52.

V. 50. *With his conſorted* Eve; *With his eſpouſed* Eve. *Conſorted*, of *Conſort*, Book IV. Verſ. 447.

V. 52. *And deep Muſe, and much Thoughtfulneſs*; With ſtrange Aſtoniſhment, and deep Meditation. *Muſe*, of the Fr. *Muſer*, ſilently and ſeriouſly to meditate on hard matters. *Donner la Muſe à*, To put one into a brown ſtudy.

V. 57. *Redounded*; *Returned back*, fell back: Of *Redundare*, Lat. to return backward, as Currents ſtop'd and oppoſed do.

V. 59. *Som repeal'd*; *Quickly recall'd and diſmiſs'd the Doubts ariſen in his Mind*: Recall'd and cancell'd, &c. as Orders ſometimes are, of *Rappeller*, Fr. to recall.

V. 67. *Yet ſcarce allay'd*; The deſire of Knowledge is well compar'd to Thirſt, not eaſily ſatisfied. So *Virg.*

Tale tuum carmen nobis, divine Poeta;
Quale ſopor feſſis in gramine, quale per æſtum
Dulcis aquæ ſaliente ſitim reſtinguere rivo. Ecl. 5.

Allay'd, Fr. *Allegé*, of the Lat. *Alleviare*, to leſſen and diminiſh. *Excites*, ſtirs up; of *Excitare*, Lat. to provoke.

V. 88. *Which yields or fills all ſpace. How firſt began the Air, that encloſes the fruitful Earth on all ſides, ſpread and ſtretch'd out ſo vaſtly wide, that it affords or fills every place, providing or poſſeſſing all ſpace.* An excellent deſcription of the fluid *Air*, incircling the *Terraqueous Globe*.

V. 89. *Ambient interfuſed*; Denotes the Air not only ſurrounding the Earth, but flowing into, and ſpurn out between all Bodies; and is a fuller and finer Notation of its Liquid and Spiritual Texture, leaving no *Vacuum* in Nature, than that of *Ovid*:

Nec circumfuſo pendebat in aëre tellus. Met. l. 1.

Interfus'd, *Interfuſus*, Lat. poured out between, of *Interfundere*, Lat. *Florid*, *Floridus*, Lat. floury, gay.

V. 92. *So late to build.* Why God was not pleaſed to create the World 100000 Years before he did, and how he employed his infinite Power, Wiſdom, and other unaccountable Perfections, before the Creation; are ſome of thoſe vain and Atheiſtical Enquiries of impertinent and daring Men, who, little acquainted with the turns and motions of their own frail and unruly Wills, would pry into the Secrets of the *Eternal Mind*, and ask an account of that *Almighty Will*, which created all Things *how* and *when* he pleas'd. Such Doubts are unreſolvable, as not coming within the compaſs of Human comprehenſion, for the Queſtion will at laſt run up to Eternity it ſelf, and the Enquiry will come to this impious and abſurd Demand, Why God did not make the World co-eternal with himſelf? *Ad quem potius pertineret momentum Creationis indefinitum definire, ad te qui dubitas, an ad Deum qui fecit?* Val.

V. 94. *How ſoon abſolv'd? In what time perfected and compleated?* *Abſolv'd*, *Abſolutus*, Lat. *Opus abſolutum*, a work done and finiſh'd.

V. 103. *From the unapparent Deep. The Sun (the great Light of Day) has ſtill much of his Race to run, thô going down the Hill, delay'd and with-held by thy Voice, he will ſtop his Courſe to hear thee relate his glorious Birth, and the Generation of Univerſal Nature, riſing out of the vaſt Womb of Waters dark and deep.*

Unapparent Deep; *Where nothing was to be ſeen*, according to *Gen.* 1. 2. *Darkneſs was upon the face of the Deep.*

And longer will delay; Seems an imitation of *Virgil*, praiſing the Songs of his two Shepherds.

Immemor herbarum quos eſt mirata juvenca,
Certantes quorum ſtupefactæ carmine lynces,
Et ſua mutatos requierunt flumine curſus. Ecl. 7.

Which our Poet has outgone, by adding, *Sleep liſtning to thee will watch*: Sleep ſhall forget his drowſie Dulneſs, or *we can bid his Abſence*, or we can well want him, and no wonder, when giving ear and audience to an *Angel.*

V. 115. *What thou canſt attain*; *As far as thy capacity will reach.* *Attain*, of *Attaindre*, Fr. *Attingere*, Lat. to arrive or reach to.

Noſcenda eſt menſura tui. Juv. Sat. 11.

V. 116. *And infer thee alſo happier*; *Which may beſt ſerve, to encreaſe the Glory of thy Maker, and to improve and evidence thy own happineſs.* *Inferr*, of *Inferre*, Lat. to conclude.

V. 123. *Hath ſuppreſt in Night*; *Has concealed, and hid, as unſearchable.* Has hid in the dark: Of *Supprimere*, Lat. to conceal.

V. 124. *To none communicable*, &c. Diſcoverable to none, neither Angels nor Men, as the dreadful *Day of Judgment*, of which our Saviour himſelf ſays, *Of that day and hour knoweth no Man, nor the Angels of Heaven, but my Father only*, Matth. 24. 36. *Communicable*, of *Communicare*, Lat. to make common, to impart.

V. 127. *Her Temperance over Appetite*; Knowledge is to the Mind what Food is to the Body, and ſtands no leſs in need of Moderation to check our deſires too eager often after it, than our Stomach does to ſtint its craving, and muſt be ſuited to our Capacities; otherwiſe, like Surfeits that turn, what was intended for our Nouriſhment, into Diſeaſes, and windy Fumes: Knowledge, in ſtead of making us wiſer, will degenerate into Folly, Fantaſtickneſs, and flatuous Pride. *Surfeit*, Bo. V. Verſ. 639.

V. 128. *What the Mind may well contain*; What exceeds not our Capacities. *I gave my heart to ſeek and ſearch out by wiſdom, concerning all things that are done under Heaven: This ſore travel hath God given to the ſons of men, to be exerciſed therewith*, Eccleſ. 1. 13. *Hanc occupationem peſſimam (Philoſophandi) dedit Deus filiis hominum, ut occuparentur in eâ..* Vall. in Præem.

V. 144. *Whom their place knows here no more. And the Place thereof ſhall know it no more*, Pſal. 103. 16.

V. 149. *With Miniſteries due*; With ſuitable ſervice, holy Rites and Attendance. *Miniſterium*, Lat. Attendance. *Detriment*, *Detrimentum*, Lat. loſs. *Damage*, *Dommage*, Fr. *Damnum*, Lat. hurt.

V. 162. *Inhabit laxe*; Dwell more at large. *Laxe*, *Laxus*, Lat. wide, large.

V. 163. *My Word, begotten Son. By his Son, by whom alſo he made the world*, Heb. 1. 2. *Who created all things by Jeſus Chriſt*, Eph. 3. 9. *His name was called the Word of God*, Rev. 19. 13. *In the beginning was the Word*, &c. John 1. 1, 14. The *Platoniſts* ſtyled the Efflux and Emanation

tion of the *Firſt Being*, or *Eternal Mind*, Λόγος Δημιουργὸς καὶ τέχνικος, the *Architect* and *Artificer of the World.*

V. 165. *My overſhadowing Spirit and Might*; So is *God's Holy Spirit* ſtyled, *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee*, Luke 1. 35.

V. 166. *The Deep*; That unconceivable ſtate of *Nonentity* before the Creation. The *dark Abyſs* of *Moſes*: *Darkneſs, and the ſhadow of Death*, Job 12. 22. *Privation of Being, and Vacuity*, the *Anceſtors and Abominations of Nature*: Well expreſs'd by an Immeaſurable, Unfathomable *Deep*, deſcribed before by an

Illimitable Ocean without Bounds,
Without Dimenſion; where length, breadth, and height,
And Time and Place are loſt. Bo. II. V. 892.

Void of all the modifications of Matter, the limits and circumſcriptions of Time and Place. The unſearchable Judgments of God are compared to a great *Deep*, *Pſal.* 36. 7. nothing being more unaccountable, except this *dark Original of Nature, this Emptineſs, Deformity, and undiſcoverable Deep, this unaccountable Nothing, out of which all things were framed, unfathomable by Human Reaſons finite Line, but by our Author, dived into as far as earthly Notions are capable of reaching.* V. 179.

V. 168. *Boundleſs the Deep---- nor vacuous the Space*; *For neither is the immeaſurable Deep without its Bounds, nor any ſpace ſo vaſt as to be void and empty; for I alone am Infinite, comprehend all, my ſelf incomprehenſible, beyond all bounds, fill every place, and am every where.* There is but *One Infinite*. *Non poteſt eſſe virtus Infinita niſi unica, eaque prima & ſumma, neque enim in Infinitis eſt majus. Vacuous, Vacuus*, Lat. empty: Vacuity is the Enemy of Being, and the *Reluctancy* of *Nature. Vacuum horret Natura, fugitque bona Mundi partium diſpoſitio, omniumque corporum continuata ſeries atque connexio.* Per. cap. 1. in Gen. *Infinitude, Infinitas*, Lat. Infinite Being, belonging only to God, infinite in all Perfection.

V. 170. *Thô I uncircumſcribed*, &c.

Thô uncontrouled, I do my ſelf conceal,
And ſhew not forth my Goodneſs, at my choice
How to create, and when, for force and chance
Reach not to me, unalterable I decree
What e'er I pleaſe, and what I will is fix'd.

My ſelf retire; God is ſuppoſed before the exerting of his *Omnipotent Emanation*, in the Creation of the World, and the manifeſtation of his Goodneſs by his wondrous Works, to have concealed himſelf, and retired into himſelf. *Monas ante mundi exordium ſibi ipſi, & non aliis reluxit*; ſays *Hermes*, Piman. 12. wherein our Author gives the beſt Anſwer imaginable to the bold Queſtion at *Verſ.* 92. That the Sovereign Being retired into it ſelf, till of his own free Will he was pleaſed to make diſcoveries of his infinite Power and Goodneſs, by creating the Univerſe. *Uncircumſcrib'd*, unlimited, of *Circumſcribere*, Lat. to bound and appoint.

V. 167. *Immediate are the Acts of God*; The Works of God are performed all at once, too ſwift and ſuddain to be meaſured by Time, or Motion, from which Time proceeds, but yet cannot be related to Human Ears but by degrees, and orderly Succeſſion. 'Tis a famous Queſtion, Whether the World were not created in an inſtant, according to *Eccleſ.* 18. 1. *Qui vivit in æternum, creavit omnia ſimul: He who liveth for ever, created all things together*; (thô our Tranſlation puts it out of doubt, by rendring it *In general.*) Althô this Opinion ſeems agreeable to the *Almighty Fiat*, to which our Author ſeems to incline, thô he allows the Creation not eaſily to be conceivable by Human Underſtanding without a diſtinct Narration, yet nothing can be objected why the World, that was to have its beginning in time, ſhould not have a diſtinct and gradual Creation, for it argues no weakneſs in the Almighty, that he has been pleaſed *to order all things in meaſure, number, and weight*, Wiſd. 11. 20. who has revealed to us by his Prophet *Moſes. Thus the Heaven and the Earth were finiſh'd, and all the Hoſt of them, and on the ſeventh day God ended his work which he had made*, Gen. 2. 1, 2. *Neque verò hoc ullam arguit primæ cauſæ debilitatem; non enim eam cauſam naturalem ponimus, quæque faciat ſemper quantum poteſt, ſed liberam & ſapientiſſimam, quæ facit ut maximè expedit, atque omnia Pulcherrima & Concinna, in numero, pondere & menſurâ.* Vall. Phil. c. 1. *Immediate, Immediatus*, Lat. that hath nothing coming between, ſuddain.

V. 179. *As Earthly Notion*; As Human Underſtanding is capable of receiving. *Notio*, Lat. knowledge, of *Noſcere*, Lat. to underſtand.

V. 182. *Good will to future Men*, &c. To Men yet unborn, that were to come, *Luke* 2. 14.

V. 190. *Into their vacant Room*; Into their empty Places, diſpeopled by their Rebellion. *Vacans*, of *Vacare*, Lat. to be empty.

Longè ſaltus latéque vacantes. Geo. 3.

For a deſerted Country.

V. 193. *On*

V. 193. *On his great Expedition*; *Expeditio*, Lat. any warlike, or great Undertaking, Journey, or Voyage. *Radiance*, *Radiatio*, Lat. brightneſs: *Sapience*, *Sapientia*, Lat. Wiſdom.

V. 201. *Between two brazen Mountains. And behold there came four Chariots out from between two Mountains, and the Mountains were Mountains of Braſs*, Zech. 6. 1.

V. 203. *Celeſtial Equipage*; Heavenly Furniture ready at hand. *Equipage*, Fr. of the Lat. *Equus*, a Horſe. *Harneſt*, made ready: Of *Harnois*, Fr. the Trappings of a Horſe.

V. 204. *Spontaneous*; Of themſelves: Of *Spontaneus*, as this of *Sponte*, Lat. freely.

V. 206. *Her ever-during Gates*; Her everlaſting Doors. *Lift up your heads oh ye gates, and be ye lift up ye everlaſting doors: and the King of Glory ſhall come in*, Pſal. 24. 7. *Ever-during*, Eternal; of *Durare*, Lat. to laſt, to be durable.

V. 212. *Outrageous as a Sea, dark, waſteful, wild: The confuſion of* Chaos, *well ſet forth by a tempeſtuous, dark, wild Sea, turn'd from the bottom up by raging Winds, and roaring Waves, that running Mountain high ſeemed to aſſault; the ſtedfaſt Empyrean*, A deſcription of the *boiling Birth* of Nature, ſuch at leaſt as *Earthly Notion* can conceive.

----- *Chaos; rudis indigeſtaque moles.*
Nec quicquam, niſi pondus iners, congeſtaque eodem
Non bene junctarum diſcordia ſemina rerum. Met. l. 1.

Fills not our Conceptions with half ſo much confuſion.

---- *Into this wild Abyſs,*
The Womb of Nature, and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all theſe in their pregnant Cauſes mixt
Confuſedly, &c. Bo. II. V. 910.

V. 215. *And with the Center mix the Pole*; A perfect *Idea* of the fierceſt Confuſion, taken from the Figure of a *Sphere*, which muſt be broken all to pieces, cramp'd and confounded into flatneſs, before the Pole (the extreme Point of the Diameter) can touch the Center (the middle Point) of a round Body.

V. 216. *Silence. As the ſame omnipotent and omnific word Incarnate*, ſaid to the tumultuous Sea, *Peace, be ſtill*, Mar. 4. 39. *Omnific*, Maker of all Things: *Omnificus*, of *Omnis*, all, and *Facere*, Lat. to make.

V. 222. *Follow'd in bright Proceſſion*; Seems a contradiction, for *Proceſſion* ſtrictly ſignifies, *A going before*, and is uſed to expreſs, a ſolemn Pomp and Shew, preceeding a Prince, or the Sacrament in Catholic Countries carried in *Proceſſion*; but the meaning is, that a bright Train of admiring Angels attended and waited on this *Omnific Word*, to ſee the mighty Works of his Creation. *Proceſſio*, Lat. of *Procedere*, to ſet out, to go on.

V. 224. *The fervid Wheels*; The warm Wheels, from the ſwiftneſs of their Motion:

Motus eſt cauſa caloris. Horace *his Epithete.*

Metaque fervidis evitata rotis. Car. l. 1. Od. 1.

Fervidus, Lat. hot.

V. 228. *One foot he center'd; One foot of his Golden Compaſſes he fix'd in the center of the Univerſe, and turn'd the other round through the vaſt and deep Obſcurity, and ſaid, Thus far ſhall the Creation reach, thus far ſhall its Bounds extend, this ſhall be thy compaſs, O thou riſing World. Profundity, Profunditas*, Lat. Depth, the Deep.

V. 231. *This be thy juſt Circumference*; *This ſhall be thy vaſt Round.* Pronounced by him, *who ſitteth on the circle of the Earth*, Iſa. 40. 22. *Who alone compaſs'd the circuit of the Heavens*, Eccleſ. 24. 5.

V. 233. *Matter unform'd, and void*; תֹהוּ וָבֹהוּ, *Deſolation and emptineſs*, Gen. 1. 2. Says *Moſes*, *Without form, and void*, as our Tranſlation. Ἀόρατον καὶ ἀκατασκεύαστον, the 70. *Inviſible and unadorn'd.* The vulgar Lat. *Inanis & vacua, Empty and void*, doubly empty. *Aquila vanitas & nihil, Emptineſs and nothing.* All amounting to the ſame ſenſe, and agreeing with our Poets, that *God* made the Heaven and Earth, which on the firſt day of the *Creation* were one confuſed heap of uninform'd Matter, containing Earth, Air, Fire, &c. all mix'd and cover'd over with a dark Deluge, and black Abyſs of Water. So that the Author of the Book of *Wiſdom* had reaſon to ſay, *Manus tua creavit orbem terrarum ex materiâ inviſâ*, ch. 2. v. 18. Which we tranſlate, *Thy hand made the World of Matter without Form.* The Original, Τὸ πρωτογόνε καὶ ἀρχαίε χάεος.

V. 234. *Cover'd the Abyſs. Darkneſs was upon the face of the deep*, Gen. 1. 2. Deep and incomprehenſible Darkneſs cover'd the vaſt Abyſs, in whoſe watry Womb the unborn World yet lay. So the *Prophetic Pſalmiſt*, *Thou covered'ſt it with the Deep, as with a Garment, the Waters ſtood above the Mountains* of the eſtabliſh'd Earth, *Pſal.* 104. 6. And *Job* deſcribing the Original

ginal Birth of Waters, *I made the cloud the garment thereof, and thick darkneſs its ſwadling band,* Job 38. 9. *Bede* in his *Exemeron* is of opinion, That all that vaſt ſpace between the *Earth* and the *Empyrean Heaven* was filled with Water, that is, with a humid, aqueous, and miſty Matter, part of which was afterwards thickned into Water, ſome rarified and ſpun out into Air, and the reſt miraculouſly hardned and fix'd into the Matter of the Celeſtial Orbs, all extracted out of this immeaſurable *Abyſs*, Bo. I. Verſ. 21. which, before *Light* was created, muſt neceſſarily be cloath'd with *Darkneſs*.

V. 235. *His brooding Wings the Spirit of God*; *The Holy Spirit the third Perſon of the B'eſſed Trinity. The ſpirit of the Lord filleth the world,* Wiſd. 1. 7. *By the word of the Lord were the Heavens made: and all the hoſt of them by the breath of his mouth,* Pſal. 33. 6. *The breath of the power of God,* Wiſd. 7. 25. *I came out of the mouth of the moſt High, I alone compaſs'd the circuit of Heaven, and walked in the bottom of the Deep,* Eccleſ. 24. 3, 5. See at Verſ. 17. Bo. I. the various Interpretations of *Gen.* 1. 2. *And the ſpirit of God moved upon the face of the Waters.*

V. 236. *And Vital Virtue infuſed,* &c. And ſpread and diſpers'd its quickning Power and enlivening Heat quite through the humid heap, and moving watry maſs of Matter. *Valleſius* interprets, *The ſpirit of God moving upon the waters,* Gen. 1. 2. to ſignifie the Creation of *Fire* moving through, and actuating the watry Abyſs into warmth and vital Fecundity, eſteeming it term'd *a Spirit*, as approaching neareſt of all Bodies, to *a ſpiritual Subſtance*, as being ſo light and ſubtle, as not to fall under the perception of ſenſe, unleſs when immers'd in, and preying on groſs Materials; that it is term'd the *Spirit of God* for its mighty Power and Excellency, as the *Mountains and Cedars of God* in holy Phraſe frequently are; *Hic igitur ſpiritus, (nimirum ignis) hoc eſt, hæc ſubſtantia tenuiſſima ac perfectiſſima, ferebatur, incubans & fœcundans aquas; per hunc ſpiritum factæ ſunt aquæ fluxiles, aliqui futuræ concretæ.* Sac. Phil. c. 1. Nevertheleſs our Author has rightly attributed this vital Influence and quickning Emanation to the *Spirit of God*. *Fluid, Fluidus,* Lat. thin, liquid.

V. 238. *The black tartareous cold,* &c. *But drove downwards, towards the Center, the black, cold, groſs, and muddy Dregs, Enemies to Life and Being.* On the firſt day of the Creation, God made the mighty Maſs of all Things capable of Generation and Corruption, conſiſting of the Elementary Bodies, Earth, Water, Air, and Fire, heap'd up and mix'd together; Earth, Water, and dark Air blended together, the inviſible Fire moved together through the muddy Maſs, hindring its congealing into unactive Ice; then *God's Spirit* breathing upon the Watry Confuſion, diſingag'd and ſeparated the intangled Elements, bringing like Things to like, and fixing them together, thereby forming the *Earth* within the Womb of *Water*, and ſpreading out the *ambient Air*, then out of *deepeſt Darkneſs* called forth *Light*. *Tartareous*, Ταρτάρεος, Gr. of Ταρταίζειν, to ſhake with extream cold.

V. 239. *Conglobed*; Gather'd together: Of *Conglobare*, Lat. to gather in heaps.

V. 241. *Diſparted*; Shared, divided: Of *Diſpertire*, Lat. to allot, to divide into Parts.

Ibid. *Spun out the Air*; And like the fineſt Web drew out the Air: An excellent deſcription of the thinneſs, purity, and inviſibility of the Air, mixing with all things, as being *ſpun out* ſo fine *between*.

V. 242. *Earth Self-Ballanc'd,* &c. Hung on her Center by wondrous Counterpoiſe, which *Job* ſtyles, *Nothing*; *He hangeth the Earth upon Nothing,* Chap. 26. 7.

Circumfuſo pendebat in aere tellus
Ponderibus librata ſuis. Meta. l. 1.

But how the unconceivable Counterpoiſe is made, he only knows, *Who hath meaſured the Waters in the hollow of his Hand, and meeted out the Heavens with a Span; who weigheth the Mountains in Scales, and the Hills in a Balance,* Iſa. 40. 12.

V. 243. *Let there be, ſaid God.* God who Created all Things out of Nothing, by his infinite Power, could do it no other way than by his Almighty Word: For there being no firſt Matter out of which they were to be Framed, about which the Eternal Mind was to concern it ſelf, Creation was nothing elſe but his Powerful Command, the *Almighty Fiat* proceeding from his Infinite Goodneſs, Wiſdom, and Power, that produced this Beauteous All, ſuitable to his moſt perfect Idea. *By the Word of the Lord were the Heavens made; and all the Hoſt of them by the Breath of his Mouth: He Spake and it was done, He Commanded and it ſtood faſt,* Pſal. 33. 6, 9. And as he at firſt Commanded all Things into Being, ſo he does ſtill *uphold them by the Word of his Power,* Heb. 1. 3.

Let there be Light, Gen. 1. 3. And immediately Light, the firſt Bright Offspring of the Creation, aroſe out of the gloomy deep. *Quinteſſence pure, the brighteſt and moſt refined Being.* See Book III. Verſ. 716. whether Light be Corporeal, or according to *Ariſtotle, Qualitas inhærens Diaphano,* is much conteſted among the Philoſophers, and has puzzled the greateſt Maſters of Nature: This we are ſure of, that this viſible Light, ſo neceſſary to the World both for its Uſe, as well as Ornament, was in the Beginning *Created* by *God*, and by his *Sovereign Command* call'd out of *Darkneſs*. *God Commanded the Light to Shine out of Darkneſs,* 2 Cor. 4. 6.

V. 245. *From her Native Eaſt*; From the Eaſt, her Birth place, whence riſing every day, ſhe ſeems *New-Born*.

V. 247. *Sphear'd in a Radiant Cloud*; Placed in a ſhining Cloud, according to the Opinion of *Bede, Hug. de St. Vict. Bonav. Lyra, Toſtatus*, and others, who held Light Created on the firſt day, to have been a ſhining Body placed in a bright Cloud, and moving in that ſuperiour part of the World, in which the Sun, made on the fourth day, was placed, this Light *Sojourn'd in her Cloudy Tabernacle*, wheeling round the Infant, and yet imperfect World, and by her Motion conſtituting the three firſt days and nights. But *Pererius* imagines this Light to have been the ſame with that of the Sun, Created on the firſt, thô not compleated till the 4th day: The Secret is unſearchable. *Sphear'd*, of Σφαιρόω, Gr. to make round. *Sojourn'd*, remain'd, ſtay'd; Of *Sojourner*, Fr. to reſide.

V. 249. *God ſaw the Light was good*, Gen. 1. 4. The *Eulogie* and divine Approbation of Light, God's brighteſt Image, and his pureſt Emanation, amongſt all his Creatures, ſtyled himſelf the *Father of Lights*, Jam. 1. 17. *Lucem inhabitans inacceſſibilem*; *Dwelling in unapproachable Light*, 1 *Tim.* 6. 16. From hence *Catharin.* would infer, this Primitive Light to have been the *Sun*, even on the firſt day, perfect and compleat; becauſe *God* pronounced nothing *good*, before it was entirely finiſh'd: Although *Moſes* relates, the *Sun*, the *Moon*, and *Stars*, to have been the Work of the fourth day, with whole *Hiſtorical Relation* our Author exactly agrees.

V. 250. *By the Hemiſphere divided. God divided the Light from the Darkneſs*, Gen. 1. 4. By half the Globe, ſays *Milton*; that is, the new created Light ſhining on one ſide of the great mighty Maſs, enlighten'd one half of it by Day; the averſe half, making its own Darkneſs; was cloath'd with Night; whoſe alternate Round is ſtill continued conſtantly. *Hemiſphere*, Bo. III. Verſ. 725.

V. 252. *The firſt Day even and morn*; *Moſes* thus deſcribes the *Natural Day*, conſiſting of 24 hours, *Gen.* 1. 5. The new born Light *journying* about the mighty Maſs of the, as yet, unſeparated *Elementary Bodies*, the *Evening* and the *Morning* made one compleat Day. That this is a plain deſcription of Day and Night, *Baſilius* affirms in his *Second Homily* on *Geneſis*: Day doubtleſs (ſays he) had the Precedence, and took place of Night in the beginning of Time; and therefore the *Evening*, the cloſe and end of the Day, is by *Moſes* firſt named, and then is added the *Morning*, the end and concluſion of the Night, both together making but one Natural Day: Νυχθήμερον, Gr. *Quaſi Nactidialis.* For the World's obſcure condition, before the *Birth-day of Light* was not named *Night*, but *Darkneſs*, *Night* being the part of Time diſtinguiſhed from, but yet ſucceeding and relating to the *Day*.

V. 281. *Let there be Firmament*, &c. *Gen.* 1. 6. This word *Firmament*, of the Lat. *Firmamentum*, correſponding with the Gr. Στερέωμα, ſignifying *Solidity*, has given occaſion to miſtake it, for the ſolid and moſt firm Body of the Heavens, incapable of Diviſion, Thinneſs, or any decaying Alteration. The Maintainers of this Opinion endeavour to ſupport it by theſe Texts, *Tu forſitan cum eo fabricatus es Cœlos, qui ſolidiſſimi quaſi ære fuſi ſunt*, Job 37. 18. Tranſlated much amiſs, but in ours render'd aright: *Haſt thou with him ſpread out the Sky, which is ſtrong, as a molten Looking-glaſs?* And by that of *Job* 14. 12. *Donec atteratur Cœlum*; *Till the Heavens be worn out*; (better expreſs'd by our Tranſlation, *Till the Heavens be no more:*) As if that employ'd their *Solidity*. *Homer* is vouch'd alſo in their defence,

Χάλκεον οὐρανὸν ἶκε δι' αἰθέρος ἀστυγέτοιο. ΙΛ. Ρ.

But the Original, רָקִ֑יעַ, Heb. ſignifies Extenſion and Expanſion, and by the beſt Interpreters is underſtood, of the wide, outſtretch'd Air, as our Poets explains it:

Expanſe of Liquid, pure
Tranſparent, Elemental Air, diffuſed, &c.

Spread out on all ſides, to the utmoſt compaſs of the World's wide Round: Which *Moſes* ſeems to agree with in his Diſcourſe of *the Fowl that fly above the Earth in the Firmament of Heaven*, Gen. 1. 20. Expreſs'd by the ſame word, and ſaid *to be ſtretch'd out like a Curtain*, Pſal. 104. 2. *That ſtretcheth out the Heavens like a Curtain, and ſpreadeth them out as a Tent to dwell in*, Iſa. 40. 22. *Partition firm and ſure* for its certainty, not ſolidity, *Non appellatur Firmamentum, quaſi ſit corpus Firmiſſimum, ſed quia eſt Interſtitium & terminus interjectus inter aquas ſuperiores & inferiores, terminus firmiſſimus & immutabilis non proper ſtationem, ſed propter firmitatem, aut intranſgreſſibilem terminum ſuperiorum & inferiorum aquarum.* Aug. lib. 2. Su. Gen. ad Litt. c. 10. *Tranſparent*, that may be ſeen through, of *Tranſparere*, Lat. to appear through.

V. 268. *Waters underneath dividing*; They who underſtand the *Firmament*, to be the vaſt Air, expanded and ſtretch'd out on all ſides to the Starry Heavens, eſteem the Waters above it to be thoſe generated in the middle Region of the Air, of Vapours exhaled and drawn up thither, from the ſteaming Earth, and nether Waters; which deſcend again in ſuch vaſt ſhowers, and mighty floods of Rain, that not only Rivers, but Seas may be imaginable above, as appeared when the *Cataracts* came down in a Deluge, *and the Flood-gates of Heaven were opened*, Gen. 7. 11.

Others,

Others, and thoſe many, by theſe *Waters above*, underſtand the Cryſtalline Heaven, (by *Gaſſendus* made double) by our Author better named *Cryſtalline Ocean*, by its clearneſs reſembling Water, *who layeth the beams of his chambers in the waters*, Pſal. 104. 3. *Praiſe him ye heavens of heavens, and ye waters above the heavens*, Pſal. 148. 4.

To this ſenſe our Poet agrees, and thus infers, that as God built the Earth, and founded it on Waters, (*ſtretched out the earth above the waters*, Pſal. 136. 6. *By the word of God the heavens were of old, and the earth conſiſting out of the water and in the water*, 2 Pet. 3. 5.) So alſo he eſtabliſh the whole Frame of the Heavenly Orbs, in a calm Cryſtalline Sea ſurrounding it, leſt the Neighbourhood of the unruly *Chaos*, Bo. II. Verſ. 960. or as others, the furious Conflict of conteſting Winds, ſhould diſturb it. *But all ſearch, in Works ſo wonderful, ſo diſtant and undiſcernable, as well as undemonſtrable, is quite confounded.*

Circumfluous Waters; that flow round about it: *Circumfluus*, Lat. *Circumfluous Humour.*

Ultima poſſedit, ſolidumque coercuit Orbem. Met. 1.

Cryſtalline, Bo. III. Verſ. 482.

V. 275. *Chorus*, Lat. Quire; and for that repeated part of a Song, in which all the Performers joyn.

V. 277. *Embryon immature*; The ſubſtance of the Earth was made, but ſtill lay in the dark Womb of many Waters, and like an imperfect Creature incloſed and hid, appeared not. *Embryon*. Bo II. V. 900. *Immature, Immaturus*, Lat. unripe, like a Creature yet unfiniſh'd in the Womb, unfit for Birth; a Metaphor from *Green Fruit*. *Involv'd, Involutus*, Lat. propt up.

V. 279. *Main Ocean flow'd*; *Who cover'dſt it* (the Earth) *with the Deep, as with a Garment, the Waters ſtood above the Mountains*, Pſal. 104. 6.

V. 280. *With Prolific Humour*; *With fruitful Moiſture*: *Humidity* being the Subject, and as it were, the Mother of all Generation. *Prolificus*, Lat. fruitful.

V. 280. *Fermented the Great Mother*; Stirred up and excited the Earth, the Univerſal Mother, leaven'd and ſwell'd her, filled with enlivening Moiſture, to conceive, and bring forth her innumerable Offspring. *Fermented*, of *Fermentare*, Lat. to puff up, riſe, or heave, as Dow does when leaven'd, the main Ocean covering all the Earth, did with its natural Saltneſs and Acidity, provoke, ſtir up, and ſtimulate the ſoften'd Earth into Conception. *Fermentum nihil aliud eſt, quam penetrantiſſima, ſeu ſpirituoſiſſima quædam ſubſtantia, alterationum mutationumque variarum Parens. Satiate*, Bo. I. V. 179. *Genial*, Bo. IV. V. 712.

V. 284. *Into one place*, Gen. 1. 9. Into their proper place, the Sea, as *V.* 10. the one great and moſt conſiderable Congregation of the Waters; not but that many were received into the Earth's vaſt hollows, Earth and Water making but one Globe, whoſe Center is the ſame with that of the World.

V. 286. *The Mountains emergent*; Riſing up out of the Waters: Of *Emergere*, Lat. called *Tumid Hills*, from their bulk, of *Tumidus*, Lat. ſwoln.

Juſſit & extendi campos, ſubſidere valles
Fronde tegi ſilvas, lapidoſos ſurgere montes. Met. 1.

V. 290. *Capacious Bed*; Fit to contain: Of *Capax*, Lat. *vaſt Receptacle of Waters. Le lict dune Riviere*, The Bed or Channel of a River.

V. 291. *With glad Precipitancy*; The Waters ran down from the haughty Hills to the wide humble Valleys with glad haſte, their natural Tendency. *Præcipitantia*, Lat. a fall from a high place.

V. 292. *Uproul'd as drops on Duſt*, &c. Sinking down in vaſt Circles, as Water, falling on much Duſt, caſts it ſelf into round drops, deſirous by drawing it ſelf into that circular, moſt perfect form, to preſerve its native Purity from the foul Invaſion. *Conglobing*, a Military *Metaphor* from Soldiers caſting themſelves into a Ring when on all ſides beſet.

V. 294. *Such flight*; Such ſpeed the Almighty Command impoſed on the ſwift Floods. *At thy Rebuke they fled, at the voice of thy Thunder they haſted away; they go up by the Mountains, and down by the Valleys, unto the place which thou haſt appointed for them.* Pſal. 104. 7, 8.

V. 299. *With Torrent Rapture*; With headlong Fall. *Torrent*, Bo. VI. Verſ. 830. *Rapture*, of *Rapere*, Lat. to ſnatch away.

V. 302. *With Serpent error wandring*, &c. Or wandring round about, creeping to and fro, like the turnings and windings of Rivers in and out: Of *Serpere*, Lat. to creep. *Errour*, of *Error*, Lat. a wandring, of *Errare*, to go out of the way.

V. 303. *Ooſe deep Channels wore*; And on the ſoft yielding Slime and Mud wore their eaſie way. *Ooſe*, is the ſoft Mud and Soil at the bottom of Rivers: *Channel*, whence our *Kennel*, of *Canalis*, Lat. a Water-pipe, called their *Humid Train*, their watry Courſe.

V. 307. *The great Receptacle of Congregated*; The vaſt Spaces that receive the aſſembled Waters, he called *Seas*. *Receptaculum*, Lat. any thing that contains another: *Congregated*, of *Congregare*, Lat. to gather into a Herd.

V. 310. *The*

V. 310. *The verdant Graſs*; The green Graſs. *Verdant*, of *Verdoyant*, Fr. of *Viridare*, Lat. to grow green.

V. 312. *Whoſe Seed is in her ſelf*, Gen. 1. 11. ſeems to imply, that there is no Herb or Plant growing out of the Earth, that has not its proper Seed, when ſome, as Muſhroms and Fern, and divers others, either have none at all, or ſo ſmall, that they are undiſcoverable; but moſt probable it is, that God created only the moſt excellent, which were to be perpetuated by their Seed, but the leſs noble, and ſuch as out of a meer mixture of the Elements, might in their Seaſons ſpring up, as being created in their Cauſes, needed not his particular Command, as amongſt the Animals, Mice, Worms, and Flies, capable of being from the corruption of other Creatures. Of the Spontaneous Productions of the Earth, the Heathen Poets had ſome ſmattering.

Ipſa quoque immunis, raſtroque intacta, nec ullis
Saucia vomeribus, per ſe dabat omnia tellus. Met. 1.

V. 314. *Deſert and bare*; Wild, unfurniſhed: Of *Deſertus*, Lat. forſaken, as all Deſerts are, becauſe bare and barren.

V. 321. *The Corny Reed embattled*, &c. The horny Reed ſtood upright among the undergrowths of Nature, like a Grove of Spears, or a Battalion with its Pikes aloft. *Corneus*, Lat. of or like Horn.

------- *Tumulus, quo cornea ſummo*
Virgulta, & denſis haſtilibus horrida myrtus. Æn. 3.

V. 323. *With frizled Hair implicit*; The Buſh with his frizled Locks intangled. *Frizled*, of *Frizer*, Fr. to turn in curls. *Implicit*, *Implicitus*, Lat. entangled, of *Implicare*, to twiſt.

V. 325. *Gemm'd their Bloſſoms*; Put forth their Bloſſoms, of *Gemmare*, Lat. to bud forth, and rive Bloſſoms, are called *Gemmæ*, Lat.

V. 333. *A dewy Miſt went up*, &c. *For the Lord had not cauſed it to rain upon the earth, and there was not a man to till the ground; but there went up a miſt from the earth, and watered the whole face of the ground*, Gen. 2. 5, 6.

V. 337. *On the green Stemm*; On the green Stalk, *Stemm*, of Στέμμα, Gr. ſo ſignifying. Hence *Stemmata*, the Stocks and Originals of Families, branching into their Genealogies.

Stemmata quid faciunt? Quid prodeſt, Pontice; longo
Sanguine cenſeri? Juv.

V. 341. *For Signs*, &c. *Gen.* 1. 14. Divers are the Interpretations of theſe Words; ſome underſtand 'em, of the Solemn Feaſts and New Moons celebrated under the *Moſaic Law*. Others, for Signs of the changes of the Weather, Winds, Plenty, Health, and their Contraries. Others, of thoſe Preternatural Signs and Miracles that appeared in the days of *Joſhua*, *Hezekiah*, and at the Paſſion of our *Saviour*, and that ſhall be before the Laſt Day; *And there ſhall be ſigns in the Sun, and in the Moon, and in the Stars*, Luke 21. 25. The vain Aſſerters of *Judicial Aſtrology* would have 'em meant, of the Signs placed in the Heavens, whereon to ground their Preſumptuous Predictions. The beſt and genuine is, That God appointed them for Signs of the Seaſons, of Time, of Days, and Years; for the motion of the Stars, and chiefly of the Sun and Moon, is the meaſure of Time: A Day is the time of the Sun's circuit about the Earth; an Hour, the 24th part of it; a Year, his compleat Journey through the *Zodiac*; a Month, his motion through one Sign of it, while the Moon travels quite through it. Now Celeſtial Motion, and that chiefly of the Sun, being the moſt regular, unalterable, and communicable to all Mankind, is the beſt and moſt common Calculation of Times and Seaſons, and of *circling Years, compleating their radiant Rounds.*

V. 346. *Great for their uſe to Man*; Becauſe the *Moon*, excepting *Mercury*, is leſs than any of the fixt or erratic Stars, though her Neighbourhood to the Earth deceive our ſight; therefore ſhe is ſaid to be one of the *two Great Lights*, in regard of her illuſtrious Office, in chearing and illuminating the Night, more effectually than all the innumerable Stars are able to do with their vaſter, but far more diſtant Lights.

V. 355. *A mighty Sphear*; Of all the Heavenly Bodies, firſt he made the Sun, a vaſt round Circle void of Light, though of the ſame ſubſtance with the Heavens.

Ad ſidera rurſus Ætheria. Æn. 7.

V. 357. *The Moon Globoſe*; The Moon round alſo. *Globoſe* as *Globous*, Bo. V. Verſ. 649.

Ibid. *And every Magnitude of Stars*; And all the Stars in their different Magnitudes, and diſtinctions of Size.

V. 358. *The Heaven thick as a Field*, is ſaid to be ſown with Stars, to expreſs their vaſt number.

Aſtra tenent Cæleſte ſolum. Met. 1.

V. 360. *Tranſ-*

V. 360. *Tranſplanted from her cloudy Shrine*; In which, as in a cloudy Tabernacle, ſhe had ſojourned three days, as at V. 248. *Shrine*, Bo. I. Verſ. 388.

V. 361. *Made Porous to receive*, &c. Made ſpungy to ſuck in the ſtreaming Light, and ſolid to retain her congregated Rays. *Porous*, of *Pori*, Lat. Πόροι, Gr. of Πείρειν, to paſs through, thoſe ſmall and unſenſible Paſſages in Human and other Bodies, by which any thing is received into, or caſt out of them.

V. 364. *As to their Fountain, other Stars repairing*, &c. 'Tis the received Opinion, that the *Fixed Stars* ſhine and appear by their own Native Light; but the *Planets* are Opaque Bodies, illuſtrated and made bright by the Sun's borrowed Light; and are the *other Stars* here ſaid, *to draw Light in their Golden Urns* from that great Fountain. The reaſon why our Author did not affirm it of *all the Stars*; as alſo why many imagine, that even our *Opacous Earth* ſhines as glorioufly on moſt of the *Planets*, and their *Inhabitants*, (if any ſuch there be,) as they in their turns do on it and us. *Urns*, of *Urna*, Lat. a Pitcher.

V. 366. *Guilds her Horns*; The *Morning Planet* is *Venus*, which, according to the moſt exact Obſervations, moves round the Sun, ſometimes above, at other times below him, borrowing all her Light of him, and like the Moon, having the ſame threefold appearance, Encreaſing, Full, and Decreaſing, therefore ſaid to *Guild her Horns*, as being at ſome diſtances from that *Great Luminary*: *Corniculata*, Lat. horned. When this Star appears above the Horizon, preceeding the Sun, it is called *Lucifer*; and when it ſinks beneath it, after him, *Heſperus*.

V. 367. *By Tincture or Reflexion*, &c. The Stars better their Complexion by *Tincture*, by their Approaches towards the Sun, new-colouring their Countenances. *Tinctura*, Lat. Colour, or Dye; Or by *Reflexion*, or by his Light reflected on them, heighten and enhance the little, which may properly be thought their own; at ſuch vaſt diſtances to human ſight, appearing much diminiſh'd. *Peculiaris*, Lat. Particular: *Diminutio*, Lat. a leſſening.

V. 373. *Jocond to run his Longitude*, &c. Brisk and chearful in his vaſt Diurnal Race from Eaſt to Weſt, the length of Heaven's High-way. *He rejoyceth as a Giant to run his courſe*, Pſal. 19. 5. *Jocond*, of *Giocondo*, Ital. the depravation of *Jucundus*, Lat. merry. *Horizon*, Bo VI. V. 79.

V. 374. *The gray Dawn, and the Pleiades*, &c. Day-break, or the firſt approach of the doubtful Light, is of a gray Colour; whence the *Morn* is ſtyled *Gray-eyed* by the Poets. The *Pleiades*, are ſeven Stars in the Neck of the *Bull*, (one of the twelve Celeſtial Signs,) ſo named of Πλέειν, to Sail, becauſe they riſe about the *Vernal Equinox*, (thence called *Vergiliæ*,) the uſual time of venturing to Sea among the unexperienced Ancients. They, as well as the early Dawn, are ſaid to dance before the Sun, becauſe they conſtantly riſe before him for one half of the Year, commencing it by their auſpicious Influence; *Canſt thou bind the ſweet influence of the Pleiades?* Job 38. 31.

Taygete, ſimul os terris oſtendit honeſtum
Pleias ----- Geor. 4.

V. 379. *In that Aſpect*; The regard the Stars and Heavenly Lights have to one another, by reaſon of their Places and Poſitions, are called their *Aſpects*: *Aſpectus*, Lat. of *Aſpicere*, Lat. to look on. Therefore the Moon placed in the Weſt juſt oppoſite againſt the Sun, like his Looking-glaſs, is ſaid to *need no other Light in that Situation.*

V. 381. *Revolv'd on Heaven's great Axle*; Turn'd to the Eaſt on the World's mighty Poles by the Firſt Mover. Revolv'd, of *Revolvere*, Lat. to turn round. *Axle*, Bo. II. V. 926.

V. 382. *Dividual Holds*; And maintains her Empire o'er the Night, aſſiſted by thouſand leſſer Light, (as to appearance) not like the Sun, ſole Sovereign and Regent of Day, the *univerſal Lord of Light*, by all unrivall'd.

V. 387. *Generate Reptil. Let the waters bring forth abundantly, the moving creature that hath life*, Gen. 1. 20. שרץ, is properly *Reptile*, Lat. creeping; a word denoting the motion of Creatures without Legs.

Jam maris immenſi prolem & genus omne natantum. Geo. 2.

V. 389. *And let Fowl fly above the Earth*; According to the *Hebrew* and *Chaldee* Text; for the vulgar Latin and our Verſion of *Gen.* 1. 20. *And God ſaid, let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth*, &c. has given occaſion to the Controverſie, *That Fowl, as well as Fiſh, were originally made of Water*; contradicting the plain declaration of *Moſes, Out of the ground the Lord God formed every beaſt of the field, and every fowl of the air*, Gen. 2. 19. yet the greateſt Philoſophers, and Schoolmen too, affirm the former Opinion; becauſe all ſolid Bodies are made of a mixture of Earth and Water, *(ſicci & humidi craſſi,)* Fire and Air, being uncapable of Generation, though contributing to the Temper; as *Ariſt. c. 4. l. 4. Meteo.* Birds therefore, being of an Aerial Nature and Agility, are ſuppoſed to have taken their Being in that of the two Productive Elements neareſt of kin to it, *viz.* Water eaſily extenuated and ſpun out into Air, as this is often crowded and condenſed into Water.

---- *Volucres agitabilis aer*
Ceſſerunt nitidis habitandæ piſcibus undæ. Met. 1.

V. 399. *The Sounds*; Are narrow Seas between two Lands, as the *Baltic*, eminently ſo called; their Name is borrowed of their Noiſe: *Sounds*, as *Fretum*, Lat. *à Fremendo*, ſuch encloſed Seas being more boiſterous and foaming.

V. 402. *Sculles that bank the mid Sea.* Shoals of Fiſh ſo vaſt, that they appear like mighty Banks in the midſt of the Sea. *Sculles* and *Shoals*, are vaſt multitudes of Fiſh, of the Sax. *Sceole*, or the Ital. *Stuolo*, an Aſſembly.

V. 405. *Through Groves of Coral.* Κοραλλιον, Gr. called alſo Λιθόδενδρον, the Stony Tree, becauſe growing in the Sea like a Buſh ſoft and green, (thence called a *Grove*) when it gets above the Water, or is taken thence, *à molliore aëre illico duratur*, it immediately grows hard like a Stone, of a curious Red colour when dreſs'd and clear'd from its encloſing Moſs.

Nunc quoque curalii eadem natura remanſit,
Duritiem tacto capiant ut ab aëre; quodque
Vimen in æquore erat, fiat ſuper æquora ſaxum. Met. 4.

V. 406. *Their wav'd Coats*; Their Scales like little Waves, wrought over one another, glitſtering in the Sun like Gold.

V. 407. *Pearly Shells*; That are of that colour, and often contain Pearls in them, as thoſe of Oyſters do. *Pearl*, of *Sphærula*, Lat. from their roundneſs.

V. 409. *In jointed Armour watch*; In hard Shells (reſembling Armour) that have their Overtures, at which the fenc'd and defended Fiſh takes in its Nouriſhment.

Ibid. *On ſmooth the Seal*; Play on ſmooth Seas in calm weather, diſport themſelves. *Seal*, *Phoca*, Lat. the Sea-calf.

V. 410. *Bended Dolphins play.* *Delphinus*, Lat. is taken to be the *Sea-hog*, an Animal Friendly to Mankind, and delighted with Muſic, painted crooked or bent according to the Errors of Antiquity, ſeeming only ſo by the force and ſwiftneſs with which he riſes out of the Sea, and exceeds all Creatures. *Velociſſimum omnium animalium non ſolum, marinorum; ocyor volueri, ocyor telo, tantâ vi exilit, ut plerumque vela navium tranſvolet.* Plin. l. 9. c. 8.

Delphinum ſimiles, qui per maria humida nando
Carpathium, Libycumque ſecant, luduntque per undas. Æn. 5.

Famous is the Eſcape of *Arion* on the back of one of theſe, who forc'd to leap into the Sea to ſave himſelf from murdering Pirates, was ſupported and ſet ſafe on ſhore by it: Celebrated by *Ovid.*

Inde (fide majus) tergo Delphina recurvo
Se memorant oneri ſuppoſuiſſe novo.
Ille ſedens citharamque tenet, pretiumque vehendi
Cantat, & æquoreas carmine mulcet aquas. Faſt. l. 2.

V. 411. *Enormous in their Gate*; Irregular in their Motion: *Wallowing unweildy in their way.* *Gate*, ſignif. *way going*; a *Lincolnſhire* word, of the Sax. *Gan*, or Belg. *Gaen*, to go. *Enormous*, Bo. V. Verſ. 297.

V. 412. *Tempeſt the Ocean*; By their vaſt bulk, and violent wallowings, rouſe the Sea, and make it roar as in a Tempeſt. Of theſe, *Job* is to be underſtood: *He maketh the deep to boyl like a pot, he maketh a path to ſhine after him, one would think the deep to be hoary.* Chap. 41. v. 31, and 32.

V. 414. *Stretch'd like a Promontory*; A Compariſon not immodeſt, ſince *Baſilius* and *Theodoret* tell us, That Whales, when they heave their broad Backs above the Sea, appear like mighty Iſlands, as *Leviathan* is liken'd, *Bo.* I. *V.* 201. Some have been taken, capable of covering 4 Acres of Land, *Plin. l.* 9. *c.* 30. *Upon the earth there is none like him*, Job 41. 33. *Promontory*, Bo. VI. V. 654.

V. 417. *The tepid Caves*; The warm moiſt watry places, Pools and Shores: Our Author ſeems to intimate, the Water-Fowl only to have had their Aqueous Birth with the Fiſh on the fifth day, and therefore takes notice here of their numerous Brood, ſoon hatch'd from multitudes of Eggs laid in wet Plaſhes, fenny and ſandy Shores; which compared with what he ſays at V. 451. *Let the Earth bring forth Fowl living in her kind*, amounts to a confirmation; and had he only inſtanced in thoſe Sea or Water-Fowl, that breed and live in them, or on their Banks, or dare, in *Aiery Caravans*, paſs over them, his Opinion had been plain, but mentioning *Cock* and *Peacock*, &c. he has left it dubious and uncertain. *Tepidus*, Lat. warm.

Unde cavæ tepido ſudant humore lacunæ. Geor. 1.

V. 419. *Burſt-*

V. 419. *Burſting with kindly Rupture.* Opening with ſeaſonable Breach, bring forth their unfledg'd, rough-skind Young. *Opening*, when Hatching Heat has ſwell'd its Inmate, now too big for its ſmall Tenement, mature and ſtruggling to get forth, with its Bill working its way out. *Rupture*, *Ruptura*, Lat. a breach, of *Rumpere*, Lat. to break.

V. 420. *Their callow Young*; Their yet unfeather'd, unfledg'd Young Ones. *Callow*, is of *Callum*, Lat. for the Skin grown hard on labouring Hands, to which is compar'd, that of *Birds*, rough and harſh upon the breaking out of their Feathers: *Callow*, *Calloſus*, Lat. rough and porous: *Ova calloſa Hor.* new-laid Eggs, whoſe Shells are rough.

Namque marem cohibent calloſa vitellum, Lib. 2. Sat. 5.

Fledge, Book III. Verſ. 627.

V. 421. *They ſumm'd their Penns*; Compleated their Feathers, had their juſt number wherewithal to waft them through the Air. *Summare*, Lat. to reckon up, to number.

V. 422. *With clang deſpis'd the Ground*; Forſake the Earth with their ſhrill Note, mounted among the Clouds. *Clang*, *Clangor*, Lat. and Κλαγγὴ, is a word coined by the Noiſe that Geeſe, Cranes, and Swans make, when they riſe on Wing, or light down again.

Ἠΰτε περὶ κλαγγὴ γεράνων πέλει ὀξυόεσσα
Τῶν αἵ τ' ὠς ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
Χίωνων, ἢ γεράνων, ἢ κύκνων δολιχοδείρων,
Κλαγγηδὸν κεχαδιζόντων. ΙΛ. Β.

Magnis quatiunt clangoribus alas. Æn. 3.

V. 424. *Their Eyries build*; Their Neſts, of *Eyer*, Ger. Eggs. *Eagle*, *Aigle*, Fr. *Aquila*, Lat *Doth the Eagle mount up at thy command? and make her neſt on high? She dwelleth on the rock, upon the crag of the rock.* Job 39. 27.

V. 426. *Rang'd in Figure wedge their way*; Order'd and rank'd in ſeveral Figures, cut their way more eaſie through the yielding Air; as *Cranes* are reported to fly in the form of a Wedge when croſſing the Seas, thence ſaid to be *Palamedes* Bird, from whoſe Figur'd Flight he found out the Greek Δ and Υ. Some of them not unlike a Wedge.

Turbabis verſus, nec littera tota volabit,
Unam perdideris ſi Palamedis avem. Mart. l. 13. Ep. 75.

V. 428. *Their Aiery Caravans*; Their vaſt Aſſemblies in the Air. A *Caravan*, of *Kervan*, Turk. is a company of Merchants travelling with a Guard of Soldiers for their ſecurity.

V. 430. *So ſtears the prudent Crane*, &c. Thus the wiſe, careful Crane, takes her Voyage yearly, as well as the Swallow, from one Country to another. *Stears*, ſince the motion of Birds Tayls firſt gave Invention to the Stearage of Ships.

Strimona ſic gelidum, bruma pellente, relinquunt
Poturæ te Nile grues. Luc. l. 5.

Prudent, becauſe *intelligent of Seaſons*, and thence ſhifting the Climate.

—— *Quales ſub nubibus atris*
Strymoniæ dant ſigna grues, atque Æthera tranant
Cum ſonitu, fugiuntque notos clamore ſecundo. Æn. 10.

V. 432. *The Air floats as they paſs*; The Air waves under 'em, beaten by innumerable Wings.

V. 434. *Solac'd the Woods*; Chear'd the ſolitary Groves, of *Solari*, Lat. to comfort.

Longum cantu ſolata laborem. Geo. 1.

V. 436. *Tun'd her ſoft Lays*; Her pleaſing Song. *Lays*, of the Fr. *Lay*, an ordinary Song.

V. 438. *The Swan with arched Neck*, &c. The Swan with her bent Neck majeſtic, placed between her Silver Wings, with her Feet like Oars, rows her ſelf in ſtate. *Arched Neck*, ſeems a more Graphical Deſcription of this proud Bird, than *Homer's* Δολιχόδειρος, Long-neck'd, ΙΛ. Β. *Oary Feet*, from whence doubtleſs Oars were firſt imitated.

V. 441. *The Dank*; They leave the Water, the Moiſture. *Dank*, wet, of *Damp*, Dan. a Vapour. *Pennons*, Bo. II. V. 933.

V. 443. *The creſted Cock, whoſe clarion ſounds*; The warlike Cock, crown'd with his bloody Creſt, whoſe ſhrill Trumpet diſtinguiſheth the Hours, that elſe would ſteal away in ſilence.

Creſted,

Creſted, Criſtatus, Lat. *Clarion*, Bo. I. Verſ. 532. Of this wakeful and wonderful Creature, *Pliny*, l. 10. c. 21. *Proximè gloriam ſentiunt, & hi noſtri vigiles nocturni, quos excitandis ad opera mortalibus, rumpendoque ſomno natura genuit, norunt ſidera & æternas diſtinguunt horas interdiu cantu: cum ſole eunt cubitum, quartâque caſtrenſi vigiliâ, ad curas laboreſque revocant, &c.*

V. 446. *Of Rainbows, and Starry Eyes*; And th' other, the *Peacock*, whoſe gawdy Train is ſpangled with ſtarry Eyes, and adorn'd with circling Rainbows. His Train was beſet with *Argus* his hundred Eyes.

Excipit hos, volucriſque ſuæ ſaturnia pennis
Collocat; & gemmis caudam Stellantibus implet. Met. 1.

Miraris quoties gemmantes explicat alas. Met. l. 13.

Hue, Bo. I. Verſ. 230.

V. 447. *With Fiſh repleniſh'd*; Abounding in Fiſh: Of the Lat. *Repletus*, filled full: *Solemnized*, of *Solenniſare*, Lat. to celebrate, to ſing and rejoyce.

V. 451. *Let the Earth bring forth Fowl living.* 'Tis unaccountable how our Author, who has hitherto kept ſo cloſe to the ſacred Text, ſhould deviate from it here, and make mention of *Fowl*, when there is no ſuch in *Gen.* 1. 24. where the Works of the Sixth Day are enumerated, having treated of 'em but juſt before; unleſs he would inſinuate (according to *Gen.* 2. 19. above cited,) that Fowl, or at leaſt ſome kinds of 'em, were nearer of kin, in their Original, to Earth, than Water, which their Agility ſeems to contrary, thô the Elements are no where ſo pure, at leaſt theſe two inferior, but each has more or leſs ſome mixture of the other.

V. 454. *Teem'd at a Birth*; Brought forth all at one Birth innumerable living Creatures. The Heathen Poet *Lucretius*, following *Epicurus*, was of opinion, That all manner of *Animals*, in the beginning of the World, ſprang up out of the *Earth* by the wonderful Fertility of Nature new made, and the firſt moſt powerful Influence and Efficacy of the Heavenly Bodies, not diſcerning the *Omnific Command* and Concurrence of the *Creator*.

Nam neque de Cælo cecidiſſe animalia poſſunt,
Nec Terreſtria de ſalſis exiſſe lacunis.
Linquitur ut merito maternum nomen adepta
Terra ſit, è terrâ quoniam ſunt cuncta creata.
Multaque nunc etiam exiſtunt animalia terris,
Imbribus, & calido ſolis concreta vapore.
Quo minus eſt mirum, ſi tum ſunt plura coorta,
Et majora, novâ tellure, atque æthere adulta. Lib. 5.

Teem'd, of *Team*, Sax. Iſſue, Offspring.

V. 455. *Perfect Forms*; Creatures more perfect and compleat: A difference *Interpreters* ſeem to draw from the words of *Moſes*, where he calls the *Productions of the Water*, *The moving Creature that hath life*, Gen. 1. 20. but *Terreſtrial Animals*, the *Living Creature*, verſ. 24. as endued and informed with a more noble and perfect Being.

V. 457. *From his Laire*; From his Den, from the place where he lieth: Of *Lager*, Ger. a Couch, a Bed. *Wonns*, where he haunts; Of *Wunian*, Sax. to frequent, to ſtay in.

V. 463. *The graſſy Clods now calv'd*; *The Earth opening her fertile Womb*, (as before,) *brought forth living Creatures, limb'd, and at their full growth. Calv'd*, of the Belg. *Kalven*, to bring forth.

V. 466. *Rampant ſhakes his Brinded Main*; Riſing on his hind legs, ſhakes his griezled Main. *Rampant*, is a Term in *Heraldry* for a *Lion* ſtanding upright, and pawing with his fore Feet: Of the Fr. *Ramper*, to climb. *Brinded*, enclining to Grey. *Ounce*, Book IV. Verſe 344. *Tawny, Tané*, Fr. of a Cheſtnut colour, is the uſual *Epithete* of *Lions*, according to their accuſtomed Colour.

Fulvum deſcendere monte Leonem. Æn. 4.

------ *Levia fulvæ*
Colla jubæ velant ------ Met. l. 10.

V. 467. *The Libbard*; The *Leopard*, Λεοπάρδαλις, Gr. a Beaſt of a curious ſpotted Skin, *Ex Leone & Pardo natus. Tigers*, Bo. IV. V. 344. All theſe roſe like the Moal, working their way out of the Earth. Roſe up as Plants, V. 473.

V. 471. *Behemoth*; בהמות, Heb. the *Elephant*, the Plural of בהמה, Heb. a *Beaſt*, for his vaſtneſs ſeeming an *Aſſembly of 'em. Behold now Behemoth which I made with thee*, &c. Job 40. 10.

V. 473. *Am-*

V. 473. *Ambiguous between Sea and Land*; As doubtful to which moſt they owed their uncertain Original. The *Scaly Crocodile*, *Crocodilus*, Lat. one of the dangerous Inhabitants of *Nile*, but venturing often beyond his Banks. *Ambiguus*, Lat. doubtful.

V. 476. *Inſect*; Bo. IV. V. 704. *The Inſects are ſaid to wave (that is, move) their limber Fans for Wings*; thoſe *moving Membranes* being more like *Webs* than *Wings*.

Ibid. *And ſmalleſt Lineaments exact*, &c. Exactly ſhaped in their fine Features, nicely proportion'd, and dreſs'd in Liveries, adorn'd and trimm'd with Summer's gayeſt Pride, with ſpots of Gold, &c. *Lineaments*, *Lineamenta*, Lat. the Features, or Lines that diſtinguiſh one Face from another. *Azur*, Bo. I. V. 297.

V. 480. *Theſe as a Line, their long dimenſion*; The Worms drew their long Bodies like a Line, and by their waving Slime mark'd out their indented winding way. *Dimenſio*, Lat. a Meaſure in length: With *Sinuous Trace*, with winding Trail, with waved Train. *Sinuous*, of *Sinuoſus*, Lat. winding. *Trace*, *Tractus*, Lat. the ſame.

V. 482. *Minims of Nature*; Not all ſmall and inconſiderable for their ſize, but ſome *Serpents*, ſo called *à Serpendo*, from their crawling and creeping, and therefore of the ſame kind with Worms.

V. 483. *And Corpulence involv'd*; Wonderful for length and bulk, twiſting themſelves in Snaky Wreaths. *Corpulence*, *Corpulentia*, Lat. bulk, ſize.

Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardoſque trahit ſinus ultimus orbes.
Squamea convolvens ſublato pectore terga. Geor. 3.

V. 484. *And added Wings*; Of Winged Serpents, hear *Lucan*,

----- *Ducitis altum*
Aera cum pennis, armentaque tota ſecuti
Rumpitis ingentes amplexi verbere tauros.
Nec tutus ſpatio eſt Elephas: datis omnia leto. Phar. l 9.

V. 485. *The Parſimonious Emmet*; The frugal, ſparing *Ant*, providing in Harveſt for the wants of Winter; to whom *Salomon* ſends the Sluggard: *Go to the Ant thou Sluggard, and conſider her ways and be wiſe*, Prov. 6. 6. And *Horace* the covetous:

----- *Sicut*,
Parvula (nam exemplo eſt) magni formica laboris
Ore trahit quodcunque poteſt, atque addit acervo
Quem ſtruit, haud ignara ac non incauta futuri,
Quæ, ſimul inverſum contriſtat Aquarius urnam,
Non uſquam prorepit, & illis utitur ante
Quæſitis patiens. Hor. Sat. l. 1.

Parſimonious, thrifty, of *Parſimonia*, Lat. ſparing, frugality. *Emmet*, of the Sax. *Æmet*, of *A*, *always*, and *Mete*, *meat*, as a provident and perpetual Providore; or of the Privative *A*, and *Muſz*, Ger. *Idleneſs*, an active *Animal*, the *Emblem of Induſtry*.

V. 486. *Large Heart encloſed*.

Ingentes animos anguſto in pectore verſans. Geo. 4.

V. 487. *Pattern of juſt Equality, and of Commonalty*; That the Ant ſeems an Example of abſolute Equality, imitable hereafter by Commonwealths, linked and joyned together in their Popular Aſſemblies, each induſtrious for the Common Good, is deducible from *Prov.* 6. 7, 8. *Which having no Guide, Overſeer, or Ruler, provideth her meat in ſummer, and gathereth her food in harveſt*: Thereby excelling the *induſtrious Bee*, who have their *Leaders*, and their *Kings*.

----- *Nam ſæpe duobus*
Regibus inceſſit magno diſcordia motu.

Yet of them *Virgil* ſays,

Venturæque hyemis memores, æſtate laborem
Experiuntur, & in medium quæſita reponunt. Geor. 4.

See *Plin. l.* 10. *c.* 72. And *l.* 11. *c.* 30.

It nigrum campis agmen, pars grandia trudunt
Obnixæ frumenta humeris, &c. Æn. 4.

V. 490. *That feeds her Husband Drone*; *Virgil* and *Pliny*, and thoſe that have writ accurately of *Bees*, give but a ſlender account of their Propagation; they make 'em all Females, and to gather their Offspring of Flowers, &c. *Fœtus quonam modo progenerarent, magna & ſubtilis inter eruditos quæſtio fuit: apum enim coëtus viſus eſt nunquam. Plures exiſtimavere, oportere conſici floribus.* Plin. *l.* 11. *c.* 16. This Opinion is followed by *Virgil*:

Verum ipſæ è foliis natos, & ſuavibus herbis
Ore legunt. Geor. 4.

The *Drones*; Suppoſed here, the idle and lazy Husband of the laborious Bee; in Lat. *Fuci*, are by others reckon'd their Slaves: *Sunt quaſi ſervitia apum, his ſunt cellarum minimæ: quamobrem imperant iis, primoſque in opera expellunt, tardantes ſine clementiâ puniunt.* Plin. l. 11. c. 11.

Ignavum fucos pecus à præſepibus arcent. Geor. 4.

V. 495. *The Serpent ſubtil'ſt Beaſt*, &c. *Now the ſerpent was more ſubtil than any beaſt of the field*, Gen. 3. 1. See Bo. IX. V. 96. *Subtil*, of *Subtilis*, Lat. ſmall, fly, hard to be diſcerned, as the Threads of a fine Web. *Terrific*, *Terrificus*, Lat. terrible, affrighting.

Mugitus veluti cum prima in prælia taurus
Terrificos ciet. Æn. 12.

V. 501. *Firſt wheel'd their Courſe*; As God Almighty firſt ſet 'em in motion, whether by the Miniſtry of his mighty Angels, or by what other means, too high for Man's Capacity to reach.

Ibid. *In her rich Attire*; In her coſtly Dreſs, in her glorious Garb. *Attire*, a Dreſs, of the word *Tire*, to dreſs: *Conſummate*, accompliſh'd. Bo. IV. Verſ. 481.

V. 503. *By Fowl, Fiſh, Beaſt, was flown, was ſwum, was walk'd.*

------ *Pecudes, pictæque volucres,*
Quæque lacus latè liquidos, quæque aſpera dumis
Rura tenent ------- Æn. 4.

V. 505. *The Maſter-work*; The chief Creature, the Maſter-piece, Man, *the End of all yet done*, for whoſe uſe and delight the World was made.

V. 506. *Not Prone and Brute*, &c. A Creature, who not groveling, and void of underſtanding, as other Creatures are, might move upright, and with clear cloudleſs Brow rule over all the reſt; capable of conſidering himſelf, and by reflecting on his own Actions and Innocence, encouraged to converſe with Heaven; but ſo, as to acknowledge thankfully the many Bleſſings thence ſhower'd down upon him, with chearful Heart and Voice, and Eyes up-lifted, thither to direct his due Devotions, and awfully adore GOD his Creator, the Supream Being, who made him chief of all his Works, the Maſter-piece. *Prone*, Bo. I. V. 195. *Brute*, Ib. V. 371. *Erect*, Bo. IV. V. 289. *Stature*, Bo. I. V. 222.

V. 508. *Endu'd with Sanctity of Reaſon*; Furniſh'd with upright Reaſon, able to guide and direct him in the Practice of all Things juſt and holy: *Reaſon* has *Sanctity* applied to it, as a Ray of the Divinity ſhining in the Soul, the Immortal part of Man, whereby he was enabled to diſcover and worſhip his Creator. *Sanctitas* (ſays *Cicero*) *eſt ſcientia colendorum deorum. Endu'd*, of *Endow'd*, *Dotatus*, Lat. provided of.

Sanctius his animal, mentiſque capacius altæ. Met. 1.

V. 511. *Magnanimous to correſpond*; Capable of converſing with his Creator, encouraged by reflecting on God's Goodneſs, and his own humble Obedience, to apply and addreſs himſelf to his Maker. *Magnanimous*, *Magnanimus*, Lat. that has a large Soul; (thence Valiant:) A word well applied to Mankind, in reſpect of the Faculties and Powers of their capacious Minds. To *Correſpond*, *Correſpondere*, Lat. to anſwer to, or agree with; whence to keep *Correſpondence*, to *converſe* by Letters, &c.

V. 518. *For where is not he (GOD) Preſent? For he alſo went Inviſible, yet ſtaid; ſuch Priviledge hath Omnipreſence*, V. 588. *Who is all in all, and in every place.*

V. 519. *Let us now make man*, Gen. 1. 26. The firſt and moſt ancient Record of the *Trinity*. *An tibi parvum videtur concilium ſanctæ Trinitatis, his paucis dictiunculis eſſe ſignificatum? Magnum planè concilium in illo ſapientiæ concilio, in illo talium perſonarum Patris, Filii, & Spiritus Sancti, non tam ſenatu, quam ſoliloquo venerando, de nobis peccatoribus habitum eſt. An putas eorum quicquam, quæ circa nos acta, vel agenda ſunt, illic defuiſſe? Plane ibi, omnis noſtra, in medio, cauſa poſita eſt, mors vel perditio noſtra quæ futura erat, illic perſpecta eſt: Et inde totum conſilium habitum, ut unaquæque perſona, ſuam operis partem ſuſciperet, ut ſcilicet tum Pater conderet, poſtea in plenitudine temporis Filius perditum redimeret, Spiritus Sanctus remiſſionem peccatorum, & carnis reſurrectionem perficeret*, Rupert. l. 2. de Trinit.

V. 520. *Man*

V. 520. *Man in our Image and Similitude. In our Image, after our likeneſs*, Gen. 1. 26. Many are the curious Enquiries concerning the *Image of God*, in which Man was Created; Some have thought it to conſiſt in the Dominion given him over the reſt of the Creation; *Finxerat in effigiem moderantum cuncta deorum*, Meta. lib. 1. Others in his *Reaſon, Free-Will*, and *Immortal Soul*. *Zanchius*, has preſumed to ſay, there was *Nulla pars in homine, quæ non fuerit hujus Imaginis particeps*; but *Cicero*, though a Heathen, had a nobler *Idea* of the *Deity*, who tells us, *Ad Similitudinem Dei, propius accedebat humana virtus, quam figura.* The cleareſt account of this *Heavenly Image, and Divine Similitude*, in which Man was made. that he was Created, as to his Soul, an Incorporeal, Immortal, and Intelligent Being, Endowed with Underſtanding, Memory, and Free-Will; capable of Wiſdom, Virtue, Divine Grace, and everlaſting Happineſs; and dignified with Dominion over all the lower Orders of the Creation, placed in the higheſt Degree of Nature, though infinite deſcents beneath the *Purity and Perfection of God his Creator*. To this glorious Image of the firſt *Adam*, (ſoon depraved and ſullied by Sin) St. *Paul* ſeems to allude; *Be renew'd in your ſpirit of the minds, and that ye put on that new man, which after God is created in Righteouſneſs and true Holineſs*, Eph. 4. 23, 24.

V. 525. *Thee O Man, duſt of the Ground*; According to the Hebrew, עָפָר מִן־הָאֲדָמָה. *And the Lord God formed Man of the Duſt of the Ground*, Gen. 2. 7. to which *Job* alludes; *Remember, I beſeech thee, that thou haſt made me as the Clay*, chap. 10. v. 9. that is originally in the *Protoplaſt*. *Form'd, Formare*, Lat. to make, faſhion. *Adam*, Book III. Verſ. 734.

V. 528. *Expreſs and thou becameſt a living Soul*; In his own Image plainly ſtampt on thee, and thou becameſt a Man, conſiſting of an Earthly Body, and a Rational and Immortal Soul, *the Breath of Life* with which God inſpired thee, *Gen.* 2. 7. *Expreſs, Expreſſe*, Lat. plainly, manifeſtly.

V. 529. *Male he created thee*, &c. Gen. 1. 27.

V. 530. *Then Bleſs'd Mankind*, Gen. 1. 28.

V. 545. *Death is the Penalty*; Death is the Puniſhment of thy Tranſgreſſion: *Penalty, Pœnalitas*, Lat. of *Pœna*, Lat. Puniſhment.

V. 552. *Deſiſting, though unwearied*; Ceaſing to Create any more, according to his eternal Decree, though not wearied, as weak Mortality every day tired and exhauſted. *Natural Cauſes* exert their utmoſt Ability, and act in proportion to their Power; but the *God of Nature*, who is Infinite in Power, Goodneſs, and Wiſdom, compleated the Creation on the Sixth day, according to the Wiſdom of his *Eternal Will*, not the *Infinitude of his Almighty Power*. *Deſiſting, Deſiſtere*, Lat. to ceaſe, to leave of.

V. 557. *Anſwering his great Idea*; Agreeing with his Eternal Wiſdom: *Exemplar ad quod facta ſunt ſingula, eſt æterna illa notitia rerum omnium, quam Deus ſemper apud ſe habuit, ab æterno conceptam, factam autem nunquam.* Val. de Sac. Philo. c. 2. *The Lord poſſeſſed me (Wiſdom) in the beginning of his way, before his works of old, I was ſet up from everlaſting, from the beginning, or ever the Earth was*, Prov. 8. 22, 23, *Idea*, Ἰδέα, ἀπὸ τῦ εἴδους, or of εἶδειν, to ſee the Conception or Formation of any thing in the Mind or Imagination; *Idea, eſt eorum quæ natura fiunt, exemplar æternum*, according to *Plato*. *Mens ſola cernit, quod ſemper eſt ſimplex, & uniuſmodi, & tale quale eſt: Hanc Græci Ideam vocant, nos rectè ſpeciem poſſumus dicere.* Cic. Quæſt. Tuſc.

V. 559. *The ſound Symphonious*, &c. With a loud Conſort of Ten Thouſand Harps, that made a Harmony moſt Divine. *Symphonious, Symphonicus*, Lat. of Συμφωνεῖν, Gr. to ſound in Conſort, to Sing or Play together. *Conſtellations*, Book VI. Verſ. 320.

V. 563. *The Planets in their Stations liſt'ning ſtood*; That the Heavenly Harmony ſhould ſtay the liſtning Planets is not more Poetical, than that two Singing Shepherds ſhould ſtop the Rivers courſe.

Et mutata ſuos requierunt flumina curſus. Ecl. 7.

Stations, Spheres; (as *Statio Syderum*, Pli. l. 2. c. 16.) not that they ſtand ſtill, but that the Stars are there ſtative, fixt, and move round with them.

V. 564. *Pomp aſcended Jubilant*; While the bright Train aſcended up to Heaven, ſhouting for Joy. *Jubilant*; Of *Jubilare*, Lat. to rejoyce with Songs and Shouts. *Pomp*, Book I. Verſ. 372.

V. 565. *Open the everlaſting Gates*, Pſal. 24. 7. and 9.

V. 568. *Magnificent, Magnificus, magna faciens*, according to the Pſalmiſt, *O Lord, how great are thy Works*, Pſal. 92. 5.

V. 577. *Whoſe Duſt is Gold, and Pavement Stars*; This is imitated from the Deſcription of the new *Jeruſalem*; Revel. 21. 21. *And the Street of the City was pure Gold, as it were tranſparent Glaſs*: That is, clear and ſhining like the Stars that make the Milky way.

V. 579. *Seen in the Galaxie*; Γαλαξίας κύκλος, *Lacteus Circulus*, the Milky way, ſo named of its colour; Of Γάλα, Gr. Milk. The *Poets* feign'd, that young *Hercules* having ſuckt too much of *Juno*'s Milk, threw it up and gave that Complexion to that part of Heaven.

E niveo lactis fluxiſſe colorem
Pectore Reginæ Divum, cœlumque liquore
Infeciſſe.——— Quapropter Lacteus orbis
Dicitur & nomen cauſâ deſcendit ab ipſâ. Mar. Manil.

This white Circle was for many Ages held to be a Portion of the Heaven, ſo much thicker than the reſt, that it was able to reflect the Rays of the Sun and Stars, whence its brightneſs was thought to have taken Being: But *Galileo*'s Glaſs plainly diſcovered it to be a vaſt aſſembly of innumerable Stars, with which that Circle is Sowed, or *Pouder'd*, which are ſo ſmall, and at ſo great a diſtance from us, that they appear like one great ſhining Cloud, diſappointing the diſtinction of the Eye ſight. *Zone*, Book II. Verſ. 398.

V. 590. *Of Omnipreſence*; *Omnipræſentia*, Lat. the *infinite Preſence of God Almighty in all Places*: Excellently deſcribed, Pſal. 139. 7. &c. *Whither ſhall I go from thy Spirit? Or whither ſhall I fly from thy Preſence? &c.* and *Amos* 9. 2, 3, 4.

V. 592. *Hallow'd the Seaventh day.* Sanctified it and ſeparated it from the Buſineſs and Cares that take up other days, and appointed and appropriated this day to his own Solemn Service; Not dedicated to Eaſe and Idleneſs, as the ſcoffing Heathen imagined;

Cui ſeptima quæque fuit lux
Ignava & vitæ partem non attigit ullam. Juv.

But ſet apart for Gods Worſhip. Works of Praiſe, Charity, Inſtruction, *&c. Solemnized* by *Angels* firſt, as our *Author* at Verſ. 601. *Creation, and the Six days acts they Sung*, taking the hint probably from that of *Job*, 38. 7. *When the Morning Stars ſung together, and all the Sons of God ſhouted for joy.*

V. 596, *All Organs of ſweet ſtop*; All Inſtruments of ſweeteſt Sound: Of Ὄργανον, Gr. an *Inſtrument*, not here meant of that ſo called, κατ' ἐξοχὴν, by *Preheminence*. *Dulcimer*; Of *Dolcemelle*, Ital. an old Muſical Inſtrument, ſo named, a *Dulcedine*, Lat. of its *Sweetneſs*.

598. *Temper'd ſoft Tunings*, &c. Join'd their ſoft Notes in Conſort with Angelick Voices in full Quire, or ſingle, ſometimes *Choral*; of *Chorus*, Lat. a Quire. *Uniſon*, *Uniſonus*, Lat. of one Sound, a *Note*; Of *Unus*, Lat. one; and *Sonus*, Lat. ſound.

V. 608. *Who can impair thee?* Who can leſſen or diminiſh thee, O thou Infinite and Almighty? *Impair*; Of *Empirer*, Fr. to worſt, to hurt.

V. 619. *On the clear Hyaline*: As before, *in wide Chryſtalline Ocean*, Verſ. 271. Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Revel. 4. 6. *And before the Throne there was a Sea of Glaſs, like unto Chryſtal*; By ſome underſtood of the Chryſtalline Heaven, *the Waters above the Firmament*, as our Author; By others of the *Empyrean Heaven*, the *Heaven of Heavens*, from its *Calmneſs*, *Perſpicuity*, and *Solidity*, as well as *largeneſs*, likened to a *Glaſſy* or *Chryſtalline Sea*, the Street of the Heavenly *Jeruſalem* being ſaid to be ὡς ὕαλος διαφανὴς, Rev. 21. 21. *Hyaline*; Of Ὑάλινος, Gr. Glaſſy; Of Ὕαλος, Gr. *Glaſs*.

Hyali ſaturo fucata colore vellera. Geor. 4.

V. 623. *Thou knowſt their Seaſons*; The Motions of the Stars, and the Seaſons of their Riſing and Setting.

V. 628. *In reward to rule over his Works*, &c. Large and abſolute was *Adams Empire*, his Dominion reacht *over the Fiſh of the Sea, the Fowl of the Air, and every living thing that moveth on the Earth*, Gen. 1. 28. and eaſie his Obedience, bounded by one ſingle Injunction, *Not to eat of one Tree*, rewarded not only by ſuch a vaſt unlimited Power here, but by abſolute Happineſs hereafter, more Boundleſs and Eternal; yet all this he forfeited, tempted to Diſobedience by one of his mean brute Subjects, (as to appearaace) inſomuch that he has loſt the awe of his Earthy Empire to that degree, as to be forc'd to uſe his utmoſt Powers, of Body and Mind too, all his Strength, Reaſon and Subtilty, to keep under thoſe Animals that at firſt obey'd his Beck, ſcorn'd and contemned to that degree of Derogation, to his Power, that feeble Inſects, *Lice* and *Locuſts*, are able to famiſh, or eat up their *Univerſal Lord*.

V. 634. *Thus was Sabbath kept*; In theſe Holy Exerciſes was the firſt Sabbath celebrated; A Portion of *Time* which was appropriated to the Service of him who is *Eternal*; and which in Holy Writ he calls his own. *The Seventh day is the Sabbath of Reſt, it is the Sabbath of the Lord in all your Dwellings*, Lev. 23. 3. Bold therefore was the *Blaſphemy* of him, who durſt term it; *Laſſati mollis Imago Dei.* Sabbath שַׁבָּת, of שָׁבַת, Heb. *to Reſt*: כִּי בוֹ שָׁבַת, *becauſe in it God reſted from all the Works that he had made*, Gen. 2. 3.

NOTES

NOTES
On *MILTON*'s
PARADISE Loſt.

BOOK VIII.

Verſe 1. MR. *Hog*, who has crowded our Author's ſix laſt Books into four, has joyn'd the Seventh and Eighth together, omitting the firſt four Verſes of this Book, which, to ſhew him that they are neither ungrateful nor untoward to turn, are here render'd:

The Angel ended, and in Adam's *Ear*
So charming left his Voice, that he a-while
Thought him ſtill ſpeaking, ſtill ſtood fix'd to hear;
Then, as new-wak'd, thus gratefully reply'd.

Finierat cælo ſatus, & divina canoris
Eloquiis, bibulas vox ſic pellexerat aures,
Ut nondum ceſſaſſe ratus, ſtupefactus Adamus,
Auſcultaret adhuc, inhians, fixuſque maneret;
Dein velut evigilans, grato ſic pectore fatur.

V. 7. *Divine Hiſtorian*; Relator of Things and Actions exceeding Human Knowledge: *Heavenly Hiſtorian*, of Ἱστορέω, of Ἵστωρ, Gr. a knowing Perſon.

V. 9. *Condeſcention to relate*, &c. Since thou haſt been pleaſed thus friendly to humble and degrade thy lofty Underſtanding, by ſtooping to my mean Capacity and human Meaſure, in the relation of ſuch high Myſteries, to the knowledge whereof I could no other way attain. *Condeſcentio*, of *Condeſcendere*, Lat. to ſtoop to, to come down. *Solution*, Bo. VI. V. 694. *Reſolve*, of *Reſolvere*, Lat. to untie: Doubts and hard Queſtions reſembling *Intricate Knots*.

V. 18. *An Atom*; When I compare the Heavens and the Earth, and reckon what proportion this Globe (of Earth and Water) bears in bulk to the wide Firmament, and thoſe many Stars that come within my counting, which ſeeming to move, in Compaſſes ſo unconceivable, only to enlighten for 24 hours this low dark Earth, a meer bare Point in reſpect of thoſe Circles immenſe and incomprehenſible that ſurround her; in their vaſt Journeys uſeleſs, as to any thing elſe, I cannot chooſe but wonder, &c.

Atom, Bo. II. V. 900. a Point, as at V. 23. a *Punctual Spot*, of *Punctum*, Lat. a Point, thô the compaſs of the Earth be reckon'd 8810 Leagues, ſuch as make 26400 *Italian* Miles; yet, in compariſon of the Firmament, it is but as a Point, gather'd from half the Heaven being viſible from any part of the Earth, and from the Stars keeping the ſame ſize, from what place ſoever they are obſerved: Beſides, the Aſtronomers argue it to be no more in reſpect of the Sun's Sphear, becauſe the Shadow moves about the Central Point of a Dial, as regularly as the Sun moves about the Earth's Center, as if there were no difference between her Center and her Surface; that *Seneca* had good reaſon to ſay, *Hoc eſt Punctum quod inter tot Gentes, ferro & igni dividitur! O quam ridiculi ſunt mortalium termini!*

V. 19. *And all her number'd Stars*; Not, as if the Stars were numberable by any, but him, *who telleth the number of the Stars, and calleth them all by their names*, Pſal. 147. 4. But the

Earth is ſaid to be but *a Spot, a Grain,* nay a meer Point, if compared with the *Firmament* and thoſe (its Fixed) Stars that come within the compaſs of Human Account, reckon'd to be 1022, and thoſe ſo vaſt, that they of the ſixth ſize, (the ſmalleſt, diſcoverable by the naked and unaſſiſted Eye,) are computed to exceed the Earth's whole Round 18 times, thoſe of the firſt Magnitude being 108 times bigger; well then may the Earth appear a Central Spot to the unmeaſurable Sphere in which theſe ſhine, there being innumerable others (their Companions) by their vaſt diſtance inviſible, without the admirable Invention of Glaſſes.

V. 20. *Spaces incomprehenſible*; The vaſt compaſs the Fixed Stars take in 24 hours, is to Mankind moſt unimaginable, their diſtance from us being ſuch, that whole Herds of 'em are undiſcoverable without *Teleſcopes*, and ſome moſt probably removed beyond their reach, and the inſufficiency of Human Sight. *Incomprehenſibilis*, Lat. unconceivable.

V. 22. *To officiate Light*; To adminiſter Light round Earth's dark Globe, according to the *Ptolemaic* and Vulgar *Syſtem*, where the Earth is Center'd in the middle of the World's wide Frame, round which unmoveable, the Sun, Moon, and Stars, Fix'd and Erratic, wheel their continual Courſes. *Officiate*, to afford, to do Duty, of *Officium*, Lat. ſervice.

V. 24. *In all their vaſt Survey uſeleſs*; As if all thoſe innumerable Eyes of Night were made for no other end, than to center their ſhining Rays on this ſmall ſpot of Earth.

V. 26. *How Nature wiſe and frugal*; How Nature, ſo *wiſe*, (*as to make nothing in vain*,) ſo *frugal*, and thrifty, (*as not to employ many hands where few will do the work*,) could commit ſuch ſeeming Diſproportions, as Prodigally to create ſo many nobler and greater Bodies, for the ſake of one ſo much inferior, and leſs by ſo many Degrees? *Frugal, Frugalis*, Lat. thrifty.

V. 31. *Such reſtleſs Revolutions*; And from their Sphears exact ſuch endleſs Roulings round, every day performed ſtill and repeated. *Revolutions, Revolutio*, Lat. a turning round, of *Revolvere*, Lat. to turn round. *Repeated*, of *Repetere*, Lat. to return or come again.

V. 32. *While the ſedentary Earth*; While the lazie Earth ſits ſtill, that might better move, as being leſs than thoſe vaſt Celeſtial Orbs, and fetching a leſſer turn. *Sedentarius*, Lat. ſitting ſtill, of *Sedere*, Lat. the ſame.

V. 36. *As tribute ſuch a ſumleſs Journey*; And receives her Warmth and Light, like a Tribute paid by the more noble and more glorious Bodies of the Sun, Moon, and Stars, brought from ſo far, yet with ſuch Spiritual Speed that it puzzles *Arithmetic* to reckon it, Speed inexpreſſible by Numbers that have name. *Tribute*, Bo. V. Verſ. 343. *Abſtruſe*, Bo. V. Verſ. 711.

V. 47. *And touch'd by her fair Tendance*; And touch'd by her fair Hand, more freſh ſprang up. *Tendance*, of *Tendre* and *Attendre*, Fr. to tend and wait on.

V. 50. *Such Pleaſure ſhe reſerv'd*; She delay'd and put off that Pleaſure till another time, when *Adam* ſhould relate, ſhe only hear. *Reſerv'd*, of *Reſervare*, Lat. to keep in ſtore.

V. 55. *Would intermix grateful Digreſſions*; Would mingle with the nice and abſtruſe Enquiry other pleaſing and diverting Diſcourſe. *Intermix*, of *Intermiſcere, intermixtus*, Lat. mingled with. *Digreſſions, Digreſſio*, Lat. a departing from the firſt deſign and aim of a Diſcourſe:

Digreſſio à propoſita Oratione. Cic. de Orat.

V. 56. *With conjugal Careſſes*; Determine the Diſpute, and cloſe the Controverſie with Matrimonial Love, and kind Embraces. *Conjugal*, Bo. IV. Verſ. 492. *Careſſes*, Fr. kind Entertainment, Embraces.

Ibid. *From his Lip not words alone.* So *Ovid*; *Ac mediis interſeret oſcula verbis*: Met. 10. Of *Venus* relating a Story to her beloved *Adonis*.

V. 65. *Benevolent and facil*; Favourable and Gentle. *Benevolens*, Lat. friendly. *Facil, Facilis*, Lat. eaſie, affable.

V. 66. *Heaven is as the Book of God. The heavens declare the glory of God, and the firmament ſheweth his handy work*, Pſal. 19. 1. *He hath made every thing beautiful in his time; alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end*, Eccleſ. 3. 11. Which the Latin Tranſlation explains: *Cuncta fecit bona in tempore ſuo, & mundum tradidit Diſputationi eorum, ut non inveniat Homo opus quod operatus eſt Deus ab initio uſque ad finem.* To which our Author alludes at V. 77.

V. 71. *This to attain, imports not*; To attain to the knowledge of this hard Queſtion, *Whether Heaven or Earth move*, is of no concern or conſequence to thee: *N' importe*, Fr. it matters not, of *Importer*, Fr. *Importare*, Lat.

V. 73. *And not divulge his Secrets*; Not declare and make common his Secrets, to be pryed into by Men, who ought to admire, and not hope to diſcover their unimaginable Springs and Contrivance. *Divulge*, of *Divulgare*, to ſpread abroad: *To be ſcan'd*, to be meaſured; of *Scandere*, Lat. to climb up into, as Mankind would do, if poſſible, to meaſure the Heavenly Sphears and Bodies.

V. 78. *At their quaint Opinions wide*; At their Gueſſes and Conjectures, by them eſteem'd ſo fine and well contriv'd, and yet ſo wide and diſtant from the Truth. *Quaint*, of the Fr. *Coint*, neat, well made, of the Lat. *Comptus*, trim, fine.

V. 79. *To model Heaven*; When in After-ages thy Deſcendants ſhall come to contrive Models and Patterns of the Heavens, and to compute their many various Motions how they will tumble and toſs the mighty Frame, how build their Heavenly Houſes, and ſtraight demoliſh them again, what

what contrivance they will uſe, to ſolve and ſatisfie thoſe things, that ſo apparently confound and contradict their Suppoſitions. To *Model*, is to make a Pattern of a thing in little, of *Modelle*, Fr. and *Modulus*, Lat. *Calculate*, *Calculare*, Lat. to reckon, to compute.

V. 82. *To ſave Appearances*; To anſwer Objections drawn from the Appearances of the Heavenly Bodies in different Places, Sizes, and Poſitions, from thoſe hammer'd out of their miſtaken Heads: As why the *Planets* appear at ſome times bigger than at others; why they move now faſter, and anon ſlower; how it comes to paſs, that the Sun ſpends 187 Days in paſſing from the *Vernal* to the *Autumnal Equinox*, and but 178 in his return? With many more; which made the Searchers after this uncertain Science not only multiply the Sphears, but alſo gird and encumber them with others, *Centric* and *Excentric*, &c.

V. 83. *Centric and Excentric*; *Centric* are ſuch Sphears, as have their Center the ſame with that of the World, ſometimes Ὁμοκέντρος, *Concentric*. *Excentric*, Ἐκκέντρος, having their Centers different from the Earth's or World's.

V. 84. *Cycle, and Epicycle*; Κύκλος, and Ἐπίκυκλος, a Circle, with another leſs in its circumference, as our Author expounds it, Orb in Orb, *Scribled o'er*, a fit Reproof.

The many *Appearances*, Τὰ φαινόμενα, that puzzle the moſt perfect *Hypotheſis* of the *Heavens*, have forc'd their Inventors to allow the Sun, Moon, and Stars, more Orbs than one, ſome *Centric* or *Concentric* with the Earth; others *Excentric*, different from it: *Eudoxus* gave the Sun three partial *Centric* Sphears, the Moon as many, and to each of the Planets four; the firſt ſubject to the *Primum Mobile*, the ſecond moved towards the Eaſt according to *Longitude*, the third afforded the variation of *Latitude*, and the fourth by a kind of *Libration* attended the *Direct* and *Retrograde* Motion of the *Planet*. Thus the Sphears amounted to 26, by *Ariſtotle* encreas'd to 56, and by *Fracaſtorius* to 70, Wheels within Wheels, intricate Revolutions, ending in Giddineſs and Ignorance.

V. 102. *And his Line ſtretch'd out ſo far*; According with that of *Job*, *Who hath ſtretch'd the Line upon it?* ch. 38. v. 5. The Earth is placed in the middle of the World, and on the ſame Center, ſo round, that all its extream Parts are equally diſtant from its Center and from the Circumference of the Heavenly Orbs that ſurround her; and all this is ſo exactly diſpoſed and ordered, as if the *Sovereign Architect* had from Pole to Pole ſtretch'd his Line, and in the center of it placed the Earth, as created *out of nothing ſo hung upon the ſame*. Job 27. 7.

V. 106. *For Uſes to his Lord beſt known*; Thô the Heaven's wide Circuit does well demonſtrate its Maker's high Magnificence, yet Man is lodg'd in a ſmall Apartment of it, as unable to conceive the Uſes the reſt is ordain'd for, as to fill ſo large an Edifice. *Nam quòd vaſtitas tanta reputetur ſuperflua videri illos qui ità ſentiunt ſummi Opificis magnificentiæ injurios, dum non capientes quorſum Deus tam amplum Mundum fecerit, ejus potentiam ſapientiamque ad ſui captûs & ad ſuæ parſimoniæ anguſtias deducunt.* Gaſſ l. 3. c. 8. *Edifice*, *Edificium*, Lat. a Building.

V. 116. *To ſhew invalid*; To ſhew the Reaſon (you urged againſt the motion of ſo many glorious Bodies for the ſake of one, ſo mean and inconſiderable,) weak, and of no force. *Invalid*, *Invalidus*, Lat. infirm.

V. 122. *What if the Sun be center to the World?* According to *Copernicus* his Opinion, thô firſt broach'd by *Pythagoras* and *Ariſtarchus*, two *Samian Philoſophers*; who placed the Sun in the center of the World's Frame, immoveable, as not departing thence, thô proved to turn round on his Axle in the ſpace of 27 days, by the motion of his *Spots*, diſcover'd by the *Teleſcope*.

V. 125. *Incited, dance about him*; And other Stars, moved by their own Innate Vigour, as well as the Sun's Attractive Power, and Magnetic Beams, dance round him various turns. *Incited*, *Incitatus*, ſtirred, of *Incitare*, Lat. to provoke.

V. 127. *Progreſſive*, *Retrograde*, &c. The *Planets* are ſaid to be *Progreſſive* or *Direct*, *Retrograde* or *Returning back*, *Standing ſtill* or *Stationary*; not that they really do ſo, but becauſe ſometimes ſo ſituate, that our Eyes cannot make a right judgment of their Motions. *Gaſſendus* tells us, five only of the *Erratics* are thus affected, *l.* 2. *c.* 11. but ſomething ſo like theſe Motions, at leaſt an extraordinary ſlowneſs is ſometimes obſervable in the Moon, that our Author, according to the Opinion of others, has added her to the number, *in ſix thou ſeeſt*. *Progreſſive*, of *Progredi*, Lat. to go forward. *Retrograde*, of *Retrogredi*, Lat. to go backward.

V. 129. *The Planet Earth?* And what if the wandring Earth ſhould be a ſeventh Planet dancing round the Sun; and althô ſhe ſeem ſo fix'd and ſtedfaſt, ſhould move three different motions ſo gently, as to be unfelt and unperceiv'd by thee? The three different motions the *Copernicans* ſuppoſe in the Earth, are, the *Diurnal*, the Earth's wheeling round on her own *Axis* Eaſtward, and compleating her compaſs in 24 hours: Her *Annual* Motion, is her Progreſſion through the *Zodiac*, between *Mars* and *Venus*, (ſtill turning Eaſtward,) finiſhing her Circle about the Sun in a Year. Her third Motion, is that of *Inclination*, by which ſhe keeps her *Axis* always *Parallel* to that of the World. *Planet*, Πλανήτης, Gr. a wandring Star.

V. 132. *With thwart Obliquities*; If the Earth move not thoſe three Motions, they muſt be aſcribed to ſeveral other *Spheres*, intangled and incumber'd with ſtrange, contrary, crooked, and indirect Wheelings, croſſing and thwarting one another, intricate and unimaginable. *Obliquities*, *Obliquitas*, Lat. crookedneſs.

V. 134. *No-*

V. 134. *Nocturnal and Diurnal Romb*; Or the Earth muſt ſave the Sun his infinite labour, and the *Primum Mobile* or Firſt Mover too, that turns the mighty Sphere, on which depends the Wheel that guides the Intercourſe of Day and Night.

The Firſt Mover, or *Primum Mobile*, is a vaſt Sphere, a Superſtructure raiſed by *Aſtronomers*, above that of the Fixed Stars, therefore ſaid *to be Inviſible above all Stars*, incloſing and ſnatching away all the Stars and their Sphears, with incredible Rapidity, round from Eaſt to Weſt in the ſpace of a Natural Day, thence termed *The Wheel of Day and Night*; while the Earth, *that better may with far leſs compaſs move*, eaſeth the whole Frame of Nature by her narrower compaſs, performing that alone with more facility, than all the reſt, twiſted and contorted with different and diſagreeing Motions, can do; according to the unconteſted *Axiom*: *Fruſtra fit per plura, quod fieri poſſit, per pauciora.*

Romb, of *Rhombus*, Lat. Ῥόμβος, Gr. a Wheel, or turning round: *Rotatio*, of Ῥέμβειν, to run round; from hence the *Rhumbs* or the Mariner's Compaſs, on which the 32 Winds are circled, took its Name. So that *the ſwift Nocturnal and Diurnal Rhomb, is the rapid Round by which Day and Night are brought inceſſantly about*, the *Supreme Whirligigg* above the Firmament ſuppoſed.

V. 137. *If Earth induſtrious*, &c. If the moving Earth, by her own Induſtry and Labour earn the Day, by turning one ſide towards the Sun enlighten'd by his Rays, while the other half, averſe and turn'd from him, is covered with Night and Darkneſs. *Induſtrious, Induſtrius*, Lat. active, laborious. *Luminous, Luminoſus*, Lat. enlighten'd.

V. 140 *What if that Light?* &c. What if the Light, darted and reflected from this Earth through the open tranſparent Air to the Moon (that ſeems another Earth) be like a Star, ſhining on her by day, as ſhe ſhines on this Earth by Night? By turns aſſiſting, and enlightning one another, if Lands there be in the pale Moon's clear Globe, Fields and their Owners: *Æquâ gratâque permutatione pependit Tellus, parem illuminationem ipſi Lunæ, qualem & ipſa à Lunâ in profundioribus noctis tenebris, toto ferè tempore recipit.* Gal. c. 1. *Non modo Terram & Lunam commutare vices, dum ſeſe viciſſim obſcurant, & illuminant, ſed etiam quicquid Venus aut Mercurius apparent Terræ, apparere Terram Marti, Jovi & Saturno*, &c. Gaſſ. l. 3. c. 8. *Tranſpicuous, Tranſpicuus*, Lat. tranſparent, that may be ſeen through, of *Tranſpicere*, Lat. to look through. *Terreſtrial, Terreſtris*, Lat. of or like the Earth. *Reciprocal, Reciprocus*, Lat. mutual, by turns.

V. 145. *Her Spots thou ſeeſt*; Thoſe great Spots which Antiquity diſcover'd in the *Moon*, perſwaded *Pythagoras* to think her a Globe not unlike the Earth: *Lunam ſcilicet eſſe quaſi tellurem alteram, ejus pars Lucidior terrenam ſuperficiem, obſcurior vero aqueam magis congruè repreſentet.* And *Galileus*, by the aid of his admirable Glaſs, diſcovered ſo many new ones, and her Surface to be ſo like that we live on, that he had good reaſon to affirm, *Lunæ ſuperficiem inæqualem, aſperam, cavitatibus tumoribuſque confertam, non ſecus ac ipſiusmet telluris facies, quæ montium jugis valliumque profunditatibus hinc inde diſtinguitur.* Nun. Sid. c. 1. The *Egyptian* ſtyled the Moon Αἰθεείαν Γῆν, the *Pythagoreans* Ἀντίχθονα, and the *Stoics* Γεωσκεπῆ.

V. 149. *Other Suns with their attendant Moons*; Every Fixed Star in the Opinion of the beſt *Aſtronomers*, and according to the beſt *Hypotheſis*, is a Sun-like Body, danced round by divers Attendant Stars called *Lunulæ*, Little Moons, of which *Galileo*'s Claſs gave the firſt Diſcoveries, in two that move about *Saturn*, and four about *Jupiter*, two of the *Planets*: *Eſſe ingentem aliquem globum, qui mole corporis quatuordecim globos terreſtres adæquat, circa quem quatuor Lunæ noſtræ huic Lunæ non abſimiles circumcurrant.* Kepl. in Præf. Diopt. *Conſtare poteſt eſſe Planetas quoſdam primarios ac veluti Principes Mercurium, Venerem & quoſdam ſecundarios ac veluti pediſſequos, Lunas nimirum, tam terreſtres quam Joviales, quam cæteras quæ reliquis globis poſſunt circumduci.* Gal. l. 3. c. 2. *Xenophanes* the Colophonian was long ago of this Opinion, Ἀπείρους Ἥλιους εἶναι καὶ Σελήνας, that there were innumerable Suns and Moons not unlike thoſe that ſhine on us.

V. 150. *Communicating Male and Female Light*; The Sun's Light being the moſt pure and powerful, is reputed the Maſculine, as full of its own innate Vigour, and that of the Moon, being but derivative, and borrowed of him, weak and imperfect, to be of the Feminine Sex; which two great Sexes fill the World with Living Creatures; nor do theſe Sexes manifeſt their Power among the *Viventia* only, but the *Virentia* too, for Trees and Plants afford Inſtances of the ſame diſtinction. *Male*, of *Maſle*, Fr. *Mas*, Lat. a He-Creature: *Female*, of *Fœmella*, Lat. a She-Creature.

V. 152. *Stor'd in each Orb*, &c. Of the Probability of a *Plurality of Worlds*, hear what another of our Country-men, and a Poet excellent in his time, ſaid:

> *What if within the Moon's fair ſhining Sphear,*
> *What if in ev'ry other Star unſeen*
> *Of other Worlds he happily ſhould hear?*
> *He wonder would much more, yet they to ſome appear.*
>
> Spenc. F. Q. Bo. 2. c. 1. St. 3.

Habitari, ait Xenophanes in Lunâ, eamque eſſe terram multarum urbium atque montium. Cicer. Quaſt. Acad.

V. 158. *In*

V. 158. *Is obvious to Dispute*; 'Tis doubtful and disputable, that so vast a Space as that of the Heavens, where so many millions of glorious and mighty Bodies are, should be quite empty and unpossess'd by any living Creatures, as if made only to dart each a ray of Light, from so vast a distance, down to this Habitable Earth, which in her turn sends back her Light to them. *Is obvious*, lies fairly in the way of Doubt and Disputation. *Obvius*, Lat. easie.

V. 160. *Whether the Sun Predominant*, &c. Whether the shining Sovereign of Heaven (*Great Regent of the Day*, Bo. VII. V. 371.) rise on the Earth, and from the East begin his glorious Walk round her. *Predominant*, *Prædominans*, Lording it over her, of *Prædominari*, Lat. to Rule over.

Ad cujus numeros & dii moveantur, & orbis
Accipiat leges, præscriptaque fœdera servet.

V. 161. *Or Earth rise on the Sun*, &c. Or whether the errant Earth rowl round the Sun, and from the West proceed in her course unperceived, *silent*, and still. *Advance*, Book VI. Vers. 233.

V. 164. *That spinning sleeps on her soft Axle*; The Earth's easie and imperceptible motion round her small *Axis*, is compared to a Top, spinning and turning round with so swift, but easie and even motion so unperceivable, that it is said to *sleep on her soft Axle*. By the same *Simile* is her third Motion (or rather the modification of her other Motions) of *Inclination*, explained by *Gassendus*: *Potest autem eodem modo intelligi fieri, quo dum puerorum Turbo super planum convolvitur, circellosque varios cuspide describit, ipse illius axis tum continet se sibi parallelum seu in situ semper perpendiculari, tum continet quoque basin turbinis Horizonti semper parallelum*, Just. Astro. l. 3. c. 3.

Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent: Ille actus habenâ
Curvatis fertur spatiis. Æn. 7.

V. 166. *Soft with the smooth Air along*; In Answer to an Objection made against the Earth's motion, that if she wheel'd about with such extraordinary swiftness, as necessarily she must, to return to the same Point in 24 hours, Mankind would be sensible of the hurry by a continual and mighty Wind, which the constant breaking and concussion of the Air would cause; therefore the *Copernicans* tell us, that the Air (at least the grosser part of it) encloseth the Earth's Globe, and sticks to it as the Down on a Peach, floating along with it; and the more pure and yielding part of it gives way, so as not to be perceived, except near and under the *Æquator*, where the Earth moving most swiftly towards the East, the Air seems to resist, and occasions that constant and pleasing Gale of Wind, the Seamen experience breathing towards the West. *Ut nautæ illum quasi ventum indesinentem & æquabilem experiantur.* Gass. l. 3. c. 9.

V. 167. *Sollicite not thy Thoughts*; Disturb not thy self, trouble not thy head: Of *Sollicitare*, Lat. to vex, to disquiet.

----- *Ea cura quietos*
Sollicitat -------- Æn. 4.

V. 172. *Heaven is for thee too high.*

God to remove his ways from Human Sense,
Placed Heav'n from Earth so far, that Earthly Sight,
If it presume, might err in Things too high,
And no Advantage gain. V. 119, of this Book.

According to the Verdict of *Salomon*: *Then I beheld all the works of God, that a man cannot find out the work that is done under the sun; because thô a man labour to seek it out, yea further, thô a wise man think to know it, yet shall he not be able to find it*, Eccl. 8 17. *Be lowly, wise*: *Noli altum sapere*; is therefore the most instructive Inference.

V. 181. *Intelligence of Heaven*; Clear Heavenly Understanding: The best description of an *Angel*, which being of a purer make than Mankind, must needs have more sublime and illuminated Intellects. *Intelligentia*, Lat. Understanding. *Angel serene*, gentle and kind, of *Serenus*, Lat. calm, applicable both to the Countenance and Conditions.

Quæ causa serenos Fœdavit vultus? Æn. 2.

V. 193. *What before us lies in daily Life*; Useful in the daily Duties of Life. *Seeing there be many things that increase Vanity, what is Man the better? For who knoweth what is good for Man in this Life?* Which the Latin Version renders more to our purpose: *Verba sunt plurima, multamque in disputando habentia vanitatem; Quid necesse est homini majora se quærere, cum ignoret quid conducat sibi in vitâ suâ?* Eccles. 6. 11, 12. *Neither make thy self over-wise, why should'st thou destroy thy self? Neque plus sapias, quam necesse est, ne obstupescas?* Eccles. 7. 16. Concerning which, St. *Paul* has cautioned us, *Colos.* 2. 8.

V. 194. *Is Fume*; *Fumus*, Lat. Smoke, Emptineſs, and Vanity.

V. 212. *Of Palm-tree pleaſanteſt to Thirſt*; The *Palm-tree* bears a Fruit called a *Date*, full of ſweet Juice, a great Reſtorative to dry and exhauſted Bodies, by augmenting the Radical Moiſture; there is one kind of it called *Palma Ægyptiaca*, which from its Virtue againſt Drought, was named Ἀδιψος, *Sitim ſedans. Palm*, Bo. IV. Verſ. 139.

V. 216. *With Grace Divine imbu'd*; Thy Words full of Divine Sweetneſs. *Imbu'd*, *Imbutus*, Lat. filled full, of *Imbuere*, Lat. of ἐν and βύειν, Gr. to fill.

V. 219. *Nor Tongue ineloquent*; Nor does thy Tongue want fit and full Expreſſions. *Ineloquens*, Lat. that cannot ſpeak readily and copiouſly.

V. 223. *Each Word each Motion forms*; Whether thou ſpeak, or art ſilent, Gracefulneſs and Comelineſs wait on thee, and form each winning Word, and each becoming Motion.

V. 231. *On Excurſion*, Bo. II. V. 397.

V. 235. *Incens'd*; *Incenſus*, Lat. angry, of *Incendere*, Lat. to fire, to anger: *Behelts*, Bo. III. V. 533. *Enure*, Bo. II. V. 216.

V. 241. *Barricado'd ſtrong*; ſtrongly barr'd and fortified, of the Fr. *Barriquer*, to fence or ſtrengthen a place, with Barrels fill'd with Earth, againſt the Enemies Shot, of *Barrique*, Fr. a Barrel.

V. 244. *Torment, and loud lament*, &c. *Lament*, Bo. I. V. 448.

----- *Primiſque in faucibus Oris*
Luctus & ultrices poſuere cubilia curæ,
Ferreique Eumenidum thalami, & diſcordia demens. Æn. 6.

V. 253. *To Converſe induc'd me*; The deſire of converſing and diſcourſing longer, perſwaded me to this hard Undertaking. *Converſe*, Bo. II. V. 184. *Induc'd*, perſwaded, of *Inducere*, Lat. to lead to.

V. 259. *By quick inſtinctive Motion*; Till raiſed by powerful and provoking Motion, I ſtarted up. *Inſtinctive*, ſtirring, of *Inſtinguere* and *Inſtigare*, Lat. to perſwade; whence *Inſtinctus*, Lat. a natural Perſwaſion, aad inward Motion.

V. 263. *And liquid Lapſe of Murmuring*, &c. The moiſt motion, the nimble gliding of pure purling Streams. *Lapſe*, of *Lapſus*, Lat. a ſliding away; a quick, yet gentle motion.

----- *At amnis*
Labitur & labetur, in omne volubilis ævum. Hor.

The motions of the Heavenly Bodies is expreſs'd by the ſame word:

Cum medio volvuntur ſidera lapſu. Æn. 4.

V. 267. *My ſelf I then perus'd*; I look'd my ſelf all over heedfully. *Perus'd*, of *Pervidere*, Lat. to look over.

V. 269. *With ſupple Joynts*; With yielding Nerves: Of *Souple*, Fr. ſoft and bending, of *Sub* and *Plico*, Lat. to yield, to bend as the Joynts (*Junctura*, Lat.) do.

V. 272. *My Tongue obey'd*; And well it might, as being the fitteſt Inſtrument of all Human Organs, to ſignifie and expreſs the conceptions of our Minds, wonderful in its eaſie Motion, as well as Situation, in the very way of our Breath, by the breaking of which againſt the Palate, Teeth, or Lips, thoſe many different and diſtinct Sounds are made: Thô to ſpeak, be natural to all Mankind, yet this or that Language is artificial, and the difference of 'em ariſes from the conſent of numbers of Men, to underſtand ſuch Things by ſuch Names and Sounds. That *Adam* ſpoke *Hebrew*, is moſt probable, as well as his *Deſcendents*, till the confuſion at *Babel*; a Language, whoſe Purity the *Jews* have, by their frequent Captivities, their being diſpeopled and diſperſed all over the World, as well as by their upſtart Pointings, and Antichriſtian Depravations and blind Obſtinacy, quite loſt.

V. 290. *To my former State inſenſible*; To my Firſt and Original Condition of *Inſenſibility*, void of all Senſe and Being, of which I was able to give no account. *Inſenſible*, *Inſenſibilis*, Lat. that comes not under the comprehenſion of Senſe. *Unfelt, not underſtood.*

V. 291. *To diſſolve*; To be broken in pieces, thinking my whole Frame, as coming together beyond my knowledge, was now forthwith like to be looſed and untied. *Diſſolve*, of *Diſſolvere*, Lat. to untie, and (from the breaking of thoſe ſuttle Bands that bind Soul and Body together) to die. *Adam*, as yet Sinleſs, is ſuppoſed to have no notion of Death, or but a very imperfect one; *What e'er death is, ſome dreadful thing no doubt*, Bo. IV. Verſ. 425.

V. 292. *Stood at my Head a Dream*; Where buſie Fancy, in which thoſe ſtrange dark Scenes are laid, has its Seat and Reſidence, according to *Homer's Philoſophic* Obſervation:

Βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τον μῦθον ἄκουσε,
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλητῷ υἱῖ ἐοικώς
Νέστορι. ΙΛ. Β.

V. 293. *Whoſe*

V. 293. *Whoſe inward Apparition*; Whoſe Image working inwardly in my Imagination, gently ſtirr'd my Fancy, and perſwaded me, I was ſtill in Being; ſuch as lately I ſurvey'd my ſelf. *Apparition, Apparitio*, Lat. the appearance of any thing, of *Apparere*, Lat. to be ſeen.

V. 301. *By the Hand he took me, rais'd, and over Fields*, &c. *The Lord God took the man, and put him into the Garden of Eden*, Gen. 2. 15. On which Text, Interpreters have theſe three Opinions: That God either by ſome *inward Admoniſhment* directed *Adam* to *Paradiſe*, as our *Saviour* is ſaid, *To have been led up of the ſpirit into the wilderneſs*, Matth. 4. 1. Or by his *Angel* appearing to him, conducted him, as thoſe did *Lot* out of *Sodom*: *While he linger'd, the men laid hold on his hand, and upon the hand of his Wife*, &c. *And they brought him forth, and ſet him without the City*, Gen. 19. 16. Or laſtly, according to the Tranſlation of *Enoch*, *Who walked with God, and was not, becauſe God took him*, Gen. 5. 24. And *Philip*, who having baptized the *Eunuch*, *was caught away by the ſpirit of the Lord, and found at Azotus*, Acts 8. 39, 40. To this our Author ſeems to incline, making *Adam's* unaccountable Progreſs, from the Place of his Creation to *Paradiſe*, like to a Dream, and Fancy of the Night.

V. 311. *As the Dream had lively ſhadow'd*; As my Dream had in the Images of my Imagination repreſented it expreſs and plain. *Shadow'd*, is an admirable word, ſetting forth the dark Reſemblances of Dreams, thoſe imperfect Night-pieces, dimly preſented to our drowſie Senſes.

V. 323. *Whoſe Operation brings*, &c. Forbear to taſte of the Tree, whoſe forbidden Fruit, if thou preſume to eat of contrary to my command, will work in thee the *Knowledge of Good and Evil*; *Good* loſt by thy tranſgreſſing my Command, and *Evil* brought on thy ſelf by Diſobedience: *Good* loſt, by forfeiting my Favour and thy Innocence; *Evil* drawn on thy ſelf by Sin, the *bitter Conſequence*, the *ſad Sequel* of thy Offence, the *woful Effect* of thy Folly, *Death*. *Operation, Operatio*, Lat. working. *Conſequence, Conſequentia*, Lat. the Effect, what follows neceſſarily.

V. 330. *Inevitably die*; Shalt be ſure to die, thô not preciſely on that day; but *from that day* ſhalt become *Mortal*, as our *Author* well interprets the *Sentence recorded*, Gen. 2. 17. *Inevitably*, unavoidably; *Inevitabilis*, Lat. that cannot be eſcaped.

V. 333. *Sternly he pronounced the rigid Interdiction*; Severely he commanded the ſtrict Forbearance. *Sternly*, awfully, of the Lat. *Auſterus*. *Pronounced*, Bo. II. V. 353. *Rigid*, Bo. III. V. 212. *Interdiction, Interdictio*, Lat. a forbidding.

V. 335. *Not to Incur*; Thô in my Power, left to the choice and freedom of my Will, not to offend againſt, not to violate; of *Incurrere*, Lat. to run into, or againſt. *Purpoſe*, Bo. III. V. 172. And thus his merciful Commands renew'd.

V. 344. *To receive their Names*; Names, according to the beſt Enquiries, have no other relation to the Things they ſignifie, than the common Conſent of thoſe agreeing, ſo to difference and diſtinguiſh them; thô the *Jews* pretended, the Names of Animals in their Language (for on thoſe only *Adam* impoſed them, *Gen.* 2. 19.) have ſomething reſpecting their Natures or Neceſſities.

V. 345. *Fealty with low ſubjection*; *Moſes Barcepha*, in his Book of *Paradiſe*, ſeats *Adam* on its higheſt Eminency with awful and majeſtic look, and his Face ſhining like *Moſes's*, Exod. 34. 29. naming the Animals Terreſtrial, paſſing by in pairs, beneath him, *Cowring low with blandiſhment*, cringing before him; and the Birds humbly ſtooping on Wing paying their Fealty, as at. V. 350. *Fealty*, Bo. III. V. 204.

V. 348. *To draw the thinner Air*; 'Tis the general Opinion, that Fiſh breath not, becauſe they want Lungs, the Organs in other Creatures prepared for that purpoſe; but whether their Gills may not ſupply the Office, is not determined: Certain it is, that in the *Indian* Sea, ſome there are that fly about a conſiderable time to avoid their Perſuers, and only dip to wet their Finny Wings, and get up again. Some Fiſh live much longer out of their Element than others; and *Geſner* from *Albertus* tells us, That Eels in a long Froſt have been found bedded in a Haycock adjoyning to a River luſty and lively, and that an Eel has in warm Weather lived 5 days out of the Water. Our Author therefore does not affirm Fiſh not to breath, but that they cannot draw our Air more thin and ſubtle than that embodied with Water, for if Rivers be quite frozen up, the Fiſh die for want of it.

V. 350. *Cowring low*; Creeping lowly, not daring to ſtalk and gaze upon their Governor: *Cowre*, of *Couver*, Fr. *Cubare*, Lat. a creeping near the Ground, next to lying down. *Blandiſhment, Blandiſſement*, Fr. *Blandimentum*, Lat. fawning.

V. 354. *God endu'd my ſudden Apprehenſion*; Wonderful was the Knowledge God beſtowed on *Adam*, nor that part of it leaſt, which concerned the naming Things aright: As *Cicero* agrees with *Pythagoras*; *Qui primus, quod ſummæ ſapientiæ Pythagoræ viſum eſt, omnibus rebus nomina impoſuit*. Quæſt. Tuſc. lib. 1. ſect. 25.

V. 355. *But in theſe I found not what I wanted*; As it is related in the Holy Leaf, That after *Adam* had given Names to every Beaſt of the Field, to the Fowl of the Air, and to all Cattel, *But for Adam there was not found a help meet for him*, Gen. 2. 20. Four Reaſons are alledged, why God brought theſe living Creatures to be Named by him: That he might ſee how much he excelled them, made of more Noble Frame, and to more Noble Ends: That they might pay him Fealty as their Lord: That he might enlarge his Language by ſo many Words: And that ſeeing each of 'em in his kind Paired and Mated, he might deſire of his Maker a Companion

nion and Help meet for him, to ſupport his *ſingle Imperfection.* From which laſt our Poet taking the hint, has raiſed it to an unimitable Height, outdoing all the *Epiſodes* of the moſt glorious Poems.

Ibid. *Thus preſum'd*; Took upon me to ſpeak, thus made bold to ſay: Of *Preſumere*, Lat. whence: *Preſumptuous Daring*, often uſed in an ill ſenſe, but here, *Encouraged* by God's Goodneſs and Condeſcention to his Creature.

V. 365. *In Solitude, what Happineſs?* Man being made a Communicative and Converſing Creature, wanted a Help meet for him, not only as to the Propagation of his Kind, but for the Solace and Mutual Aſſiſtance ariſing from Converſation, with ſomething Rational and Diſcurſive like himſelf: In vain had he found his *Tongue*, and named all his *Brute Subjects*, and had all his *Crawling Slaves* and *Winged Meſſengers* at his Command, if denied an intelligent Companion with whom he might ſhare his *Univerſal Empire. Woe to him that is alone!* Eccleſ. 4.10. *Homer* deſcribing the Dejected and Solitary *Bellerophon*, tells us,

Ἦτοι ὁ καπετὸν τὸ Ἀλήϊον οἶος ἀλᾶτο,
Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων. ΙΛ. Ζ.

That wandring ſolitary in the Alean *Fields, he avoided the Paths of Men, gnawing and devouring his own Heart*; well expreſſing *Anxious Solitude. Solitudo*, Lat. Solitarineſs, living alone; *Quis beatus in ſolitudine eſſe queat?* Horten.

V. 371. *Repleniſh'd*, Bo VII. V. 447.

V. 373. *Their Language, and their ways*; Following the General Opinion of the School-Divines, that with good reaſon held *Adam* created in a more perfect knowledge of Nature, than any of his Deſcendents ever had; not excepting *Salomon* himſelf, and his high Character, 1 *King.* 3. 12. becauſe created by God himſelf in the ſtate of Innocency, of all certainly the moſt Perfect and Accompliſh'd. Hence that before: *And underſtood their Nature, with ſuch knowledge God endued my ſuddain Apprehenſion*, V. 352.

V. 374. *And reaſon not contemptibly*; Senſe, by all allowed to Beaſts, is hardly ſeparable from Reaſon, or ſomething very like it, according to *Hippocrates*: *Qui parte aliquâ corporis dolentes, dolorem non ſentiunt, iis mens ægrotat.* Of the *Oſtrich* it is ſaid, *She leaveth her eggs in the earth, and forgetteth that the foot may cruſh them: She hardeneth her ſelf againſt her young ones, as if not hers*, (and the Reaſon is ſubjoyn'd,) *becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding*, Job 39. 14, 15, 16, 17. After this Inſtance of a fooliſh and forgetful *Animal*, follows the deſcription of the couragious and docile Horſe; *He mocketh at fear, and is not affrighted; he ſmelleth the battel afar off*, Verſ. 22, 25. *Intelligentiam habet belli, & odoratur procul bellum. Man* has a ſuperior Reaſon, conſiderative of ſenſible Objects, and immaterial and immortal Beings: Animals a ſubordinate ſort, and of that no *contemptible Share*, exerciſed in this or that natural Inclination, applicable in ſome more, in others leſs, about their Safety, Propagation, Food, and Phyſick: *Mens humana, naturâ ſuâ, & ex eſſe nata eſt rationari ſimpliciter & circà Quidvis; Brutorum vero nullum ratiocinari natum eſt niſi circa Quiddam.* Val. de ſac. Phil. c. 55.

V. 378. *And humble Deprecation*; And Pardon humbly prayed. *Deprecatio*, of *Deprecari*, Lat. humbly to entreat.

V. 381. *Thy Subſtitute?* Haſt thou not made me thy Deputy below? Haſt thou not tranſferred to me thy Dominion over the Creation, and ſet all theſe in the degrees and order of Nature, inferior far beneath me? *Subſtitute, Subſtitutus*, of *Subſtituere*, Lat. to put one in the ſtead, place, or power of another.

V. 383. *What Society can ſort?* What Society, Friendſhip, Agreement, or true Delight, can ariſe from Unequals? Treaſures different in their Underſtandings, and thence inſuitable? *Sort*, ſuit, agree, of *Sortiri*, Lat. to order.

V. 386. *But in Diſparity the one intenſe*, &c. But in Inequality, ſuch as is between Brute and Rational; the *one Intenſe, Man* high, wound up, and ſtrain'd to nobler, underſtand, and of more lofty Faculty; the *other, ſtill Remiſs*, the *Animal*, let down, and ſlacker, groveling in more low and mean Perceptions, can never ſuit together. *Intenſe, Intenſus*, Lat. ſtrained, *Remiſs*, Bo. VI. V. 458. a *Muſical Metaphor*, from Strings, of which the ſtretch'd and higheſt give a ſmart and ſharp ſound, the ſlack a flat and heavy one. *Diſparity*, of *Diſpar*, Lat. unlike.

V. 390. *Fit to participate*, &c. Made by thee fit and capable of pureſt Pleaſure, flowing from Reaſon, and raiſed above low ſenſual Delights.

V. 396. *Nor with the Ox, the Ape*; The one a dull, groſs, heavy Creature; the other an Airy *Animal, Mimic* of Mankind.

V. 410. *Inferior infinite Deſcents*; All created Beings are by infinite degrees more beneath me, than the meaneſt of 'em below thee. *Deſcents, Deſcenſus*, Lat. a going down. *Converſe, Converſatio*, Lat. Familiarity, of *Converſari*, to keep company with.

V. 413. *To attain to the heighth and depth*, &c. *O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* Rom. 11.13.

V. 416. *It*

V. 416. *Is no Deficience found*; No want, nothing can be wanting in him, who created all things *by the Word of his Power*: GOD, who is infinite in all his Attributes, of Power, Goodneſs, Wiſdom, Truth, &c. muſt be incomprehenſibly moſt Perfect: *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection?* Job 11. 7. *Qui omnia habet intra ſe eminenter, nulla re caret. Deficience, Defectus*, Lat. want, imperfection.

V. 417. *Not ſo is Man, but in degree*; *Ariſtotle* tells us, *The compleat or perfect act of a living Creature, is to beget its like*: A Perfection, which *Adam* without his *Eve* could never have attained; *Whence his deſire by Converſation with his like, to help and ſolace his Defects. Nihil eſt enim appetentius ſimilium ſui, nihil rapacius quam natura.* Cic. *Solace*, of *Solari*, Lat. to eaſe.

V. 420. *Already Infinite*; *Infinite*, is incapable of *Encreaſe, Pauperis eſt numerare*, 'tis impoſſible for any number, how vaſt ſo ever, to be Infinite, for though ſo great as to exceed Human Nomination, yet it may ſtill be made greater by the addition of a Unite; *Infinito verò nihil majus, But what is Infinite can never be Encreaſt. Propagate, Propagare* Lat. to encreaſe.

V. 421. *And through all numbers abſolute, though One*; Complete in all thy infinite Perfections, though but One; Gods Power, Wiſdom, Truth, Juſtice, Omniſcience, &c. are not Degrees of his unſpeakable Perfections, but his *Eſſence and all One with him*, who as he is, the only One Eternal, is the firſt Being, and as the firſt, the moſt Simple and only One. *Illud verò quia æternum, ſit primum, quia primum ſimplex & unum, quod verò ejuſmodi, omnes homines Deum eſſe dicunt*, Vall. de Sacra Philo. c. 1. The *Aſſyrians* named God *Achad*, doubtleſs of the Heb אחד, One, *Macr.* 1. *Satur. c.* 23. and famous is the ancient *Hermes* his Μονὰς, *Unitas*, ſo often by him uſed to ſignifie *God*, as being Μόνος, *Solus & Unus*, not only one, but before the Creation, Alone. *Monas generat Monadem & in ſeipſam reflexit Ardorem*, Pimand. According with St. *John*, *I and my Father are One*, ch. 10. 30. The Cabbaliſts expreſt him by their *Aleph, Lucidum & Tenebroſum*; St. *John* by his Τὸ Α καὶ τὸ Ω, *The Beginning and the Ending*, Rev. 1. 8 *and both but One*: An exact Unite, the Beginning and End of all, yet it ſelf like no number, unalterable by Multiplication, by which all numbers proceed from it, it ſelf the Divinity, whoſe Image it is, immutable and unchangeable. *Through all numbers abſolute*, moſt perfect, *Omnibus numeris abſolutus*; *Quicquid Perfectum & Abſolutum eſt, ut Stoici dicunt, omnes numeros habet*, Cic. de Divinat. *Abſolute, Abſolutus*, Lat. perfect and complete.

V. 423. and 425. *His ſingle Imperfection, in unity defective*; But Mankinds particular Imperfection appears, by being unable to preſerve his Kind without a Companion, lame while alone, and imperfect while but one; uncapable of his Makers early and univerſal Bleſſing, *Be fruitful and multiply*, Gen. 1. 28. This very *Multiplication* denotes his diſability and defect; as removed from the All, the Self-ſufficient *Unity*.

V. 426. *Collateral Love*; Which makes me ſtand in need of a Companion capable of mutual Love, and endearing Friendſhip. *Collateral*; *Collateralis*, Lat. ſide by ſide, thence mutually Aſſiſtant, as Friends and Lovers; as expreſt, Bo. IV. Verſ. 483.

> ——*To give thee being I lent*
> *Out of my Side to thee, neareſt my Heart*
> *Subſtantial Life, to have thee by my Side.*
> *Henceforth an individual Solace dear.*

Love ſo Collateral, as none but the firſt Lover e'er could boaſt.

V. 428. *Beſt with thy ſelf accompanied*; Thou in thy Bliſful Solitude, though alone, from all Eternity, art in thy own ſelf Sufficiency, moſt perfectly Happy, *as knowing none ſecond unto thy ſelf or like, equal much leſs, with whom to hold converſe*, Verſ. 406.

V. 430. *Canſt raiſe thy Creature to what heighth, &c.* Canſt raiſe thy Intellectual Creature, *Angels* or *Men*, to what degree of Fellowſhip or Communion thou art pleaſed, to Digniſie 'em with, by thy Grace and Holy Spirit; *Truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt*, 1 John 1. 3. *If any Fellowſhip of the Spirit?* Phil. 2. 1. *Deified*; Of *Deificare*, Lat. made partakers (by his Grace) of the *Deity*; *For we are made Partakers of Chriſt*, Heb. 3. 14. *And were made partakers of the Holy Ghoſt*, Heb. 6. 4. *Union, Unio*, Lat. a making one; *Communio*, Lat. Fellowſhip, a joyning together.

V. 432. *Cannot theſe erect from prone*; I by converſing with the Brutes cannot raiſe their groveling Senſes to my Underſtanding, nor in their Natures find any Satisfaction or Agreement with my own. *Complacence, Complacentia*, Lat. pleaſure, of *Complacere*, to pleaſe.

V. 435. *Freedom uſed Permiſſive*; And uſed the liberty granted me; *Permiſſive, Permiſſus*, Lat. given, allow'd.

V. 455. *Colloquie Sublime*; In that high Heavenly diſcourſe, held with my Maker. *Colloquium*, Lat. talk of, *Colloqui*, to diſcourſe with.

V. 462. *Abſtract as in a Tranſe*; *The Lord cauſed a deep ſleep to fall upon Adam*, Gen. 2. 21. תרדמה, ſtyled, *Sopor Domini*, 1 Sam. 26. 12. for its force; Interpreters, by this *deep Sleep*, underſtand a Tranſe or *Extaſie*, ſuch as fell on St. *Paul*, 2 Cor. 12. 2. *In which though his Bodily Eyes were cloſed, yet the Cell of his Fancy, his internal ſight*, was clear and open, by which he ſaw, *Abſtract*, and ſeparated from himſelf, where he lay, and what was done, &c. *Abſtract, Abſtractus*, Lat. pluckt away; ſeparated for the ſame reaſon that *Exſtatics*, Ἐκστατοὶ are named,

ἀπὸ τῆ ὄξιαθαι, *quaſi extrà ſe Stantes. Tranſe*; Of *Tranſi*, Fr. ſwoounded; Of *Tranſire*, Lat. to go forth, as ſuch ſeem to do, out of themſelves. *Ne quis autem exiſtimaret ſomnum illam fuiſſe naturalem, & naturalibus ex cauſis profectum, Moſes dixit Deum immiſiſſe illam ſomnum*, Perer. in Gen.

V. 465. *Open'd my Left Side*; Following the common Opinion, that the Heart inclines more to the left than right Side in Human Bodies, becauſe its Pulſation is there felt: For the Relation of *Moſes* leaves it unaſcertained out of which of *Adam*'s Sides *Eve* was taken, *And he took one of his Ribs*, Gen. 2. 21. *Cordial Spirits*; Warm with quick and active Spirits, proceeding from the Heart, and paſſing through it, with the Blood, Lifes Crimſon fiery Floud. *Cordial*, luſty lively; Of *Cor*, Lat. the Heart, the ſeat and ſpring of Life.

V. 476 *From her Air inſpir'd*, &c. And from her graceful Carriage Breath'd, in all ſhe did or ſaid, the very Spirit of Love and Dear Delight. *Aire*, of the Fr. *Air*, the Comelineſs that ariſeth from free and good Behaviour, conſiſting in ſelf Aſſurance, mixt with Modeſty, Graceful and Eaſie. *Inſpir'd*, *Inſpirare*, Lat. to Breath into.

V. 478. *Left me dark*; Left me at a loſs in the Dark. To *Deplore*, *Deplorare*, Lat. to lament, bewail.

V. 480. *To abjure*; To renounce, to forſake; Of *Abjurare*, Lat. to forſwear. *Amiable*, *Amabilis*, Lat. lovely.

V. 488. *Heaven in her Eye*; The Stars of Heaven compar'd, ſeem'd leſs illuſtrious than her Beamy Eyes: All that ſeemed Glorious in the ſpangled Sky, by day or night, was ſum'd up in her Charming Eyes. The Tranſlator has render'd it by miſtake, *Spectabat lumine cœlum*. 'Tis hard to imitate the Brevity, and the Abundance, in ſo few words.

——*Æmula cœli*
Lumina luminibus, placidis radiantibus ignes.

Or,

——*Nitidiſſima cœli*
Eſt regio (vivos aſtris ſimulantibus orbes)
Virgineas immitata genas.

V. 491. *This turn has made amends*; This change has made me large amends. for my dreaded Solitude; This has to the full Recompens'd and removed my Fears, and fulfill'd thy Promiſe. *Amends*; of the Fr. *Amenda*, a Mulct, or pecuniary Puniſhment; Of *Emender*, Fr. from the Lat. *Emendare*, to make Satisfaction: *Extrà mendam ponere*; The Word is well enough uſed here, *Adam* by his fair *Eve* being made compleatly Happy in a Companion, he was at a loſs for.

V. 492. *Benigne*; Favourable, kind. *Benignus*, Lat.

V. 495. *I now ſee Bone of my Bone* &c. Gen. 2. 23. As if he ſhould ſay; *O my Creatour, thoſe Creatures which thou brought'ſt to me before, were neither like, nor ſuitable to me, but this, that now thou haſt beſtow'd upon me, is Bone of my Bone, my own Similitude, my ſelf.* That *Adam* waking from his deep Sleep, ſhould in words ſo expreſs and *Prophetick*, own and claim his Companion, gave ground to that Opinion, that he was not only a Sleep, but Intranſt too, by which he ſaw all that was done to him, and underſtood the Myſtery of it, *God* informing his Underſtanding in his *Exſtaſie*.

V. 497. *Woman is her Name of Man extracted*; The *Jews* boaſt this only true in their Language, which they bring as a proof of its being the Original one of the World, אִישׁ, Heb. a *Man*, אִשָּׁה, a *Woman*, Γυνὴ in the Gr. having no relation to Ἀνὴρ, nor *Virago* any true one to *Vir*, in the Lat. yet *Marcennus* well infers, the Text *Gen.* 2. 23. may be Tranſlated by the one, Ἀνδρὶς, or Ἀνῆρα, and by the other *Vira* or *Viriſſa*, ſince thoſe Nations might juſtly Coin a new Word at their Diſcretion, to expreſs a Myſtery unknown to their Forefathers, Cuſtom obtaining every day the ſame priviledge of bringing forth new Names, or at leaſt adopting 'em from Foreign Language. *Woman*, if a Derivative of the Sax. *Wif. Mulier*, and *Man*, *Homo*, ſignifies a *Shee-Man*, and ſeems more expreſſive of her Primitive Production, and Myſterious Making, than the *Hebrew* it ſelf. *Extracted*, *Extractus*, Lat. taken out of, *Extrahere*, Lat. to draw out of.

V. 498. *To his Wife adhere*, &c. Some take this to be the *Inference* made by *Adam*; others the *Dogma of Moſes*, Gen. 2. 24. however, it was the Dictate of God's Holy Spirit, and confirm'd by his *Son*, *Matth.* 19. 4, 5. *Adhere*, *Adhærebit*, ſhall cleave to, as the Lat. Tranſlates it.

V. 502. *The Conſcience of her Worth*; The inward Knowledge and juſt Eſteem of what ſhe was, inſtructing her, that ſhe ought to be Addreſt to, and not obtained but by Intreaty; Not forward, or coming, but ſhy, and by that the more deſireable; or to ſay all, Nature her ſelf, thô yet untaint'd with the leaſt impure Thought, ſo govern'd her, that ſeeing me, ſhe walkt off. *Conſcience of her Worth*; *Conſcia Virtus*, as Virg. And *Formæ conſcia conjux*, Æn. 8. *Obvious*, *Obvius*, Lat. forward, eaſie; *Obtruſive*, coming; Of *Obtrudere*, Lat. to preſs upon, to thruſt ones ſelf on.

V. 509. *With Obſequious Majeſty*; With graceful complying, with awful yielding, ſhe allow'd what Reaſon pleaded on my behalf. *Obſequious*, *Obſequioſus*, Lat. ready to oblige. See Bo. IV. V. 481. When *Eve* repeats his Courtſhip. *Pleaded Reaſon*; The Reaſons I *pleaded* for my ſelf; Of *Plaider*, Fr. to alledge.

V. 509.

V. 513. *Shed their Selecteſt Influence*; All Heaven, and the happy Meetings and Aſſemblies of the Stars, looked down upon us with their choiceſt Regards, and ſhowr'd on us their moſt benign Beams. *Conſtellations*, Bo. VI. V. 320. *Selecteſt*, *Selectus*, Lat. Choice, of *Seligere*, Lat. to pick out.

V. 514. *Of Gratulation*; Of Rejoycing. *Gratulatio*, of *Gratulari*, Lat. to be glad at the good of another.

V. 518. *Diſporting*; Playing, of *Diporto*, Ital. or *Deport*, Fr. Paſtime, Play.

Ibid *The Amorous Bird of Night*; Till the Nightingale began to tune the Bridal Song: She is called the *Amorous Bird of Night*, from her ſolitary mournful Song, ſeeming to bemoan her Misfortune that befell her by the wicked Amours of the Laſcivious *Tereus*, related at large by *Ovid*, Met 6. *Et virginem & unam vi ſuperat, &c.* She is indeed well ſtyled *The Bird of Night*, from chearing Darkneſs with her Paſſionate Song, that ſeems to imitate the Solitary Complaints of Languiſhing Lovers.

V. 519. *Sung Spouſal*; Sung the Wedding Song. *Spouſal*, *Eſpouſaille*, Fr. a Song, generally very Licentious uſed at Weddings, of *Eſpouſe*, Fr *Speſa*, Ital. and *Sponſa*, Lat. a Bride.

V. 520. *To light the Bridal Lamp*; The *Romans* light the Bride home to her Husband's Houſe with a Torch of *White-thorn* or *Pine-tree*, called *Tæda*, or *Fax jugalis*; to which our Poet, as *Virgil* did before him, alludes, by the *Evening Star on his Hill-top lighting the Bridal Lamp.*

Sparge marite nuces: tibi deſerit Heſperus Oetam. Ecl. 8.

V. 529. *Tranſported I behold tranſported Touch*; Pleas'd to exceſs, I find my Feeling pleaſant to exceſs: Raiſed above my ſelf, I perceive my Feeling raiſed as far above it ſelf: Or carried beyond my ſelf, I perceive my ſenſe of Touching carried too beyond what's uſual. *Tranſported*, *Tranſportatus*, Lat. of *Tranſportare*, Lat. to carry beyond; whence a *Tranſport* of Joy, Grief, &c. an exceſs of Joy, ungovernable and deſtructive often.

V. 530. *Here Paſſion firſt I felt Commotion ſtrange*; From hence firſt I felt Exceſs and Diſorder; a ſort of Self-tumult, a Commotion, in all things elſe a Stranger to me. *Paſſion*, of Πάθος, Gr. a ſort of Suffering, and Self-violence, of Πάσχω, Gr. to Suffer; our Paſſions are our Puniſhments, and by indulging them, we torment our ſelves. *Commotion*, *Commotio*, Lat. Diſturbance, of *Commovere*, to vex and diſquiet, as our Paſſions do, the inward and unruly *Mob of Mankind*. *Superior* Maſter, of *Superior*, Lat. uppermoſt.

V. 533. *Of Beauties powerful glance*; Weak and unarm'd againſt the danger of bright Beauties Darts. *Glance*, of *Eſlancer*, Fr. *Slanciare*, Ital. to dart, of *Lancea*; the Rays of *Beauty* are frequently compared to *Darts*.

V. 534. *Or Nature fail'd in me*; Or Nature did not ſufficiently fortifie me on this ſide, and left this part of me imperfect and unfiniſh'd, unfit to ſuſtain an Object ſo amazing. *Fail'd*, *Faillit*, Fr. of *Faillir*, to be wanting. *Suſtain*, *Subſtinere*, Lat. to undergo.

V. 536. *Or from my Side ſubducting*, &c. Or Nature taking her out of my Side, took, perhaps more than enough, ſomething that lay too near my Heart, and ever ſince too much affects it. *Subducting*, *Subducere*, Lat. to withdraw.

V. 539. *Elaborate, of inward leſs exact*; *As to her outſide, perfect and compleat, inwardly leſs exactly finiſhed. Elaborate*, *Elaboratus*, Lat. finiſhed. *Exact*, *Exactus*, Lat. perfect and compleat.

V. 540. *In the prime End of Nature*, &c. Becauſe made out of Man, and for him. As God by Chriſt is the Head of the Man, ſo is Man the Head of the Woman; and Man receiving his Perfection from God, and the Woman hers from Man, therefore St. *Paul* ſtyles *Man the Image and Glory of God, and Woman the Glory of the Man*, 1 Cor. 11. 7. *Mas enim ut perfectior, ita prior naturâ eſt quam fœmina, cumque ſexus fœmineus, ut* Ariſt. l. 4. de Gen. Animal. *Sit læſio quædam & quoddam detrimentum, ſeu quædam mutatio virilis ſexus, conſtat fœminæ generationem, eſſe velut mutilationem & debilitationem viri. Neceſſario vero, quod integrum & perfectum, prius eſt quam debile & mutilatum; Ita ſecundum naturam effectum eſt, ut ſi quod fuit totius generis initium, id eſſet à mare, illo verò percuſſo fœmina fieret, ut debilius quiddam, neceſſarium tamen propter ipſum virum.* Val. ſa. Philo. c. 1.

V. 542. *In the Mind and inward Faculties*; In the Mind, and its inward Powers and Perfections, Women are generally inferior to Men, to which their Contexture more ſoft and infirm, does not only contribute much, but their Education more. *Faculties*, *Facultas*, Lat. Power, Strength.

V. 543. *Her reſembling leſs his Image, who made both*; That *Eve*, as well as *Adam*, was made in the Image of God, is plain: *Gen.* 1. 27. *So God created man in his own image, in the image of God created he him; male and female created he them.* Doubtleſs Woman was created capable of Reaſon and Underſtanding, endowed with Free-will, with all the Gifts of Nature, with an Immortal Soul, receptive of Grace and Eternal Happineſs as well as Man, in which conſiſts the moſt perfect Image of their Creator. But as Man was made the Head of the Creation, and all Things for him, and he by God for his Service, therefore he is chiefly ſaid to be the *Image of God*; and Woman being made out of Man, and for him, is in that reſpect eſteemed his Image, according to St. *Paul*; *Foraſmuch as he* (the Man) *is the image and glory of God*;

God; but the woman is the glory of the Man, 1 Cor. 11. 7. Which the Apoſtle backs with this Argument: *For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man,* verſ. 8, 9. *Reſembling, Reſembler,* Fr. to be like, of *Re* and *Similis,* Lat.

V. 545. *The Character of that Dominion given;* That Dominion was equally given both to Man and Woman over the Creatures, is evident: *Be fruitful and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the Sea,* &c. according to the Bleſſing God gave them, *Gen.* 1. 28. So that this ſeems to refer to *Eve,* as not being the immediate Image of her Maker, but rather his from whom ſhe was taken, and thence leſs Perfect and Compleat than her *Original:* Or, as being her ſelf under ſome obligation of *Obedience* to her Husband, even in the State of Innocency, as the Schoolmen hold; thô after her Offence, impoſed and heighten'd into her Puniſhment. *Character,* Χαρακτὴρ, Gr. the Mark, of Χαράσσειν, Gr. of the Heb. חרת, to Engrave.

V. 547. *So Abſolute, and in her ſelf Compleated;* So finely finiſh'd, and in her ſelf accompliſh'd. *Abſolute, Abſolutus,* Lat. perfect, of *Abſolvere,* to finiſh. *Compleat, Completus,* Lat. accompliſh'd, of *Complere,* Lat. to fulfill, to finiſh.

V. 552. *Falls degraded;* Seems low, is undervalued, of *Degradare,* Lat. to debaſe, to make low.

V. 553. *Looſes diſcount'nanc'd;* Wiſdom it ſelf, in diſcourſe with her, is worſted and put out of Countenance: *Reaſon is by Beauty too often overborn and ruin'd when Senſe ſits Judge.*

V. 555. *As one intended firſt, not after made occaſionally;* Authority and Reaſon attend on her as if ſhe had been firſt Created, and not I; not ſhe for me, but I had been made for her, *occaſionally,* for the ſake of *Propagation. Ariſtotle* calls Woman, *Animal Occaſionatum, non per ſe & ex principali naturæ intentione generatum, ſed ex occaſione, id eſt propter imbecillitatem & defectum virtutis generativæ, quæ eſt in ſemine virili, quod ſi validum ſemper & perfectum eſſet, ſemper virum & nunquam fœminam generaret.* Pere. in Gen. c. 2. v. 18. *Occaſionally,* for other ends, upon another account: *Occaſionalis,* Lat.

V. 556. *To Conſummate all;* To ſay all at once, of *Conſummare,* Lat. to reckon.

V. 558. *Greatneſs of Mind, and Nobleneſs;* Or take an Addition from her Beauty, and are ſet off by it with wonderful advantage, according to that of the Excellent *Virgil:*

Gratior & pulcro veniens in corpore virtus,
Adjuvat. Æn. 5.

V. 560. *With contracted Brow;* Frowning, knitting his Brow. *Contracted, Contractus,* Lat. drawn together, of *Contrahere,* Lat. to pluck together: *Frontem contrahere.* Cic. pro Cluent.

V. 562. *Be not diffident of Wiſdom;* Miſtruſt not the Underſtanding God has given. *Diffident, Diffidens,* Lat. miſtruſtful. *Deſerts,* of *Deſerere,* Lat. to forſake. *Diſmiſs,* of *Demittere,* Lat. to put away.

V. 565. *By Attributing,* &c. By rateing and eſteeming Things more than they deſerve. *Attribuere,* Lat. to impute to, to value at.

V. 570. *Thy Cheriſhing, not thy Subjection;* Well deſerving thy Kindneſs, not thy Cringing: That may well deſerve thy Love, not thy Submiſſion. *Cheriſhing,* thy Favour and Affection, of *Cherir,* Fr. to make much of. *Subjection, Subjectio,* Lat. Obedience.

V. 575. *And to Realities,* &c. And give up quietly all her gawdy Shews, to thoſe more Real and Eſſential Abilities that difference thee from her, acknowledging thee her Head. *The Husband is the head of the wife, even as Chriſt is the head of the Church,* Eph. 5. 23. *Realitas,* Lat. for what is in deed and fact.

V. 576. *Made ſo adorn;* Made ſo fair and compleat, to pleaſe thee the more. *Adorn,* of *Adornare,* Lat. to dreſs, to ſet out.

V. 578. *When thou art ſeen leaſt wiſe;* Whoſe greateſt Wiſdom is to obſerve thy weakneſs, who ſees moſt clearly her Advantages in thy fits of Folly.

V. 585. *To ſubdue the Soul;* To conquer or overcome, of *Subdere,* Lat. to ſubdue.

V. 587. *Attractive,* &c. Whatever in her Converſation thou findeſt noble and reaſonable, and thence charming, cheriſh ſtill. *Attractive, Attrahere,* Lat. to draw to, to entice.

V. 591. *In reaſon, and is judicious;* Noble, manly Love, is guided by Reaſon, not giddy and blind, as that the Poets feign, but rational and *judicious,* adviſeable, able to chooſe and diſtinguiſh. 'Tis carnal and low Love, of which *Ovid* ſaid,

Nec in unâ ſede morantur Majeſtas & Amor.

The *Angelic Reaſon* well adviſes *Adam,* not to ſubject himſelf to his Deſires, nor to ſuffer Tranſported Paſſion to degrade the *Majeſty of Man. Judicium,* Lat. Judgment. *The Scale,* the way up, of *Scala,* Lat. a Ladder.

V. 595. *Half*

V. 595. *Half Abaſh'd*; Almoſt out of Countenance. *Abaſh'd*, of *Esbahir*, Fr. to affright, or *Abbaiſſer*, Fr. to humble, to render dejected, ſhame, diſordering the Face, and (as it were) caſting down the Countenance.

V. 597. *In Procreation*; *Procreatio*, Lat. the begetting of Children, or by Beaſts their like, of *Procreare*, Lat. to beget.

V. 598. *Of the Genial Bed*; Thô I have higher thoughts of the Propagation of Mankind, and conceive there is ſomething more Myſterious and Awful in it; becauſe thereby *God's Image*, firſt on me imprinted, is to be multiplied by my Poſterity: *Genial Bed*, the Marriage Bed, *Genialis à Gignendo*, Lat.

V. 601. *Thoſe Decencies*; Thoſe many Graces that ſo wonderfully ſet off all her Actions, and become her very words. *Decens*, Lat. comely, becoming.

V. 605. *Harmony to behold*; An Agreement more Muſical and pleaſant in a Wedded Couple, than any Conſort can be to the Ear. *Harmony*, Ἁρμονία, Gr. an accord and conſent of Voices in Singing, of Ἀρω, to agree.

V. 617. *Mix Irradiance, virtual or immediate Touch. Mix they their pure Emanations, like Streams of liquid Light, twiſting their bright Celeſtial Rays like the Sun's ſubtil Beams darted at diſtance, or by cloſe Conjunction and mutual touch.* A curious Enquiry, long ſince determined by our Saviour; *For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: But are as the Angels which are in heaven*, Mar. 12. 25. 'Tis an Opinion of the School-men, that one End, thô leſs principal, of God's creating Man, was to repeople Heaven, emptied (by the Fall of the wicked Angels) of many of its Glorious Inhabitants, by Creatures of another Mould, the more to enhance the loſs of thoſe Rebellious. *Nimirum diminutio Angelorum ob ruinam malorum ſpirituum, ſupplemento hominum erat reſarcienda.* Perer. in Gen. c. 2. v. 18. At which our Poet hints:

Into our Room of Bliß thus high advanc'd
Creatures of other Mould, Earth born perhaps,
Not Spirits, &c. Bo. IV. Verſ. 359.

And further:

But leſt his Heart exalt him in the harm
Already done, to have diſpeopl'd Heav'n
My Damage fondly deem'd, I can repair
That Detriment, &c. Bo. VII. Verſ. 150.

Mirari licet, cur Deus cum poſſet ruinas Angelorum, novis à ſe creatis Angelis reædificare, &c. Cur inquam homines, alterius naturæ & conditionis fecerit, quos reponeret pro Angelis? Rupert. From all which, 'tis obvious to infer, that the Angels are reputed to be of one Sex, otherwiſe they might have repaired their decreaſe by *Propagation*; as our Author remarks in *Adam*'s Complaint:

—— O why did GOD,
Creator wiſe, that Peopl'd higheſt Heav'n
With Spirits Maſculine —— Not fill the World
With Men, as Angels without Feminine? Bo. X. Verſ. 888.

Irradiance, *Irradiatio*, Lat. a darting, or ſhining forth: A word well choſen, to expreſs our little knowledge of *Angelic Beings*. *Virtual*, *Virtualis*, Lat. powerful, as things are ſaid to be that act and are efficacious at a diſtance; as the *Sun* is ſaid to be *Virtually* in the Earth, by the activity and force of his Light and Heat.

V. 624. *In Eminence and Obſtacle*, &c. We enjoy to the heighth, without any hindrance. *In Eminence*, *Eminenter*, Lat. in the higheſt degree, Bo. II. V. 6. *Obſtacle*, *Obſtaculum*, Lat. hindrance, lett, of *Obſtando*, Lat. to ſtand in the way of. *Membrane*, a thin Skin, *Membrana*, Lat. Parchment. *Excluſive Bars*, Bars that hinder and ſhut out the longing carnal Lover; of *Excludere*, Lat. to ſhut out.

V. 627. *Total they mix*; Entirely they embrace and mix with one another, without any oppoſition; not as *Fleſh with Fleſh*, and *Soul with Soul*, *Mediantibus corporibus*; but fully and freely, as Air doth with Air.

V. 632. *Heſperean Sets*; But I can now diſcourſe no longer the Setting Sun beyond *Cape Verd*, and the Iſlands, ever Green, draws near the *Weſtern Ocean*, the time of my departure, as before:

For theſe mid-hours, till Evening riſe,
I have at will. Bo. V. Verſ. 376.

The Earths green Cape, *Cape de Verde*. *Caput Viride*, the moſt Weſtern Point of *Affrica*, called anciently *Heſperium Cornu*. *Cape*, *Capo*, *Cabo*, *Cap*, all of the Lat *Caput*, the Head. *A Cape*, is the utmoſt End of a high Headland or *Promontory*, which ſhoots it ſelf far into the Sea. *Verdant*, Green, Bo. VII. Verſ. 310.

Heſperean Sets, is ſetting in the Weſt. *Heſperean*, of Ἑσπέρα, Gr. *Occidentalis*, the Weſtern part of Heaven or Earth. *Heſperus*, the Evening Star riſing there.

V. 637. *Thine, and of all thy Sons, the Weal or Woe in thee is plac'd*; *Weal*, of the Sax *Well*: The Welfare, the Happineſs or Miſery of thy Poſterity depends on thee.

----- *Prolis ſpes una futuræ*
Exemplo eſt firmanda tuo, ſunt fata tuorum
Te penes, in te omnis domus inſtaurata recumbit. Æn. 12.

V. 641. *In thine own Arbitriment, &c.* 'Tis free, and left to thy choice to ſtand upright, or fall offending. *Arbitriment*, *Arbitrium*, Lat. judgment, choice. *Repell*, reject, diſdain, of *Repellere*, Lat. to reſiſt.

V. 645. *Benediction*; *Benedictio*, Lat. Bleſſing.

Ibid. *Since to part*; Since you muſt go. *Part*, of *Partir*, Fr. to depart.

V. 649. *Thy Condeſcention*; Thy Humility to diſcourſe with me, and anſwer my Enquiries; has been free and familiar, and ſhall be kept for ever in thankful Remembrance. *Condeſcention*, *Condeſcentio*, Lat. a yielding to, of *Condeſcendere*, Lat. to ſtoop to, as the *Angel* is here ſuppoſed, *to Man's inferior Underſtanding*.

NOTES

NOTES

On *MILTON's*

PARADISE Loſt.

BOOK IX.

Verſe 5. *Venial Diſcourſe unblam'd*; No more I ſhall relate, where GOD, or Angel, his Meſſenger, Gueſt-like, was pleaſed to viſit Man, familiar as a Friend, and with him ſhare a homely Meal, allowing him mean-while freedom of Speech, without Reproof. *Venial Diſcourſe*, Pardonable, ſuch as thô faulty, yet might be paſs'd by. *Venialis*, Lat. Pardonable, of *Venia*, Lat. Pardon.

V. 6. *Thoſe Notes to Tragic*; I now muſt change thoſe ſofter Notes (in which I ſung the Angels good and gracious Admonitions to Enquiring *Adam*) to others more dire and diſmal, ſuch as ſuit the Tragedies that Sin and Death brought on his wretched Offspring. *Tragic* Τραγικὸς, Gr. Severe, Unfortunate, ſuch as are the Subjects of Tragedies full of Death and Deſtruction.

V. 13. *Death's Harbinger*; Low and mean Suſpicion, Faith forfeited on Man's behalf, Rebellion and Diſobedience: On God's part Offended and Eſtranged, Diſtance and Diſguſt, Anger and juſt Reproof, and Sentence given, that filled this World with woe, by bringing Sin into it, and her Attendant Death, and Miſery manifold, the ſad forerunner of Mortality. *Alienated*, Bo. I. Verſ. 451. *Rebuke*, of *Reboucher*, Fr. to reprove, to ſilence by juſt Rebuke, of *Re* and *Bouche*, of *Bucca*, Lat. the Mouth. *Harbinger*, *Herberger*, Belg. an Officer that goes before a King's Retinue to provide Lodging, well allow'd to *Death* the *King of Terrors*.

V. 15. *Of ſtern Achilles*; Sad Undertaking, yet a Subject much more ſublime, than the Wrath of fierce *Achilles*, wreck'd on his Foe *Hector*, that fled from him thrice round *Troy*'s ancient Wall. *Achilles*, the Son of *Peleus* and *Thetis*, the Valianteſt of all the *Grecian* Hero's, (of whoſe Anger againſt *Agamemnon*, *Homer* compoſed his *Ilias*:) He ſlew *Hector* the Son of *Priam*, who avoided him, by flying three times about the City before he durſt abide him.

Τὴν ῥα τρὶς περὶ ἄστυ, φόβῳ, ὁ δ' ὄπαζε διώκων,
Καρπαλίμως, ἐπεὶ οὐχ ἱερήϊον, οὐδὲ βοείην, &c.
Ἀλλὰ περὶ ψυχῆς δίον Ἕκτορος ἱπποδάμοιο.
Ὡς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην. ΙΛ. Χ.

Imitated by *Virgil* in the Combat between *Æneas* and *Turnus*:

Quinque orbes explent curſu, totidemque retexunt
Huc illuc; nec enim levia, aut ludicra petuntur
Præmia, ſed Turni de vitâ & ſanguine certant. Æn. 12.

Troy, *Troja*, a City of *Phrygia* in the *Leſſer Aſia*, famous for its Ruine, after ten years War. It was ſituated on the River *Xanthus*, near Mount *Ida*, three miles from the *Archipelago*, Immortalized by *Homer*'s *Ilias*, and *Virgil*'s *Æneis*. *Fugitive*, Lat. *Fugitivus*, a Run-away.

V. 17. *Of Turnus for Lavinia diſeſpous'd*; A Theme more lofty than the Rage of *Turnus*, for the loſs of his betrothed *Lavinia*. *Turnus*, Son of *Daunus* and *Venilia*, courted *Lavinia*, only Daughter of King *Latinus* and *Amata*, who betrothed her to him; but divers Prodigies hindering

dring the Match, and the Oracles declaring *Lavinia* was to expect a Foreign Husband, *Æneas* arriving in *Italy*, ſlew *Turnus*, and obtained her, therefore ſaid to be *Diſeſpouſed.*

Et conſanguineo toties data dextera Turno. Æn. 7.

V. 18. *Or Neptune's ire, or Juno's*, &c. Or *Neptune*'s wrath, that for ſo many years toſs'd and turmoil'd the *Grecian* [*Ulyſſes*], or *Juno*'s *Spleen*, that perſecuted the *Trojan* [*Æneas*], Son of *Venus.*

Neptune, Son of *Saturn*, and Lord of the Sea, was enraged againſt *Ulyſſes*, for putting out *Polyphemus* his Eye, his Son by the Nymph *Thooſa*, and in Revenge thereof, he Shipwrack'd him divers times in his return home from the *Trojan* War.

——— Θεοὶ δ' ἐλέαιρον ἅπαντες,
Νόσφι Ποσειδάωνος· ὁ δ' ἀτερπέως μενοίνα
Ἀντιθέῳ Ὀδυσῆι, πάρος ἣν γαῖαν ἱκέσθαι.
Κύκλωπος δ' ἀχόλωτο, ὃν ὀφθαλμοῦ ἀλάωσεν,
Ἀντίθεον Πολύφημον. ΟΔ. Α.

V. 19. *Cytherea's Son*; *Æneas*, Son of *Anchiſes* and *Venus*, (named *Cytherea*, of *Cythera*, an Iſland where ſhe was worſhip'd,) was hated by *Juno*, (Siſter and Wife to *Jupiter*,) for divers Reaſons given by *Virgil* in the beginning of his *Æn.* 1.

——— *Quo numine læſo,*
Quidve dolens Regina Deum, tot volvere caſus
Inſignem pietate virum, tot adire labores
Impulerit, &c.

Perplex'd, vexed, and diſturbed, of *Perplexor*, Lat. to intangle. *Greek*, *Græcus*, Lat. a Native of *Greece.*

V. 23. *And Dictates to me*, &c. Who nightly viſits me unask'd, and in my Dreams informs me, or inſpires me with my ſuddain Song. *Unimplor'd*, *Non imploratus*, Lat. Uninvited, of *Un* anſwering the Negative *In*, Lat. and *Implorare*, Lat. to entreat. *Dictates*, of *Dictare*, Lat. to indite, to tell one what he ſhall write. *Unpremeditated*, of *In* and *Præmeditatus*, Lat. not much muſed and thought upon, but *ſuddain and eaſie as inſpired.*

V. 25. *Heroic Song*; *Poema Heroïcum*, Heroic Poeſie, ſuch as deſcribed the Actions of great Men. *Hero's*, Bo. I. V. 552. conſiſting chiefly in Warlike Deeds: *Was hitherto the only Argument Heroic deem'd.*

V. 28. *Not ſedulous by Nature*; Not naturally induſtrious: *Sedulus*, Lat. careful: *To indite*, *Indicere*, Lat. to relate, Slaughter and War, as *Bella, horrida bella. Arma virumque cano.* Æn. 1.

V. 29. *Chief Maiſtry to diſſect*, &c. Where the chief Maſter-piece is, to hack and hew in pieces Fabulous Hero's, in feign'd Encounters; the nobler and more commendable Courage of Patience, and generous Suffering, let ſlip, uncelebrated. *Maiſtry*, of *Maiſtriſe*, Fr. cunning, skill, of *Maiſtre*, Fr. a Maſter, an Inſtructor. *To Diſſect*, of *Diſſecare*, Lat. to cut in pieces. *Havoc*, Bo. II. V. 1009. *Fortitude*, *Fortitudo*, Lat. Manhood, Courage.

V. 32. *Heroic Martyrdom*; Noble and gallant Suffering for the ſake of Truth and a good Conſcience, Μαρτύριον, Gr. a Witneſs, a Teſtimony given to the Truth, by Chriſtians ſealing their Faith by their Blood, thence ſtyled Μάρτυρες, Witneſſes, in the higheſt ſenſe, as St. *Stephen*'s, whoſe early Suffering, *Acts* 7. 59. gave him the Title of *The Proto-martyr*, Acts 22. 20.

V. 35. *Impreſes quaint*; Fine Devices and Inſcriptions, explaining the Figures and Emblems painted or carved on Shields, *With boaſtful Argument portray'd*, Bo. VI. V. 84. *Impreſes*, of *Impreſa*, Ital. a Deſign, an Undertaking, of the Lat. *Impreſſio. Emblazon'd*, Book V. Verſ. 592. *Quaint*, Bo. VIII. V. 78.

Ibid. *Capariſons and Steeds*; Horſes, and their Warlike Harneſs: Of the Fr. *Caparaſſon*, or Ital. *Capariſone*, as if *Campeſtris apparatus*, Lat. the Furniture for the Field.

V. 36. *Baſes*; Foot-cloaths, or *houſes* any thing that hangs low, of *Bas*, Fr. low.

Ibid. *Tinſel Trappings*; And their gawdy Ornaments. *Tinſel*, ſhining, glittering, of *Eſtincelle*, Fr. to ſparkle. *Gorgeous*, Bo. II. V. 3.

V. 41. *At Jouſt and Torneament*; At a ſolemn Tilting: The ſame thing twice expreſs'd. *Jouſt*, of the Fr. *Jouſter*, to run with Spear one againſt another in fierce or counterfeited Fight. Some will have it of *Juſta* Lat. Funerals, becauſe theſe Sports were at firſt Inſtituted on thoſe occaſions, and called *Funeral Games*: The *Agmen Trojanum*, on the Anniverſary of *Anchiſes*'s Funeral performed by *Julus*, ſomething reſembling a *Tilting.*

Convertere vias, infeſtaque tela tulere,
Inde alios ineunt curſus, alieſque recurſus,
Adverſis ſpatiis: alternoſque orbibus orbes
Impediunt, pugnæque cient ſimulacra ſubarmis. Æn. 5.

Tornea-

Torneament, Turnament, of *Torneamento* and *Torneare*, Ital. to come round, to fetch a compaſs, as thoſe that run a-tilt do when they miſs their Adverſary, renewing their Courſe and Encounter.

Ibid. *Marſhal'd Feaſt*; Then ſumptuous Feaſts in good order ranged, and brought up in ſpacious Halls by Stewards and their Trains. *Marſhal'd*, of the Fr. *Mareſchal*, the chief Commander of an Army, from the care in ranging the Diſhes at a Feaſt, as judiciouſly as the Diviſions in a Field againſt the Day of Battel, often leſs dangerous of the two. *Sewers*, Perſons that uſher in the Meat to a King's Table, and place it there, of the Fr. *Aſſeoir*, to ſet down, anciently writ *Aſſeours*. *Seneſhals*, Stewards, Fr. *Seneſchal*, of *Sind*, Ger. a Family, and *Scalc*, Ger. a Servant, *Familiæ Præfectus*.

V. 39. *The Skill of Artifice*, &c. Profeſſion of mean Trade, and poor low Employment. *Artificium*, Lat. a Trade. *Officium*, Lat. any Employment.

V. 42. *Nor Studious*; To me unskilful in theſe low mean Arts, and willing to be ſo. A nobler Subject is left untouch'd, able of it ſelf to raiſe that Name (*Heroic*) higher, unleſs the World's old Age, or my own, or my Northern Countries chill Climate, damp my Wings, and hinder me from riſing to the height of ſo ſublime a Subject; and much all theſe may do, if what I write were only mine, not dictated by my Celeſtial Patroneſs, my Heavenly *Urania*, who every night whiſpers it in my Ear. *Studious, Studioſus*, Lat. deſirous to learn. *Climate*, ſee *Clime*, Bo. I. Verſ. 242. *Damp*, moiſten, of *Dampf*, Ger. a Miſt, a Vapour. *Depreſt, Depreſſus*, Lat. born down.

V. 50. *Short Arbiter 'twixt Day and Night. Venus*, one of the Seven Planets, always waiting on the Sun, in the Morning called *Lucifer, Poſphorus*, and *Eous*; when ſeen at Evening, *Veſper, Heſperus*, and *Veſperugo*, well ſtyled, The quick nimble Umpire between Day and Night, by turns fore-running both, and uncertain, to which moſt enclining.

> *Faireſt of Stars, laſt in the Train of Night,*
> *If better, thou belong not to the Dawn.* Bo. V. Verſ. 166.

Short Arbiter; Becauſe when he follows the Setting Sun, he ſoon declares for the Night, as when he precedes him, he is on the ſide of Day. *Arbiter*, Bo. II. Verſ. 910. *Twilight*, Bo. I. V. 597.

V. 52. *Nights Hemiſphere*, &c. An exact deſcription of Midnight, when *Night* had veil'd and darken'd the *Horizon* quite round half the Sphere. Night, who commands o'er half the Globe, had ſtretch'd her Empire to its utmoſt Bounds round half the World, from end to end: *Ends* in a Circle ſeems contradictory; but if we conceive the Eaſt and Weſt Points of the Earth's Diameter as its ends, thô meerly imaginary, it will not ſound ſo harſh. *Hemiſphere*, Bo. III. V. 725. *Horizon*, Bo. VI. V. 79.

V. 54. *Of Gabriel out of Eden*; Bo. IV. V. 1014.

V. 60. *Since Uriel Regent of the Sun*, &c. Bo. IV. V. 561, and 575. Bo. III. V. 622.

V. 64. *Thrice the Equinoctial Line*, &c. Satan travell'd three times round the *Equator*, in the company of Night. The *Equinoctial Line*, (or *Equator*,) is that Circle, which being equally diſtant from the Poles of the World, divides it into two *Hemiſpheres*, named *Æquinoctialis*, Lat. of equal Night, becauſe the Sun cutting this Circle twice in a Year, in the beginning of *Aries* and *Libra*, makes the Days and Nights of even length.

V. 65. *Four times croſs'd the Car of Night*; Four times he croſs'd the Night's dark Road; not wheeling directly round with her, but croſſing over ſometimes to the Northern, and ſometimes to the Southern Pole. *Carr*, of *Currus*, Lat. a Chariot. *Pole*, Bo. I. V. 74.

V. 66. *Traverſing each Colure*; *Croſſing each Colure*. The *Coluri* are two great Circles, cutting themſelves at Right-Angles from the Poles of the World, and interſecting other moving Circles in ſuch ſort, that they deſcribe the *Four Cardinal Points* of the *Zodiac*. One in the beginning of *Aries*, when the Days and Nights are of equal length, and the *Spring* begins; another in the entrance of Cancer, when the *Summer* enters, and the Days are at full length; a third in *Libra*, when *Autumn* commenceth, and the Days and Nights again keep the ſame ſize; and the fourth, in the beginning of *Capricorn*, when *Winter* begins, and the Days are at ſhorteſt. Whence one is called *Æquinoctiorum*, and the other *Solſtitiorum Colurus*, of Κόλος, Gr. Lame, Maimed; becauſe in an Oblique Poſition of the Sphear they never intirely appear above the *Horizon*, but ſeem *dock'd*, lame, and lop'd off. *Traverſing, Traverſant*, Fr. croſſing.

V. 70. *Thô Sin, not Time, firſt wrought the change*; That the Face and Proſpect of *Paradiſe* was not ſo changed in the time of *Moſes*, but that it was well known to him, and deſcribed by him, 850 Years after the Flood, is the Opinion of Sir *Walter Rawley*. Probable it is, that Man's firſt Offence, which brought into the World a general Alteration, (whereby all Sublunary Things were put into a Tendency and Motion towards Mortality,) did affect *Paradiſe*, from which perhaps *Adam* never departed far: But moſt certainly the Flood, that over-ran the Peopled World, gave it a moſt abſolute Defacing; yet not ſo entire an one, but by the Rivers of *Tigris* and *Euphrates*, we may well conclude in what *Longitude* it lay.

V. 71. *Tigris, into a Gulf ſhot under ground*; *Tigris*, now called *Tigil*, a famous River of *Aſia*, one of the moſt rapid in the World, whence ſo named of *Tigris*, the *Armenian* word for an *Arrow*; has its Riſe from the *Gordian* Mountains in the *Greater Armenia*, where, after ſome ſpace, it diveth into the Earth, whence mounting more large, it divides *Meſopotamia* from *Aſſyria*, and falling in with *Euphrates*, waits on him into the *Perſian* Gulf.

Quaque caput rapido tollit cum Tigride magnus
Euphrates, quos non diverſis fontibus edit
Perſis, & incertum tellus ſi miſceat amnes
Quod potius ſit nomen aquis ------- Luc. l. 3.

V. 77. *Over Pontus*; Properly called *Euxinus*, now the *Black Sea*, leading to *Conſtantinople*, called alſo *Mare majore* by thoſe who know no bigger, it being the biggeſt thereabouts, which gave *Pontus* ſo large a ſignification, as to be expreſſive of the Deluge:

Omnia Pontus erant, deęrant quoque littora Ponto. Met. 1.

V. 78. *The Pool Mœotis*; *Palus Mœotis*, a vaſt Bay (or, as ſome imagine, the Source) of the *Euxine Sea*, on the Coaſt of *Crim Tartary*, known by the Names of *Mar de Bianco*, *Delle Zabacchee*, *De Tana*, becauſe the River *Tanais* feeds it. *Pool*, of the Lat. *Palus*. *Mœotis*, of the ancient Inhabitants the *Mœotæ*, or Μαίωνς, Gr. as *Euſtat.* of Μαῖα, Gr. a Nurſe, as being ſuch to the *Euxine Sea*.

Pigra palus Scythici patiens Mœotica plauſtri. Luc. l. 2.

Quaque fretum torrens Mœotidos egerit undas
Pontus -------- Luc. l. 3.

Quos operit glacies Mœotica, ruptaque tandem
Solibus, effundit torpentis ad Oſtia Ponti. Juv. Sat. 4.

Ibid. *Up beyond the River Ob*; *Satan* is deſcribed roving up towards the *North Pole*, *croſſing the Carr of Night*, V. 66. *Ob*, *Oby*, is a vaſt River in *Tartarian Muſcovy* near the Pole, riſing out of the Lake *Kitaisko*, and with a mighty Current empties it ſelf at ſix vaſt outlets into the frozen Sea, between *Obdora* and *Samojeda*.

V. 79. *Downwards as far Antartic*; Southwards as far beneath, according to common apprehenſion; for to thoſe that live under the South Pole, our Northern Hemiſphere ſeems below, as *Virgil*:

Hic Vertex nobis ſemper ſublimis; at illum
Sub pedibus Styx atra videt, maneſque profundi. Geo. 1.

Antartic, Ἀντάρκτικος, Gr. Southern, of Ἀντὶ, againſt, and Ἄρκτος, a *Bear*, the moſt conſpicuous Star near the *North Pole*.

V. 80. *Weſt from Orontes*; Weſtward from *Orontes*, a River of *Syria*, ſpringing out of Mount *Libanus*, and running by the Walls of *Antioch*, into the *Mediterranean Sea*.

Jam pridem Syrus in Tiberim defluxit Orontes. Juv. Sat. 3.

V. 81. *To the Ocean Bard at Darien*; To the South Sea, ſtop'd by the *Iſthmus* of *Darien*. It is a Neck of Land of 18 Leagues over from Eaſt to Weſt, by which the South and North *America* are tack'd together, having on one ſide *Panama*, and on the other *Nombre de Dios*, both belonging to the *Spaniard*. This *Barricado* is alſo called, *The Streight of Panama*, its modern Name.

V. 82. *Ganges and Indus*; Thence to the *Eaſt-India*, where *Ganges* and *Indus* flow. *Ganges*, the greateſt River of *Eaſt-India*, dividing it into two parts, called ſtill by the Inhabitants *Ganga*; it riſeth out of Mount *Imaus*, in the Confines of *Great Tartary*, and empties it ſelf into the Gulph of *Bengala*.

Decolor extremo quâ cingitur India Gange. Met. l. 4.

Ceu ſeptem ſurgens ſedatis amnibus altus
Per tacitum Ganges. Æn. 9.

From the many Iſlands that beſet and obſtruct his entrance into the Sea. *Indus*, another great River, of *Eaſt-India*, whence the Country took its Name; it has its Riſe out of the higheſt part of *Imaus*, (by ſome called *Taurus*,) and empties its four full Mouths (three others being ſtop'd) into the *Indian Ocean*; the Natives call it *Sinde*. *Thus the Orb he roam'd*, Bo. I. V. 382.

V. 382. thus round the Globe he roved, in *Latitude* from *Pole* to *Pole*, and in *Longitude* from *Weſt* to *Eaſtern India*.

V. 183. *With Inſpection deep*; With niceſt View, with thorough ſearch. *Inſpectio*, Lat. of *Inſpicere*, Lat. to look, to ſearch into.

V. 85. *Opportune might ſerve his Wiles*; What Creature was fitteſt for him to play his Cheats and Pranks in. *Opportune*, Bo. II. V. 397. *Wiles*, of the Fr. *Guille*, Deceit, Fraud.

V. 86. *The Serpent ſuttleſt Beaſt*, &c. Many Inſtances are, by the *Naturaliſts*, oppoſed in *Apes, Foxes, Dogs, &c.* to the *Supreme Suttlety of the Serpent above other Beaſts*; but if we conſider how many Wiles have been obſerved in this ſly Animal, it will be hard to produce an equal number in any other Creature. The firſt is, that of ſtopping her Ears, *thô the Charmer charm never ſo wiſely*, Pſal. 58. 4, 5. On which words, St. *Auſtin* ſhews us its Poſture; *Alteram Aurem terræ admovet, alteram caudâ obturat.* The ſecond is, the fortifying it ſelf, when attack'd, by many intricate folds, encircling its Head, the ſeat of Safety, and its ſleeping in the ſame poſture, as our Author well obſerves; *In Labyrinth of many around ſelf-roll'd his Head the midſt, well ſtor'd with ſuttle Wiles*, V. 184. A third Remark is, that this cunning Creature diſgorges its Poiſon when it goes to drink, for fear of infecting its own Beverage, as *Epiphanius*. A fourth is, that he feeds on Fennel, the eaſier to get rid of his old Skin, *Plin. l.* 8. *c.* 27. Fifthly, that he ſharpens his Sight, by anointing his Eyes with the Juice of the ſame Herb; beſides all which, we have the Teſtimony of the *Inſpired Moſes*, Gen. 3. 1. confirmed by *our Saviour*, *Be wiſe as Serpents, and harmleſs as Doves*, Matth. 10. 16. Where, as the *Innocence of the Dove* is above compariſon, ſo the *Wiſdom of the Serpent* ſeems beyond parallel.

V. 89. *Fitteſt Imp of Fraud*; Fitteſt Stock to graft his deviliſh Fraud upon. *Imp*, of the Sax. *Impan*, to put into, or of *Ente*, Fr. a Graft, and *Entere*, Fr. to graft upon: Thus Children are called *Little Imps*, from their *Imitating* all they ſee and hear, *Young Grafts juſt ſhooting up to Senſe*. *Debate*, Bo. II. V. 42. *Revolv'd*, Bo. IV. V. 31. *Irreſolute*, *Come to no Reſolution*; of *In* and *Reſolutus*, Lat. Undetermin'd.

V. 90. *His dark Suggeſtions hide*; Wherein to hide himſelf and his dark Deſigns. *Suggeſtions*, Bo. I. V. 685.

V. 93. *As from his Native Suttlety proceeding*. *Diabolus colubrum in Paradiſo corporali, animal, ſcilicet lubricum, & tortuoſis anfractibus mobile, operi ſuo congruum, per quem loqueretur elegit.* Aug. *l.* 14. *De Civ. D. c.* 11. Which our Author has well explain'd, by the Serpents natural Suttlety, diſguiſing the *Devil*'s dark Deſigns, his natural *Slyneſs*, leaving leſs room for *Suſpicion*.

V. 95. *Of Diabolic Power*, &c. Of being Poſſeſs'd, and Actuated by the Devil, and thence aſſiſted by Satan. Διαβολικὸς, Gr. of the Devil. Διάβολος, Gr. a Slanderer, of Διαβάλλειν, Gr. to ſlander, miſrepreſenting God to Man, and accuſing Man to his Maker: *The Accuſer of the Brethren*, as *Rev.* 12. 10.

V. 101. *As built with ſecond Thoughts*; After Heaven, for that the Angels were created contemporary with Man, and their Creation ſhadow'd by thoſe words of *Moſes*, *Let there be light*, Gen. 1. 2. and their Ruine notified, by *God's dividing the light from the darkneſs*, V. 4. ſeems ſuch a huddle, as Human Underſtanding cannot comprehend. *Quod agebatur in mundo ſenſibili, imago erant eorum, quæ in intelligibili agebantur: Nam ſicuti primo die Deus diviſit lucem à tenebris, ita tunc ſimul Angelos à Dæmonibus, gratiam à peccato, gloriam à pœnâ, cælum ab inferis diſpeſcuit.* Hugo. Victor. l. 1. de Sacr. c. 10. *Conjectural and Allegorical!* Our Poet ſuppoſes therefore Heaven, the Seat of Angels, created before the Habitations of Men, who, after Tryal and Obedience, were to ſupply the Place that Rebellious Crew had forfeited; and therefore in this moſt incomparable *Proſopopeia* of *Satan* makes him magnifie the beautiful Creation, *Terreſtrial Heaven*, built on ſecond Thoughts more wary and refined, according to the manner of Men, thô all the Works of God in their deſtin'd degrees are abſolutely perfect; *Reforming what was old, for what God after better worſe would build?* Being the Inſinuations of *Satan*'s Miſpriſion of the Almighty, correſponding with his malicious Character, undervaluing the All-wiſe Creator of all Things, as if his Infinite Underſtanding, like our Imperfections, were improbable by experience.

V. 103. *Terreſtrial Heaven*; A Heaven on Earth, as hinted at before:

> -------- *What if Earth*
> *Be but the ſhadow of Heaven, and Things therein*
> *Each t'other like, more than on Earth is thought?* Bo. V. Verſ. 575.

V. 106. *In the Concentring all*, &c. *of Sacred Influence*; Darting on thee and in thy Boſom as their common Center, uniting all the wealthy Rays of vaſt ineſtimable Virtue, and moſt powerful Efficacy, as if thou alone were the ſole only Object of all their glorious Eyes. *Sacred Influence*, great, vaſt Efficacy, as *Homer* names a *great Fiſh*, Ἰερὸν ἰχθὺν, a holy Fiſh, ΙΛ. Π. And Darkneſs *Sacred*, that is, *Great*.

Ἐπὶ κνέφας ἱερὸν ἔλθῃ. ΙΛ. Λ.

So, Ἰερὸν μένος Ἀλκίνοιο; And, Ἰερὴ ἰς πελεμίχοιο; *Hom.* The great ſtrength of.

And

And *Virg.*

Auri ſacra fames. Æn. 3.

So the Original in the holy Page calls *great Mountains*, the *Mountains of God*, Pſal. 36. 6. and *lofty Cedars*, the *Cedars of God*, Pſal. 80. 10. *Concentricus*, Lat. that have one common Center.

V. 107. *As God in Heaven is Center*, &c. As God above is the Center of all Created Nature, extending his Goodneſs round the Circumference of the Creation; ſo thou, O Earth below, ſeemeſt the receiving Center of all that mighty Goodneſs ſhower'd down on thee. *Deus eſt indiviſibile centrum, cujus irradiatio in omnium rerum peripheriam extenditur.* Merſen.

V. 112. *With gradual Life of Growth, Senſe, Reaſon*; The three degrees of Life are ſet forth by Growth in Plants and Trees, to which Senſe being added, makes that of Animals, and Reaſon, raiſing it ſtill a ſtep higher, crowns the Creation with Man, its Maſter-piece. *Gradual*, *Gradualis*, of *Gradus*, Lat. a Step, a Degree.

V. 120. *So much more I feel Torment within me*; Satan broke looſe from his dark Priſon, *Hell*, (the diſmal Seat of Deſolation, and Territory of Eternal Torment,) was ſo far from finding any eaſe among all the charming Varieties of this wondrous World, that all its Pleaſures ſerved but to inhance his Pain made by them more intenſe, as from the hateful ſtruggle of Contraries, beſieging one another with the moſt implacable Rage of Antipathy! *And worſe would be his ſtate in Heaven, for whereſoe'er he goes is Hell, he himſelf is Hell*, Bo. IV. Verſ. 75. *Bane*, Bo. I. Verſ. 692.

V. 128. *Thô thereby worſe to me redound*; Thô thereby more Miſery be multiplied on my own Head: of *Redundare*, Lat. to return back upon.

Hoc facinus in tuum redundabit caput. Plaut.

A true Inſtance of *Satan's* Malice againſt the Almighty wreck'd on Mankind.

V. 130. *To my relentleſs Thoughts*; That ſcorn all Repentance: Of *Ralentir*, Fr. to grow ſoft, to melt; or *Relentleſs*, cruel, that torment me without intermiſſion, of the ſame *Ralentir*, to grow ſlack, and remiſs.

V. 136. *In one day to have marr'd*; In one day to have ſpoil'd, what *The Almighty call'd, was ſix Days and Nights in making. Marr'd*, of the Ital. *Smarrire*, to diſturb, to confound.

V. 139. *Had been contriving*; Conſidering of, and finding out: A *blaſphemous* Thought of the *Omniſcient, All-wiſe Creator*, but ſuitable to the ambitious and envious Invader of his Throne. *Contriving*, of *Controuver*, Fr. to invent, to find out by much thinking.

V. 147. *Are his Created*; If Angels are his Creatures, if they derive their Being from him their Creator, as in *Satans* haughty Speech before preſumed.

We know no time when we were not as now;
Know none before us, ſelf-begot, ſelf-rais'd,
By our own quickning Power —— The Birth mature
Of this our Native Heav'n, Etherial Sons. Bo. V. Verſ. 859.

V. 150. *Exalted from ſo baſe Original*; Raiſed from ſo baſe Beginning, to the hopes of Heaven, our Inheritance, Man made up of mean Mould. *Original*, of *Origo*, Lat. Beginning, of *Oriri*, Lat. to riſe, to ſpring up.

V. 155. *Subjected to his Service*, &c. Humbled the Winged Angels to wait on him: Placed Angels round about him for a Guard; a mighty Aggravation of *Satan's* Grief! *Subjected*, of *Subjicere*, Lat. to put under, to make ſubject and ſerviceable to. *Vigilance*, Bo. IV. V. 580. O *Indignity!* O grievous Affront! O vile Diſgrace! Of *Indignitas*, Lat. Unworthineſs.

Ibid. *Flaming Miniſters*; Angels a *Flaming Fire*, Pſal. 104. 4. Nothing better ſetting forth the Purity and Activity of the Angelic Nature.

V. 158. *To Elude*, &c. To avoid whoſe watchful Eyes, thus I creep along, hid in dark Diſguiſe of Midnight's blackeſt Miſt.

—— *O how fall'n! how chang'd!*
From him, who in the happy Realms of Light,
Cloath'd with Tranſcendent Brightneſs did ourſhine
Myriads, thô bright ----- Bo. I. V. 84.

Elude, *Eludere*, Lat. to deceive. *Glide*, Bo. IV. V. 555. *Vapor*, Bo. III. V. 445.

V. 161. *In whoſe mazie Folds*; In whoſe cunning and intricate Turns and Twiſtings, to conceal my ſelf and my dark Deſign. *Mazie*, of *Maze*, Bo. II. V. 561. *Intent*, *Intentio*, Lat. an Aim, a Deſign.

V. 165. *This*

V. 165. *This Eſſence to Incarnate*, &c. *To hide this my Spiritual Being in Fleſh, nay worſe, to ſink it down into a Beaſt, and mix my ſelf with beſtial Slime and Filthineſs, I who attempted to raiſe my ſelf above God over all Supream.* O foul diſmal Deſcent and *Downfal!* A fierce Reflexion, and as furious and tormenting as hotteſt Hell it ſelf! A Degradation to *ambitious Lucifer*, doubtleſs moſt grievous! *Conſtrain'd*, forc'd, of *Contraindre*, Fr. *Conſtringere*, Lat. to compel. *Slime*, of *Lumia*, Ital. *Limus*, Lat. a watry and thin Mud. *To Incarnate, Incarnare*, Lat. to put on Fleſh; as *our bleſſed Saviour's* taking our Nature upon him, is ſtyled, *His Incarnaation. Inbrute*, a word excellently coin'd by our Poet, to expreſs *Satan's* debaſing himſelf into a Beaſt, to accompliſh his deviliſh Malice againſt God and Man: Of *In* and *Brutus*, Lat. dull, heavy reaſonleſs as *Brute Beaſts* are.

V. 169. *Who aſpires muſt down as low*, &c. Whoever aims to raiſe himſelf on high, muſt humble himſelf as low, one time or other liable to court the meaneſt Men, and ſubmit to the baſeſt Offices. *Maxime*, moſt true. *Obnoxious, Obnoxius*, Lat. expoſed to, liable to.

——— *Non ulli obnoxia curæ.* Georg. 2.

Recoils, Bo. II. V. 880. *Reck*, Bo. II V. 50.

V. 174. *Since higher I fall ſhort*; Since I cannot reach the moſt High, ſince I cannot Maſter God my Maker, I will fall upon his *Favourite*, Man. *Favor*, Lat. kindneſs, good will.

V. 176. *This Man of Clay*; According to his Original Compoſition, and final Reſolution. *Remember I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?* Job 10. 19. *I alſo am cut out of the clay*, Job 33. 6. therefore ſaid, *To dwell in houſes of clay, whoſe foundations are in the duſt*, Job 4. 19.

Ibid. *Son of Deſpite; Hateful Offspring, the Object of our Envy, formed and raiſed out of the Duſt, and deſigned to inherit our Heavenly Habitations, the more to imbitter and inrage our Ruine. Son of Deſpite*, is a *Hebraiſm*, by which *Wicked Men* are termed, *Sons of Belial*, Deut. 13. 13. *Valiant Men, Sons of Courage*, 2 Sam. 2. 7. *Untameable Beaſts, Sons of Pride*, Job 41. 25. *The Diſciples, Sons of Light*, Luke 16. 8. So *Satan* calls Man, *The Son of Deſpite*, the Offspring of Hatred and Envy, created to encreaſe his Puniſhment, by ſeeing this *Man of Clay* ſubſtituted into that glorious Station of him, *Forlorn, Outcaſt of Heaven. Deſpite, Deſpit*, Fr. *Diſpetto*, Ital. *Deſpectus*, Lat. contempt.

V. 183. *In Labyrinth*, &c. Who had rouled himſelf up in many intricate Windings, like a Maze. *Labyrinth*, Bo. II. V. 584.

V. 186. *Nor nocent yet*; The Serpent, as yet unhurtful, did not hide himſelf in dreadful Woods, or diſmal Den. *Fearleſs, unfear'd; not afraid*, becauſe *not fear'd; obvious* and *eaſie*, becauſe yet innocent. *Nocent, Nocens*, Lat. harmful.

V. 189. *In Heart or Head poſſeſſing*, &c. Seizing upon his Brutal Senſe, whether lodg'd in Heart or Head; in which latter, the beſt Philoſophers place it: *Nam Medici multis neque inevidentibus argumentis indicant ſenſum & motum ab eodem principio fluere, puta à Cerebro, ejuſdemque animæ partis eſſe (quam vocant facultatem animalem) & iiſdem inſtrumentis deferri & exerceri, puta Nervis & Muſculis.* Vall. de Sac. Phil. c. 79.

V. 190. *Inſpired with Act Intelligential*; Endow'd his *Brutal, Senſitive Faculties*, with power of *Underſtanding* and *Utterance*, altogether *Preternatural*, above the *ordinary uſe of Nature. Intelligential*, Bo. V. V. 407.

V. 192. *Sacred Light*; Ἱερὸν ἦμαρ, *Sacer Dies*, ΙΛ. Θ. Light and Day being by the Heathen eſteemed the Irradiation and viſible Emanation of the Sun, the glorious God of Day. *Light* may be better ſtyled *Holy* by *Chriſtians*, in regard it is the cleareſt *Emblem of God's Infinite Purity*, as at Bo. III. V. 3. as by it is Typified, the Kingdom of Heaven, and everlaſting Happineſs. *Partakers of the inheritance of the Saints in light*, Coloſ. 1. 12. And the *Knowledge of Grace and Truth*, directing us the way to obtain it: *Becauſe the darkneſs is paſt, and the true light now ſhineth*, 1 Joh. 2. 8.

Ut primum Lux Alma data eſt. Æn. 1.

V. 193. *On the humid Flours*; On the Flours wet with the Morn's precious Dew. *Humid*, Bo. IV. V. 151.

V. 194. *That breath'd their Morning Incenſe*; That breath'd forth their precious Fragrancy towards Heaven, perfuming the ambient Air, their Native unfum'd Incenſe. *Spiriting odorous Breaths*, Bo. V. Verſ. 482. as *Virgil* expreſſes it,

Sertiſque recentibus halant. Æn. 1.

Halare, Lat. to caſt out, or breath a ſweet ſmell. *Incenſe*, of *Incendere*, Lat, *to burn*, dry and odoriferous Gums in ſacrificing burnt.

V. 195. *Send up ſilent Praiſe*; When all things that grow on Earth, Plants, Shrubs, and Flowers, from her green Altar ſend up their Sacrifice of Praiſe, thô not expreſs'd by any Vocal Sound, but by obeying the Laws of their Creation.

V. 197. *His Noſtrils fill,* &c. Spoken of God, Ἀνθρωποπαθῶς, as the Scripture often does, giving him Eyes, Mouth, a Heart, and Noſtrils, to comply with the Imperfections and Infirmities of our Faculties. *And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart,* Gen. 8. 21.

V. 198. *Their Vocal Worſhip*; Their Adoration paid with chearful Heart and Voice, joyned to the Univerſal Quire of Creatures wanting Sounds diſtinct and articulate, whereby to tune his Praiſe, thô the warbling Lark, and winged Voices of the Woods, ſeem more immediately to bear a part in the general Thankſgiving, ſome of which up to Heaven's Gate ſinging aſcend. *Vocal,* Bo. V. Verſ. 204.

V. 201. *Then Commune*; Then talk together: Of *Communicare,* Lat. to diſcourſe of.

V. 203. *The hands diſpatch of two*; For their work grew upon 'em too faſt to be diſpatch'd and kept under by the hands of them two, who had ſo large a Garden committed to their care. *The Diſpatch,* the Riddance, the Work, of the Ital. *Diſpacciare,* to rid.

V. 209 *Luxurious by Reſtraint*; Encreaſing by being cropt, ſproughting the more by being Lop'd and Pruned. *Luxurious,* rank, Bo. I. V. 498. So,

Luxuriem ſegetum tenerâ depaſcit in herbâ. Geor. 1.

V. 211. *Derides tending to wild*; Scorns our ſcant Correction, and mocks our Manuring, over-running our Walks with wild ungovern'd growth. *Derides, Deridere,* Lat. to laugh at, to deſpiſe. *Tending,* of *Tendere,* Lat. to ſpread, to proceed.

V. 218. *Of Roſes intermix'd with Myrtle*; While I in yonder bluſhing Grove, where all the Roſes of the Spring mingled with Myrtle grow, find what to reform. *Myrtle,* Bo. IV. V. 263. *To redreſs, Redreſſer,* Fr. to correct, to amend.

V. 222. *Looks intervene, or ſmiles*; Our Looks or Smiles delay and hinder our diſpatch, coming between and interpoſing betwixt us and our Buſineſs. *Intervene, Intervenire,* Lat. to come between. *Intermits,* Bo. II. V. 463.

V. 227. *Aſſociate ſole*; My one only Companion: Of *Aſſociare,* Lat. to accompany.

V. 229. *Well haſt thou Motion'd*; Well haſt thou moved and mention'd this to me: To make *a Motion, and to move the Court*; *Law terms,* to Entreat ſomething, of *Motio* and *Movere,* Lat. Nor is Speech made any other way, than by the *motion* of the *Tongue* and *Air.*

V. 234. *To Promote*; To Encourage: Of *Promovere,* Lat. to further.

V. 237. *Refreſhment*; Eaſe, (*Refraiſchiſſement,* Fr. *Refrigeratio,* Lat.) by intermiſſion of Labour, or refection by Food. *Intercourſe of Looks and Smiles,* this pleaſant exchange, of charming Looks, and ſweetning Smiles. *Intercurſus,* Lat. a running between, or from one to another.

V. 239. *Smiles from Reaſon flow*; Smiling is ſo great an Indication of Reaſon, that ſome Philoſophers have alter'd the *Definition of Man,* from *Animal Rationale* to *Riſibile,* affirming Man to be the only Creature endowed with the Power of Laughter, denied to other Creatures, *who Reaſon, though not contemptibly,* as our Author, Bo. VIII. V. 374. yet not perfectly enough to judge *Quid ſit Ridiculum,* what may move that in them.

V. 249. *For Solitude ſometimes,* &c. For to be alone ſometimes, that is, to keep one ſelf company, to be acquainted with our ſelves, is highly neceſſary to Men, and eſpecially to Chriſtians. *Nunquam minus ſolus, quam cum ſolus,* is the Reſult of the Divine Γνῶθι σεαυτόν.

Tecum habita, ut noris quam ſit tibi curta ſupellex. Perſ. Sat. 4.

V. 250. *Retirement urges ſweet Return*; Abſence makes Return more ſweet and deſirable. *Urges, Urgere,* Lat. to puſh and prick forward.

Innatus apes amor urget habendi. Geor. 4.

V. 259. *To circumvent*; *Circumvenire,* Lat. to enſnare, to deceive.

V. 264. *Excites his Envy*; That moves his Malice more againſt us *Excites, Excitare,* Lat. to ſtir up, to quicken. *Envy,* Lat. *Invidia.*

V. 266. *Protects*; Defends, of *Protegere,* Lat. to cover, to hide, and thence protects from Harm

V. 270. *The Virgin Majeſty*; *The innocent unſpotted Eve, faultleſs as yet, and unpolluted*; *or the beauteous bluſhing Eve.*

Quæ Virgineum ſuffuderat ore ruborem. As *Virg.* Geo. 1.

Virgo, is by the Poets uſed, not always ſtrictly for a Virgin, but for a Woman: So in the deſcription of the *Harpies* by the ſame Author:

Virginei volucrum vultus. Æn. 3.

Which Interpreters render *Fœminei*; they had the Countenances of Women, for they were far from being like Virgins, whoſe Aſpects were,

Pallida ſemper ora fame. Ibid. *Ovid*

Ovid calls *Medea*, *Adultera Virgo*; and after ſeveral Viſits made by *Leander*, croſs the *Helleſpont* to his beloved *Hero*, not all ſurely in vain, ſhe is ſaid to be,

Moritura ſuper crudeli funere Virgo. Geo. 3.

But *the Virgin Majeſty of Eve*, *the Awful Innocence of Eve*, will admit of a ſeverer ſenſe, according to the fancy of many of the Fathers, who were of opinion, That *Adam* and his fair *Eve* were *Virgins* during their abode in the happy Garden, becauſe *Moſes* took no notice of his knowing her till the Birth of *Cain*, after their *Expulſion*, Gen. 4. 1. *Poſt inobedientiam, poſt Paradiſi amiſſionem, tunc primum uſus rei venereæ cæpit*: Chryſ. Hom. 18. *Adam & Eva ante offenſam, in Paradiſo virgines fuerunt, at poſt Peccatum, & extra Paradiſum protinus nuptiæ. Nuptiæ ergo terram replent, virginitas Paradiſum.* Hier. l. 1. cont. Jovi. Contrary to our Poet's Opinion, ſufficiently inferrable from Bo. VIII. V. 510.

------ *To the Nuptial Bowre*
I led her bluſhing like the Morn.

And more plainly, Bo. IV. V. 742.

----- *Nor Eve the Rites*
Myſterious of Connubial Love refus'd:
What ever Hypocrites auſterely talk
Of Purity, and Place, and Innocence.

Our Poet therefore, by the *Virgin Majeſty of Eve*, means her *Comely Bluſhes*, proceeding from ſome Unkindneſs conceived at his Advice.

V. 272. *With ſweet Auſtere Compoſure; In a more ſerious, yet ſweet manner reply'd. Auſtere*, Αυσηρὸς, Gr. ſerious, grave. *Compoſure*, Order, Mood, of *Componere*, Lat. to ſet in order.

V. 273. *Offspring of Heaven and Earth; Offspring of God thy maker, and of Earth thy mould*, Gen. 2. 7.

V. 278. *At ſhut of Evening Flowers*; A natural Notation of the Evening, the time when Flowers cloſe their ſweet-breathing Buds.

V. 289. *Miſthought*; *A thinking amiſs of her. Miſthought*, a word ſeeming coyned by our *Poet*, after the manner of *Miſtruſt*, *Miſdeed*, *Miſtake*, &c.

V. 291. *Daughter of God and Man; Daughter of God thy maker, and of Man the materials*, Gen. 2. 22.

Ibid. *Immortal Eve, for ſuch thou art from Sin, and Blame entire*; Untainted by Sin, and Unblameable. *Entire*, *Entier*, Fr. *Integer*, Lat. uncorrupted, ſound and unviolated by Sin, as St. *Paul*, *By one man ſin enter'd into the world, and death by ſin*, Rom. 5. 12.

V. 296. *Aſperſes with Diſhonour*; Caſts a Diſgrace and Diſeſteem upon the Perſon tempted, for the Temptation preſuppoſes him, on whom the Tryal's made, weak and infirm, and liable to be prevailed on. *Aſperſes*, *Aſpergere*, Lat. to beſpatter.

V. 300. *Would'ſt reſent*; Would'ſt be very ſenſible of, would'ſt be extreamly concern'd at: of *Reſentir*, Fr. to have ſenſe of.

V. 302. *I labour to avert*; Think not amiſs then, if I endeavour to prevent ſuch a Diſgrace from falling on thee when alone. *Miſdeem*, judge not ill of; of *Mis* and *Deem*. *Deman*, Sax. to judge. To avert, *Avertere*, Lat. to put by. *Affront*, Bo. I. V. 391.

V. 310. *Acceß in every Virtue*; I from the influence of thy Eyes receive, encreaſe in all the Powers of Soul and Body. *Acceß*, *Acceſſus*, Lat. Addition. *Virtue*, *Virtus*, Lat. Power.

V. 318. *Domeſtic Adam*; Careful of his Companion, his Spouſe, from whoſe Society all Families, and the World with them is filled. *Domeſtic*, *Domeſticus*, Lat. belonging to a Family, of *Domus*, Lat. a Houſe. *Matrimonial Love*, as a loving Husband: *Matrimonialis*, Lat. of Marriage, Lat. *Matrimonium*.

V. 333. *From his Surmiſe prov'd falſe*; From his Opinion of us miſtaken, of *Surmiſe*, Fr. an old diſuſed word.

V. 336. *Without exterior help ſuſtain'd?* What is Faith, Love, or niceſt Virtue to be valued while untried, if not to be maintain'd, without aſſiſtance of another? *Unaſſay'd*, *Ineſſayé*, Fr. untry'd. *Exterior*, Lat. outward. *Suſtain'd*, *Souſtenu*, Fr. ſupported, of the Lat. *Suſtinere*.

V. 339. *To ſingle or combin'd*; Let us not ſuſpect our happy State, to be left ſo imperfect and ill aſſured by God our wiſe Creator, as not to be ſafe and out of danger, when attempted either alone or together. *Singulus*, Lat. one. *Combin'd*, of *Combinare*, Lat. to joyn together.

V. 342. *Fervently*; Warmly, concernedly, of *Fervere*, Lat. to wax warm. *Deficient*, *Deficiens*, Lat. wanting.

V. 352. *For what obeys Reaſon is free*; God endow'd Man with Free-will, to liſten to, and obey the Dictates of right Reaſon, without which he cannot be Maſter of his own Actions, which

which are no otherwiſe his, but by Election and Choice, manifeſted and urged by *God* againſt *Cain*: *If thou do well, ſhalt thou not be accepted; and if thou do not well, ſin lieth at the door: And unto thee ſhall be his deſire, and thou ſhalt rule over him,* Gen. 4. 7.

V. 353. *And ſtill Erect*; Reaſon ought to be watchful, and ſtanding on her Guard. *Erectus*, Lat. heedful.

V. 359. *Firm we ſubſiſt*, &c. Faithful thô yet we ſtand, yet it is poſſible for us to ſtray. *Subſiſtere*, Lat. to ſtand, to keep ones ground. *Swerve*, *Swerven*, Belg. to go aſtray.

V. 361. *Some ſpecious Object ſuborn'd*; Something fair to appearance, made uſe of by our Enemy to impoſe upon Reaſon, our Guide. *Specious*, *Speciosus*, Lat. fair, plauſible. *Suborn'd*, *Subornare*, Lat. to inſtruct one how to deceive. *Deception*, *Deceptio*, Lat. a Cheat.

V. 366. *Thou ſever not*; If thou depart not from me. *Sever*, of the Ital. *Scevrare*, Lat. *Separare*, to ſeparate. *Atteſt*, of *Atteſtari*, Lat. to witneſs.

V. 373. *Not Free, abſents the more*; For to ſtay againſt thy will, is worſe than thy Abſence. *Abſentare*, Lat. to withdraw.

V. 376. *Thee Patriarch of Mankind*; So ſpake *Adam*, the firſt great Father of Mankind. *Patriarch*, *Bo. IV. Verſ.* 762.

V. 377. *Perſiſted, yet ſubmiſs, thô laſt*, &c. But *Eve* unalter'd in Opinion, meekly thus made reply, *Perſiſted*, of *Perſiſtere*, Lat. to ſtand firm, to perſiſt in ones Opinion. *Submiſs*, *Submiſſus*, Lat. gentle, meek.

V. 387. *Oread or Dryad*; Of Wood-Nymphs, ſome took care of, and were worſhip'd on the Mountains, as the *Oreades*, named of ὄρος, Gr. a Mountain.

----- *Quam mille ſecutæ,*
Hinc atque hinc glomerantur Oreades. Æn. 1.

Others were called *Dryades*, the Goddeſſes of Groves, of Δρῦς, Gr. an Oak; She-Divinities that, according to *Pauſanias*, were not eſteem'd Immortal, but of a Longevity equal to the *Oaks* they preſided over.

Dryadum Sylvas ſaltuſque ſequamur. Geo. 3.

V. 388. *But Delia's ſelf ſurpaſs'd*; *Delia. Diana*, the Heavenly Huntreſs, Daughter of *Jupiter* and *Latona*, named *Delia* of the Iſland *Delos*, in the *Egean Sea.*

----- *Illa pharetram*
Fert humero, gradienſque deas ſupereminet omnes. Æn. 1.

Borrow'd of *Homer*:

Οἵη δ' Ἄρτεμις εἶσι κατ' ὄρεος ἰοχέαιρα, &c.
Παισὶν δ' ὑπερ ἥγα κάρη ἔχει ἠδὲ μέτωπα. ΟΔ. Z.

V. 392. *Guiltleſs of Fire had form'd*; *Such as Art ſimple and imperfect, and which as yet had not profaned the Fire provided. Fire* (which the Poets ſay *Prometheus* ſtole from Heaven, *Jove's Authentic Fire*, *Bo. IV. V.* 719.) was of ſo great uſe to Mankind, and eſteemed ſo Sacred, that to employ it in forging deſtructive Arms, was look'd on as a Profanation and Infection of its Purer Flame. Hence the vaſt *Veneration* of the *Romans* for their *Veſtal Fire*, one of their Poets tells us:

Aſt homini ferrum Lethale incude nefandâ
Produxiſſe parum eſt, cum raſtra & ſarcula tantum
Aſſueti coquere, & marris & vomere laſſi
Neſcierint primi gladios excudere fabri. Juv. Sat. 15.

And in the ſame Satyr ſpeaking of *Fire*, which he eſteem'd of Kin to that *Pure Etherial Element.*

Hinc gaudere libet, quod non violaverit ignem,
Quem ſummâ cæli raptum de parte Prometheus
Donavit terris: Elemento gratulor & te
Exultare reor. Ibid.

Rude, Lat. *Rudis*, imperfect, and unpoliſh'd.

V. 393. *To Pales*; The Goddeſs of Shepherds and Paſturage, celebrated by *Virgil* on that account.

Nunc veneranda Pales, magno nunc ore ſonandum. Geo. 3.

V. 394. *Pomona when ſhe fled Vertumnus*; *Pomona*, the Goddeſs of Gardens, Orchards, and Fruit, courted by many Admirers, but obtain'd at laſt by *Vertumnus* King of *Tuſcia*, who taught the Art of *Gardening*, deſcribed with a Pruning Hook in one hand, and ripe Fruit in the other: The *Romans* by him repreſented the Changes and Seaſons of the Year, whence *Vertum-*

nus,

nus, or *Vertimnus, vertens annus*, the fitteſt Husband for the Goddeſs of *Fruit*, read their Story. *Ovid, Met. l.* 14. the deſcription of *Pomona* ſuits well with *Eve, Adorn'd with her Gardning Tools.*

Rege ſub hoc Pomona fuit ---- Non Sylvas illa, nec amnes;
Rus amat, & ramos fœlicia poma ferentes.
Nec jaculo gravis eſt, ſed adunca dextera falce, &c.

She had her Name *à Pomis*, Lat. Apples.

-- --- Sed enim ſuperabat amando
Hos quoque vertumnus: Neque erat fœlicior illis. Ibid.

He is ſaid to turn himſelf into divers Shapes, according to the ſeveral Seaſons of the Year, a Gardner, a Plowman, a Reaper, *&c.*

O quoties habitu duri meſſoris ariſtas
Corbe tubit, &c. Ibid.
Quid mirare meas tot in uno corpore formas? Prop. l. 4.

V. 396. *Ceres yet Virgin of Proſerpina, &c.* Or moſt like to *Ceres* in her Virgin Youth, e'er made the Mother of *Proſerpina* by inceſtuous *Jove*. *Ceres* the Daughter of *Saturn* and *Ops*, the Mother of *Proſerpina* by her Brother *Jupiter*, whom ſtolen by *Pluto* as ſhe ſought all o'er the World; ſhe taught Mankind the methods of Plowing and Sowing, thence eſteemed a *Goddeſs* among the Husbandmen.

Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaque mitia terris
Prima dedit leges, Cereris ſunt omnia munus. Ov. Met. l. 5.

Proſerpina, Bo. IV. Verſ. 269.

V. 409. *With Helliſh Rancour imminent*; With Deviliſh Malice waited for thee, prepared to hinder thy return. *Rancour, Rancoeur*, Fr. confirm'd and ſetled Hatred. *Imminent, Imminens*, Lat. watching for, ready to fall on. *Intercept, Bo. V. Verſ.* 871.

V. 416. *The whole included rare*; All Mankind their Offspring, included and contained in them, ſhut up as yet in their Loyns. *Included, Incluſus*, Lat. of *Includere*, to ſhut up.

V. 427. *The Roſes bluſhing round about her glow'd*; A Grove of buſhing Roſes ſeemed to be on fire round her.

----- *Quam ſepſit Roſa plurima circum*
Flagrantes perfuſa genas, quem vividus ignem
Subjecit rubor. Æn. 12.

V. 429. *Whoſe Head, thô gay Carnation*; Thô of a fine *Carnation* Colour. *Carnadino*, Ital. *Color Carnis*, the colour of Fleſh fley'd, that is, Red mix'd with a little White.

V. 436. *Then voluble and bold*; Then boldly rouling himſelf to and fro. *Volubilis*, Lat. rouling along as *Serpents* do.

Ille volubilibus ſquamoſos nexibus orbes
Torquet. Met. l. 3.

V. 437. *Among thick woven Arborets*; Among Shrubs and Buſhes twiſted together. *Arboret*, of *Arbret*, Fr. a little Tree, a Buſh. *The Hand of Eve, the Handy-work and Induſtry of Eve.*

V. 440. *Or of Reviv'd Adonis*; See *Bo. I. V.* 446. The Feaſts kept in honour of *Adonis*, were celebrated at *Athens* in the *Autumn*, and all ſorts of Fruits offered to him, as delighting in Gardens. *Venus* is ſaid to have prevailed with *Proſerpina*, the Infernal Goddeſs, to reſtore Dead *Adonis*; but the black Deity was ſo inamour'd of the lovely Youth, that ſhe gave him leave to viſit her in theſe pleaſant Gardens ſix Months in a Year, but kept him the other half of it to her ſelf in her dark Dominions. *Orpheus*, by him meant the Sun, (who might be allowed beautiful Gardens, and made his Death and Reſtoration expreſſive of his ſad Receſs from, and Enlivening return to us.

Εὐβυλε, πολύμορφε, τερφὴ πάντων ἀείδηλε,
Κούρη καὶ κόρε, σὺ πᾶσι δάλῳ ἀιὲν Ἄδωνι·
Σθενυμῶλε, λάμπωντε καλαῖς ἐν κυκλάσιν ὥρεσι. Orph. in Adon.

Reviv'd, Redivivus, Lat. reſtor'd to Life. *Adonis*, ſeems to be derived of Ἡδονὴ, Gr. Pleaſure; and it is very probable, that the *Gardens* of *Adonis* were an ignorant imitation of that of *Eden*, which St. *Hierom* tranſlated according to the ſignification of עדן, *Voluptatem*, Pleaſure.

V. 441. *Alcinous, Bo. V. Verſ.* 341. His Famous Gardens are celebrated by *Homer*, ΟΔ. H.

Proxima Phæacum fælicibus obſita pomis
Rura ---- Met. l. 13.

Ibid. *Of old Laertes Son*; *Ulisſes*, Son of *Laertes* King of *Ithaca*, entertain'd by *Alcinous* in in his unlucky return from the Deſtruction of *Troy*, ΟΛ. H.

Nam mihi Laertes pater eſt, Arceſius illi
Jupiter huic. Met. l. 13.

Hoſt, a Gueſt; of *Hoſte*, Fr. of *Hoſpes*, Lat. the ſame.

V. 442. *Or that, not Myſtic*, &c. Or that Garden, not *Typical* and *Myſtic*, but Real, which *Salomon* made for the Entertainment of his fair *Egyptian* Queen. This Garden is called, *The houſe of the Forreſt of Lebanon*, 1 King. 7. 2. by the *Chaldee*, *Domum refrigerii Regum*; *The King's Summer-houſe*; named of *Lebanon*, not for its Situation there, but its pleaſant Reſemblance of it. *Millo* (at firſt a public Meeting-place in the vaſt Valley adjoyning to Mount *Sion*) was by *Salomon* converted into Gardens of Pleaſure, and Banqueting-houſes, for his *Egyptian* Spouſe, which was one of the Pretences of *Jeroboam*'s Rebellion, 1 *King.* 9. 15, 24. and 1 *King.* 11. 26. *The Sajent* King *Salomon*, 1 King. 3. 12. *Sapiens*, Lat. wiſe. *Egyptian Spouſe*, 1 King. 3. 1. *Egyptian*, of *Egypt*, *Bo. I. V.* 339. *Myſtic*, Μυστικος, *Myſticus*, *Bo IV. V.* 312.

V. 446. *Sewers annoy the Air*; Common Sewers fowl infect the Air. *Sewer*, *Evier*, Fr. and *Euvier*, a Sink, to diſcharge and carry away Filth.

V. 450. *Tedded Graſs or Kine*; Of trodden Graſs or Cows. *Tedded*, of the Fr. *Tordre*, platted, trampled on. *Kine*, the Plural of *Kuh*, Teut. a Cow.

V. 456. *This flowry Plat*; This Bed of Flowers. *Plat*, Fr. Plain, as Graſs-Plat, an open plain place cover'd with Graſs, of Πλατυς, Gr. broad. *The ſweet Receſs*, the ſweet retiring Room of *Eve*; *Receſſus*, Lat. a Retreat.

V. 457. *Her Heavenly Form Angelic*, &c. Her Heavenly Beauty, like that of Angels, but more ſoft and ſweetly winning. *Form*, *Forma*, Lat. *Beauty.*

Formæ conſcia conjux. Æn. 8.

Geſture, *Bo. I. Verſ.* 590.

V. 460. *Over-aw'd his Malice, and with Rapine ſweet*, &c. Her charming Innocence, and every Grace, that waited on each Action, the winning Air, and Comelineſs that each Motion did inſpire, amazed his Malice, and with pleaſing Force, and ſweet ſurprizing Violence, diſarm'd his Fierceneſs of the fierce Deſign wherewith 'twas fraught. *Bereav'd*, *Bo. VI. Verſ.* 903.

V. 463. *The Evil One abſtracted ſtood*, &c. For that ſhort ſpace, the Author of all Evil ſtood ſeparated and deſpoiled, even of the Evil Intentions he brought with him. *Abſtracted*, *Bo. VIII. V.* 462.

V. 465. *Stupidly good*; Dully and unactively good, as with-held from doing harm, to heedleſs and unwary Innocence; moap'd and amaz'd into ſo much Goodneſs, as for a minute to loſe the deſire of doing the harm he had in hand. *Stupidly*, of *Stupidus*, Lat. *ſenſeleſs*, *amaz'd.*

V. 471. *Fierce Hate he recollects*; He rallies his fierceſt Hatred, almoſt diſarm'd and allay'd by *Eves* ſoft Charms. *Gratulating*, rejoycing in his miſchievous Deſign, eaſes thus his malicious Mind: *Gratulari*, Lat. to rejoyce, to be overjoyed at.

V. 474. *Compulſion thus tranſported*; With what pleaſing force have ye carried me, beyond the deſign that brought us hither! *Compulſio*, Lat. conſtraint, force. *Tranſported*, *Book VIII. Verſ.* 529.

V. 481. *Opportune to all Attempts*; Open and eaſie to be ſet on. *Opportune*, *Bo. II. V.* 397. *Attempts*, *Bo. I. V.* 642.

V. 483. *Whoſe higher Intellectual*; Whoſe greater judgment, and more lofty knowledge, I avoid. *Intellectual*, *Intellectualis*, Lat. of *Intellectus*, Underſtanding.

V. 486. *Foe not informidable*; An Enemy not to be ſlighted and deſpiſed. *Informidabilis*, Lat. not to be feared. *Exempt from wound*, not to be attack'd by outward force, Invulnerable; *Exemptus*, Lat. to be freed from.

V. 487. *So much has Hell debaſed*, &c. So much a Coward has the Hell I always bear about me made me, and perpetual Pain render'd me weak and feeble, that I fear *Adam of Courage haughty, and of Limb Heroic-built*, undaunted and ſecure from all my mighty Power, while Sinleſs. *Debaſed*, of *Desbaiſſer*, Fr. to be of leſs worth and price.

V. 490. *Thô Terror be in Love*; Thô Love be awful, and Beauty command reſpect.

V. 491. *Inmate bad*; As lodged in the Serpent. *Inmate*, of *In* and *Mate*, a Companion in the ſame Houſe as Lodgers are. *Addreſs'd*, *Bo. VI. V.* 296.

V. 496. *Not*

V. 496. *Not with indented Wave*, &c. Not moving in and out, and wrigling himſelf along upon the Ground, as all of his kind do ever ſince. *Indented Wave*, a Motion in and out, wrything to and fro; for a *Wave* of the Sea, is of *Wagian*, Sax. to move: *Unda nihil aliud eſt niſi aqua mota. Indented*, is of *Charta indentata*, Deeds and Conveyances, *indented* and notched in the top anſwerable to one another: Of *Dens*, Lat. a Tooth, the *hollowings* ſhewing, as if they were *bit* out.

V. 498. *Circular Baſe of riſing Folds, a ſurging Maze*, &c. But on his bottom the round Foundation of his riſing Rings, round above round, that ſeem'd an upright Maze. *Surging*, *Surgens*, Lat. riſing as Waves do, one over another. *Maze*, *Bo. II. V.* 261.

Ille volubilibus ſquamoſos nexibus orbes,
Torquet, & immenſos ſaltu ſinuatur in arcus,
Ac mediâ plus parte leves erectus in auras
Deſpicit omne nemus. Met. l. 3.

V. 500. *Carbuncle his Eyes*; His lofty Head crown'd with a Creſt, his flaming Eyes burnt like two Carbuncles. *Creſt*, *Bo. VII. V.* 443. *Carbuncle*, *Bo. III. V.* 596.

Criſtis preſignis & auro, Igne micant oculi. Met. l. 3.

Ardenteſque oculos ſuffecti ſanguine & igni. Æn. 2.

Pliny reports Wonders of the ſize of Serpents, that in *India* they are ſo monſtrous, as to twiſt about, and maſter Elephants; in *Ethiopia* ſome have been 20 Cubits long, *Lib.* 9. c. 12, 13, 14. Famous was that deſtroyed by *Regulus* at the River *Bragada*, near *Utica*, of 120 Foot long, aſſaulted like a Town by Engines and battering Rams. And ſtrange was that *Indian* Serpent eſteemed Sacred, againſt which the Inhabitants entreated *Alexander*, which, rouſed by the noiſe of his marching Army, ſhewed his Head only out of his Den, computed to be 70 Cubits long: *Ejus oculi ad magni clypei Macedonici magnitudinem acceſſiſſe dicuntur.* Ælian. l. 5. c. 21. Hiſt. Anim.

V. 501. *With burniſh'd Neck of verdant Gold*, &c. His ſleek Neck ſhone like poliſh'd Gold, ſhaded with Green, born upright i'th' midſt of his Wreath-rounds, which on the Graſs floated vaſt and huge. *Burniſh'd*, of *Brunir*, Fr. *Brunire*, Ital. to poliſh, that is, make gloſſy by filing ſmooth, well applied to the ſleek Neck of a Serpent. *Verdant*, *Bo. VII. V.* 310. *Spires*, *Bo. I. V.* 223. *Redundant*, *Redundans*, of *Redundare*, Lat. to exceed, to be over and above, *Book V. V.* 438.

Cæruleæ cui terga notæ, maculoſus & auro
Squamam incendebat fulgor: Ceu nubibus arcus
Mille trahit varios adverſo ſole colores.

Of the Serpent that came out of *Anchiſes* his Tomb: *Æn.* 5.

V. 506. *Hermione and Cadmus*; *Cadmus*, the Son of *Agenor* King of the *Phenicians*, married *Hermione*, the Daughter of *Mars* and *Venus*. He founded *Thebes* in *Beotia*, which for divers Misfortunes he quitted; and coming to *Illyria*, (now *Sclavonia*,) he and his Wife were turned into Serpents, for having killed one ſacred to *Mars*.

------ *Longiſque erroribus actus*
Contigit Illyricos profugâ cum conjuge fines, &c.
Si ſacer illè meâ trajectus cuſpide ſerpens
Ipſe precor ſerpens, in longam porrigar alvum. Met. l. 4.

V. 507. *Or the God in Epidaurus*; Into which *Eſculapius*, (the Son of *Apollo*,) who was worſhip'd at *Epidaurus*, a famous City of *Peloponeſus*, changed himſelf; when entreated, he removed to *Rome*, to ſtay the Plague that raged there. See *Bo. I. V.* 34.

------ *Cum criſtis aureus altis*
In Serpente Deus, prænuncia ſibila miſit
Pectoribuſque tenus, mediâ ſublimis in æde
Conſtitit: Atque oculos circumtulit igne micantes, &c.
Æquore pacato patrias Epidaurius aras
Linquit ------ Met. l. 15.

V. 508. *Ammonian Jove with Olympias*; *Philip* of *Macedon* was ſo enamour'd of *Olympias*, that he Eſpouſed her, thô of obſcure Parentage. Some time after their Marriage, a great Serpent was ſeen lying by her aſleep, which cooled the Affection of her Royal Lover, thinking it either to be a God in that diſguiſe, or fearing his Queen, as an Enchantreſs: *Plut.* in the Life

of

of *Alex.* The flattering and fabulous *Greeks*, to pleaſe their vain-glorious Monarch, reported That he was begot by *Jupiter Ammon* in the form of a Snake; which ſo far prevail'd with him, as to make him undertake that diſmal Journey, over the Deſolate *Lybian* Sands, to his Temple; whereof the Prieſt was eaſily perſwaded into the miſtake of Παῖ Διός, in ſtead of Παῖδιον, with which he ſaluted him, the one ſignifying *Son of Jupiter*, the other only *My Son.* The ſame Juggler being ask'd by him, If all the Murderers of his Father *Philip* had been detected and puniſhed? Anſwerd, The Traytors againſt his ſuppoſed Father were all juſtly puniſhed, but bid him have a care of thinking his true and immortal Father capable of any Violence.

Ibid. *Tum ſecundum quietem, viſus ei dicitur Draco, quem mater Olympias Alebat.* Cic. *Ammonian, B.* IV. *V.* 276.

V. 510. *Or Capitoline with her who bore Scipio*, &c. *Publius Cornelius Scipio*, Surnamed *The Affrican*, by conquering *Hanibal*, (that had almoſt ruin'd the *Roman* Empire,) and ending the ſecond *Punic* War, was ſuppoſed to be the Son of *Jupiter Capitolinus*, who convers'd with his Mother in the ſhape of a Serpent, which neither he himſelf, nor any of the wiſe *Romans*, gave credit to. *Cicero* relating the Opinions of the *Augurs* concerning *Roſcius*, (the famous Comedian,) embraced when young by a harmleſs Snake, ſays, *Mirer Deos immortales Hiſtrioni futuro, claritatem oſtendiſſe, nullum oſtendiſſe Affricano.* De Divin. l. 2. ſect. 66. This worthy *Roman*, well ſtyled, the *Heighth of Rome*, the *Renown of his Country*, was very young when he undertook that daring Enterprize againſt that experienced Commander, but of ſuch ſteady Courage, ſo wary in his Conduct, and ſo adorn'd with Temperance, Continence, Clemency, and all other prevailing Virtues, that far from gaping after Godhead, he got a Name more to be valued, than all the Conqueſts of that raſh and ſhort liv'd Hero. *Alexander. Silius Ital.* has adorned his Poem of the ſecond *Punic* War with this Fabulous Serpent:

Ecce per obliquum cæli, ſqualentibus auro
Effulgens maculis, ferri inter nubila viſus
Anguis, & ardenti radiare per aëra ſulco
Quàque ad cæliferi tendit plaga littus Atlantis,
Perlabi reſonante polo, bis terque coruſcum
Addidit augurio fulmen pater -----

----- *Iret quà ducere divos*
Perſpicuum, & patrio monſtraret ſemita ſigno. Lib. 15.

Jupiter was ſtyled *Capitoline*: *Capitolinus*, Lat. of *Capitolium*, his Temple at *Rome*, begun by *Tarquinius Priſcus* on Mount *Tarpeius*, named *Capitolinus*, *à Capite.* from a Human Head there found.

V. 515. *Where the Wind veers oft*; Often changes. *Veer*, of *Virer*, Fr. to turn about.

V. 516. *His tortuous Train curl'd*, &c. Turned his twiſted Train in many curling Rings. *Tortuous*, *Tortueſus*, Lat. crooked, twiſted. *Lure*, *Bo. II. V.* 664.

V. 522. *Then at Circean call the Herd diſguis'd*; All Beaſts of the Field uſed to play and ſport before her, more obedient to her Voice, than Men turn'd into Beaſts by the famous Inchantreſs *Circe* were at her beck. *Circe* Daughter of the *Sun*, and the Nymph *Perſes*, poyſon'd her Husband King of the *Sarmatæ*, and fled into *Italy* to the Promontory called ſtill *Circello*, which encloſed on the North ſide by the Marſhes (*Promptinæ Paludes*) ſhews like an Iſland; there ſhe changed *Ulyſſes* Companions into Swine, &c.

Οἱ δ' συῶν μὲν ἔχον κεφαλὰς φωνήντε δέμας τε
Καὶ τείχας· αὐτὰρ νοῦς ἦν ἔμπεδον, ὥς το πάρος περ. ΟΔ. Κ.

Quos hominum ex facie, Dea ſæva potentibus herbis
Induerat Circe in vultus ac terga ferarum. Æn. 7.

------ *Perque ferarum*
Agmen adulantem mediâ procedit ab aulâ. Met. l. 14.

Diſport, *Diſporto*, Ital. *Play.*

V. 525. *His Turret Creſt*; His lofty Head. *Turret*, *Turriculus*, Lat. a little Tower, or as *Turritus*, Lat. lofty like a Tower.

----- *Gemino demittunt brachia muro*
Turriti ſcopuli ----- Æn. 3.

V. 527. *Dumb Expreſſion*; Made by Signs, and his gentle Geſture, and fawning Behaviour.

V. 530. *Or-*

V 530. *Organic, or Impulſe of Vocal Air*; That the *Devil* moved the *Serpents* Tongue, and uſed it as an Inſtrument to form that tempting Speech he made to *Eve*, is the Opinion of ſome; that he form'd a Voice by impreſſion of the ſounding Air; diſtant from the Serpent is that of others: Of which our Author has left the Curious to their choice. St. *Auſtin* was of the former Opinion: *Diabolus in ſerpente locutus eſt, utens eo velut organo, movenſque ejus naturam eo modo, quo vere ille movere & moveri illa potuit, ad exprimendos verborum ſonos & ſigna corporalia, per quæ mulier ſuadentis intelligeret voluntatem.* Lib. 11. c. 27. Gen. ad litte. *Organic*, Ὀργανικὸς, Gr. Inſtrumental. *Impulſe*, *Bo. III. V.* 120. *Vocal*, *Bo. V. Verſ.* 204. *Fraudulent*, *Fraudulentus*, Lat. deceitful.

V. 549. *His Proem tun'd*; So fawn'd the Tempter, and pleaſingly began to uſher in his Diſcourſe by Flattery, the moſt dangerous *Introduction*. *Proem*, Προοίμιον, Gr. *Præcentio & Præludium & Proœmium*, Lat. a Voluntary play'd before the Song or Muſic chiefly intended: Hence the beginning of a Diſcourſe or Oration, *Favoris conciliandi gratiâ*, well joyned with *Tuned*, to ſhew how eaſily thoſe winning words of Admiration, *Found their way into the Heart of Eve Glozed*, *Bo. III. V.* 93.

V. 557. *Mute to all Articulate Sound*; Dumb and unable to utter any diſtinguiſhable Sound. Here our Author has obviated all the Difficulties that Interpreters raiſe concerning the *Serpent's* Diſcourſe with *Eve*, who make it a wonder, how ſhe came not to ſuſpect ſome lurking Miſchief from his becoming ſpeakable, who was created mute; which is ſo handled, as to forward the Temptation, rather than to have affrighted her from it. *Joſephus*, the great *Hiſtorian* of the *Jews*, was credulous to that degree, as to believe the Serpent, before the *Malediction* pronounc'd upon him, had both the uſe of a Tongue articulate, and Feet alſo, *Bo. I. Ch.* 2. *Articulate Articulatus*, Lat. diſtinct, diſtinguiſhable; *Vox articulata eſt hominum, confuſa animalium.*

V. 558. *The latter I demurre*; As to the latter, (whether Brutes have any ſhare or ſort of Reaſon) I am at a ſtand, I ſuſpend my Judgment; becauſe ſomething like it ſhews it ſelf in their Looks and Actions. *A Demurre*, is a Law term, when in a difficult Point a ſtop is put to the Proceedings, till the Caſe be fully and plainly argued: Of *Demurer*, Fr. to ſtop, to ſtay.

V. 562. *Redouble then this Miracle*; Repeat this wonder, do this ſtrange thing once again. *Redoubler*, Fr. *Reduplicare*, Lat. to do once again. *Miracle*, *Miraculum*, Lat. a wonder. *Reſplendent*, Bo. III. V. 361. *Abject*, Bo. I. V. 312.

V. 574. *Apprehended nothing high*; Underſtood nothing above the reach of other Beaſts, of *Apprehendere*, Lat. to learn.

V. 581. *Then ſmell of ſweeteſt Fenel*; The contraction of *Fœniculum*, Lat. an Herb very uſeful to Serpents, as at *V.* 86. of this Book.

Ibid. *Teats*; The Duggs: Of *Tette*, of *Tetter*, Fr. to ſuck, of kin to Τιτθὸς, a Breaſt, and Τίτθη, Gr. a Nurſe.

V. 585. *Thoſe fair Apples*; See *Bo. I. V.* 2. 'Tis difficult to divine what Tree the forbidden one was: *Non enim interdicta eſt homini, quod per ſe mala eſſet, aut ipſi exitialis, nec ſcientia boni & mali, naturalis ipſius erat effectus: ſed ad probandam tantum hominis obedientiam, ejus fructus ipſi fuerat interdictus.* Aug. l. 13. c. 20. de Civit. Dei.

V. 598. *Sated*; Satisfied: *Satiatus*, Lat.

V. 602. *To Speculations high*, &c. I imployed my Thoughts in deep and difficult Enquiries. *Speculatio*, Lat. *à Speculâ*, a watching and prying into the abſtruſe things of Nature.

Phyſicus eſt ſpeculator venatorque naturæ. Cic.

V. 605. *Or middle*; In the Air, the Element placed between, and as our Author, *ſpun out between*, Heaven and Earth: Bo. VII. V. 241. *Capacious*, large, capable of, Bo. VII. V. 290.

V. 607. *In thy Divine Semblance*; In thy Goddeſs-like Appearance, in thy Divine Reſemblance: *Semblance*, Fr. likeneſs.

V. 609. *Equivalent or ſecond*; No Beauty comparable to thine, none that can equal, or come near it. *Equivalent*, *Æquivalens*, Lat. of equal value. *Secundus*, Lat. ſecond, next to.

Haud ulli veterum virtute ſecundus. Æn. 11.

Importune, *Importunus*, Lat. unſeaſonable, troubleſome.

V. 613. *The ſpirited ſly Snake*; So ſeemed to ſay the ſubtle Serpent, aided by wicked Spirit that poſſeſs'd him. *Spirited*, of *Spiritus*, Lat. inſpired.

Viperam inſpirans animam. Æn. 11.

V. 615. *Thy over-praiſing Leaves in doubt*, &c. Thy extolling me ſo extreamly, makes me doubt of the wondrous Power, thou pretendeſt to have experienced in that Tree, to raiſe and enlarge thy Faculties to nobler Speculations.

V. 623. *Grow up to their Proviſion*; Till Mankind be multiplied, in proportion to the large Proviſion made for 'em, and more hands help to unload Nature, and deliver her of her boun-

teons *Bearth:* Of the word *to Beare*, to bring forth, as Trees do. *Birth*, to *be Born*, as Animals are.

V. 625. *Adder*; *Natter*, Ger. *Natrix*, Lat. a Water-Snake.

V. 630. *If thou accept my conduct*; If thou pleaſe to take me for your Guide. *Conduct*, *Conductus*, Lat. of *Conducere*, to guide.

V. 631. *Swiftly roul'd in Tangles*; Forward ſwift he rouls in many Rings, and made his crooked Path ſeem ſtrait and eaſie, on ſudden Miſchief bent. *Intricate*, Bo. II. V. 877.

V. 633. *Hope elevates*; Hope of ſucceeding raiſes his haughty head, and Joy ſhines on his Creſt. *Elevare*, Lat. to raiſe.

V. 634. *As when a wandring Fire*, &c.

As when a moving Fire,
Conſiſting of fat Vapours, which the Night
Thickens, and the cold Air encloſeth round,
By motion's blown at laſt into a blaze,
Which oft they ſay, &c.

Compact, *Compactus*, Lat. made up of. *Unctuous*, *Unguinoſus*, Lat. fat, oily. *Condenſes*, Bo. I. V. 429. *Invirons*, *Invironner*, Fr. to encloſe, encompaſs. *Agitation*, *Agitatio*, Lat. motion. A *Philoſophic* deſciption of thoſe wandring Fires (*Ignes Fatui*) that miſlead unwary Travellers benighted, to which the *Firſt Seducer Satan* is well compared.

V. 639. *Blazing with deluſive Light*; Shining with deceitful Light. *Deluſive*, of *Deludere*, Lat. to cheat. *Hovering*, Bo. II. V. 717.

V. 645. *Tree of Prohibition*; The forbidden Tree: Of *Prohibitio*, Lat. a forbidding.

V. 649. *The credit of whoſe Virtue?* The belief and truth of whoſe vaſt virtue muſt remain with thee. *Credit*, Fr. of *Credere*, Lat. to believe.

V. 653. *That Command ſole Daughter of his Voice*; Left this as his only immediate Command, as to all things elſe left at full liberty, to be guided by our Reaſon, as to the reſt our Lawgiver. *Daughter of his Voice*, according to the Hebraiſm, בת־קול. So *Arrows* are called, *The ſons of the quiver*, Lam. 3. 13. And *Corn*, *The ſon of the threſhing-floor*, Iſa. 21. 10.

V. 656. *Indeed? Hath God then ſaid?* &c. *Yea, hath God ſaid, Ye ſhall not eat of every Tree of the Garden?* Gen. 3. 1. In which our Author has followed the *Chaldee Paraphraſe*, interpreting the Heb. אף כי, *indeed*. Is it true, that God has forbid you to Eat of the Fruits of *Paradiſe*, as if he had forbidden 'em to taſte, not of one, but all the Trees; another of Satan's *Sly Inſinuations*. *Quamvis enim, quod ſub interrogatione profertur, nec verum, nec falſum ſit; mendacium tamen, hic ſerpens manifeſte ſibilavit, rem ſicut erat, ſe neſcire ſimulans, ut paulatim felle ſuo, miſeram audientis venenaret animam.* Ruper. l. 3. c. 4. de Trinit. This Heb. Particle, אף, plainly ſhews, that the ſhort and ſummary account that *Moſes* gives of the Serpent's Temptation, has reſpect to ſome previous Diſcourſe, which could, in all probability, be no other, than what our Poet has pitch'd upon.

V. 661. *Of this fair Tree amidſt the Garden*; It is evident that the *Tree of Life*, as well as that of the *Knowledge of Good and Evil*, grew in the *midſt of the Garden*, Gen. 2. 9. Now God having interdicted only the laſt of theſe, *Gen.* 2. 16, 17. *Eve* ſeems to prevaricate, by anſwering the Serpent, *Of the fruit of the tree which is in the midſt of the garden*, Gen. 3. 3. equally applicable to the Tree of Life, as to that forbidden one. *Ergo jam impatienter ferebat & murmurabat mulier, quod quaſi parcus vel avarus Deus, prætioſa medii Paradiſi reſervaret, & viliora quæque per circuitum colligenda, in cibum homini conceſſiſſet.* Rupert.

V. 663. *Nor touch it leſt you die*, Gen. 3. 3. Which words, becauſe not recorded where the Command is firſt mentioned, *Gen.* 2. 16. are ſuppoſed by ſome *Interpreters* to have been the *Injunction* and *Addition* of *Adam*, to deterr his Wife even from touching the *Interdicted Tree*; by others, as an Aggravation of God's Severity, added by *Eve* her ſelf in this dangerous Dialogue, to whom God's Command began already to grow grievous, and therefore by her miſreported. *Leſt you die*, ſeems alſo a diminution, and ſlighting of poſitive threatning them with moſt certain Death: *Hæc verba mulieris, jam vitiatæ mentis indicia ſunt. Diminuit, quia cum certâ & affirmativâ enunciatione dixerit Deus, in quocunque die comederis ex eo, morte morieris, hæc dubium vel frivolum volens eſſe illud, ne fortè inquit moriamur.* Rupert.

V. 668. *Fluctuates diſturb'd*; *Moves much concern'd*, ſhews by his outward motion the concern and agitation of his Mind.

Immoderatè agitatus & fluctuans. Cice. de Orat.

Fluctuare, Lat. to move up and down, as Waves agitated by the Wind. *And in act rais'd*, acting more loftily.

V. 671. *Orator renown'd in Athens*, &c. As when long ſince ſome famous *Athenian Orator*. *Athens*, *Athenæ*, Lat. was one of the moſt ancient and noble Cities of *Greece*, the Capital of *Attica*, the Miſtreſs of Arts, and by them of the World more than *Rome* ever was by her Arms. The Great *Athenian* Orator was *Demoſthenes*.

Rome,

Rome, Roma, Lat. the Capital City of *Italy,* and Sovereign of the whole World, her great *Orator* and *Oracle* was *Cicero. Orator,* Lat. one that ſpeaks well, and fluently, according to *Cicero*'s deſcription: *Is Orator erit, meâ quidem ſententiâ, hoc tam gravi dignus nomine, qui quæcunque res inciderit, quæ ſit dictione explicanda, prudenter, compoſitè, ornatè, & memoriter dicat, cum quâdam etiam actionis dignitate.* De Orat.

V. 672. *Where Eloquence flouriſh'd, ſince mute*; In which free and famous Commonwealths, the Art of Speaking well was cheriſh'd, ſince every where Tongue-tied and Dumb. *Eloquence, Eloquentia,* Lat. the Art of Speaking well, gracefully, and copiouſly on any Subject.

V. 673. *Stood in himſelf collected*; Stood ſilent as yet, and ſumm'd up in himſelf, while every part and motion of his Body, every graceful Action, gained him Attention e're he began to ſpeak. *Collected,* of *Colligere,* Lat. to gather together.

V. 676. *Of Preface brooking,* &c. As not enduring to loſe time by any Speech made to obtain favourable Attention. *Preface, Præfatio,* Lat. *à Præfando,* the Beginning and Introduction of a Speech, intended to win the favour of the Auditory. *Brooking,* of *Brucan,* Sax. to digeſt, for what the Stomach cannot digeſt, it will not *brook,* but diſcharge.

V. 678. *All impaſſion'd*; Suiting his Paſſions to his Diſcourſe, graceing his Diſcourſe with becoming Concern.

V. 680. *Mother of Science*; Of Knowledge, *Scientia,* Lat.

V. 682. *To trace the Ways,* &c. To diſcover the Deſigns of higheſt Beings, Angels and God himſelf, how wiſe and incomprehenſible ſoever eſteemed. *To trace, Tracer,* Fr. to follow by the Foot, as Huntſmen do. *Agent,* of *Agens,* Lat. of *Agere,* to do.

V. 687. *It gives you Life to Knowledge*; It makes you live a Life more perfect in all higher Knowledge, as being the *Tree of Knowledge,* much miſtaken by eaſie ſeduced *Eve.*

Ibid. *By the Threatner*; An odious Name given by the Tempter to *GOD,* the *Supreme Goodneſs,* as if he had threatned our firſt Parents with Death; not ſo much to deterr them from Diſobedience, as to affright 'em from enjoying that fair Fruit, uſeful to augment their Knowledge, and to raiſe ſublimer Underſtanding.

V. 688. *Me who have touch'd and taſted*; Our Poet has ſo finely handled the Serpent's Temptation, as to anſwer all the Allegations made of *Eve*'s wonderful Simplicity, &c. He introduceth the *Devil,* reaſoning in the *Serpent,* to ſo ſtrange a degree, pretending, by his eating of the forbidden Tree, to have obtain'd both Speech and Reaſon, exalted and ennobled thereby above all other Creatures, that the Objections *Pererius* puts into her mouth, would have been of no defence to her. *Dixiſſet mulier ſerpenti, ſi ita eſt, ut dicis, cur tu non edis ex iſtâ arbore, ut quod mihi promittis, ipſe conſequaris? Abi, prior comede, ut ex te Periculum faciam, utrum vera ſint quæ loqueris, mihique polliceris.* Lib. 6. de Lapſ. Hom.

V. 693. *For ſuch a petty Treſpaſs*; For ſo ſmall a fault. *Treſpaſs,* of *Treſpaſſer,* Fr. to exceed, to go beyond: A *Treſpaſs,* is the going beyond the Limits of the Law, the Bounds of our Duty, of the Lat. *Trans* and *Paſſus*; ſo *Death, Treſpas,* Fr. is a paſſing beyond *Life's Limits,* the Puniſhment of our *Tranſgreſſions. Petty, Petit,* Fr. ſmall.

V. 696. *Deter'd not from Atchieving*; Diſcouraged not from Attempting, &c. *Deter'd,* of *Deterrere,* Lat. to affright. *Atchieving,* Bo. II. V. 364.

V. 699. *If what is Evil be real*; If there be any thing really *Evil* in this World, wherein *GOD* the Creator made all, and acknowledged all that he made was *Good, Gen.* 1. 31. *Real,* Bo. VIII. V. 575. *Eve* had been forewarn'd of the dangerous *Evil* of Temptation and Sin; there was no other *Evil* in nature to be dreaded or avoided by her, thô ſlyly here inſinuated by *Satan,* to hide his dark Deſign.

V. 702. *The fear it ſelf of Death removes the fear*; Juſtice is inſeparable from the very Being and eſſence of God, ſo that could he be unjuſt, he would be no longer God, and then neither to be obeyed or feared; ſo that the fear of Death, (for diſcovering of Evil to avoid it,) which does imply Injuſtice in *God,* deſtroys it ſelf, becauſe God can as well ceaſe to be, as to be juſt. A *Satanic Syllogiſm.*

V. 704. *Low and ignorant his Worſhippers*; The conſequence of, *Ye ſhall be as Gods,* Gen. 3. 5. as wiſe and knowing as He, and then no longer his Worſhippers. The account *Moſes* gives of Man's Fall, is by moſt of the Fathers, and School-Divines, eſteemed *Hiſtorical,* and as ſuch Commented on by them, tho they often ſubjoyn divers *Allegorical* and *Tropological* Interpretations. And this inſnaring Diſcourſe of *Satan* in the *Serpent,* tempting of *Eve,* is remarkable for five notorious and abominable Faſhoods. *Firſt,* That *God,* as to the Death wherewith he threatned them, was not to be believed, or would not keep his word; *Ye ſhall not ſurely die, Gen.* 3. 4. *Secondly,* That *God* with-held and envied them ſome extraordinary *Good,* and unknown *Happineſs,* by forbidding them the Enjoyment of the Prohibited Fruit, *to awe and keep 'em low his Worſhippers, For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened,* Gen. 3. 5. *Thirdly,* That the Interdicted Tree was endued with a Power and Virtue able to advance their Underſtanding to a higher pitch; *Ye ſhall be knowing,* Gen. 3. 5. *Fourthly,* That it was poſſible for Mankind to attain to knowledge ſo perfect and admirable, as thereby to become like God, *Ye ſhall be as Gods knowing,* Ibid. *Laſtly,* That they might obtain this compleat Reſemblance of the Divinity, by violating his Commands, and eating of the forbidden Fruit, *Knowing both good and evil as they know,* Ibid.

V. 711. *Internal Man*; Inwardly Man, as to my heighten'd Underſtanding. *Internal, Internus*, Lat. inward.

V. 714. *Human, to put on God's*; By raiſing the dim Underſtanding to that tranſcendent State of Gods, the brighteſt Intellectual Being. The Phraſe of *Putting on*, is not only familiar in Scripture, to denote the higheſt and moſt exalted Changes that can happen to Humanity, in Immortality, and glorious Eternity, as, *This mortal muſt put on immortality*, &c. 1 *Cor.* 15. v. 53. where the Original word is Ἐνδύσασθαι, ſignif. *Induere*, Lat. to put on. But *Virgil* uſes it in his *Circean Metamorphoſes*:

Quos hominum ex facie Dea ſæva potentibus herbis
Induerat Circe in vultus & terga ferarum. Æn. 7.

A Change relating and reſembling this wrought by the fatal and forbidden Tree.

V. 730. *Can Envy dwell in Heavenly Breaſts?* An imitation of *Virgil*'s:

Tantæne animis cæleſtibus iræ? Æn. 1.

V. 732. *Goddeſs Humane*; Thou Earthly Deity, Goddeſs of this fair World.

V. 733. *Replete with Guile*; Full of Deceit, his cunning and artful Diſcourſe. *Replete, Repletus*, Lat. fill'd.

V. 738. *Impregn'd with Reaſon*, &c. Big with ſeeming Reaſon, and undeniable Truth. *Impregn'd*, Bo. IV. V. 500.

V. 743. *Sollicited her longing Eye*; Enticed and provoked her deſiring Eye, of *Sollicitare*, Lat. to tempt, to entice; ſo uſed by *Virg.*

Aſt ubi concubitus primos jam nota voluptas
Sollicitat ------ Geo. 3.

V. 744. *To her ſelf ſhe muſed*; Thus ſhe bethought her ſelf, thus ſhe thought in her mind: Of *Muſer*, Fr. to think, to ſtudy on. *Pauſing*, Bo. V. Verſ. 64.

V. 748. *Gave Elocution*; Gave ſpeech and utterance to the Dumb. *Elocutio*, Lat. a fluent and ready Speech.

V. 760. *Such Prohibitions bind not*; Such Commands oblige us not, do not bind us to obey and obſerve them. *Prohibitions*, Bo. IV. V. 433.

V. 773. *Rather what know to fear under this Ignorance*, &c. What ſhould I fear? Or rather, how do I know what is to be feared? While for want of taſting this Inſtructive Tree, I am utterly *ignorant* both of *Good* and *Evil*, of GOD our Creator, and his Commands, *Death* or *Penalty*, or *Mortality*, the Puniſhment threatning our Diſobedience. *Law*, of *Loy*, Fr. *Lex*, Lat. *Penalty*, Bo. VII. V. 545.

V. 778. *Of Virtue to make wiſe*; Of Power to enlighten the Underſtanding. *And when the Woman ſaw, that the tree was good for food, pleaſant to the eyes, and a tree to be deſired to make one wiſe*, Gen. 2. 6.

V. 782. *Earth felt the Wound, and Nature ſighing*, &c. Earth felt the Wound given her by violating the forbidden Fruit, and Univerſal Nature fetch'd a ſigh, that ſhook her firm Foundation, &c.

----- *Totuſque perhorruit Orbis*
Attonitus tanto ſubitæ terrore ruinæ. Met. 1, 1.

V. 791. *Greedily ſhe ingorged*, &c. Greedily ſhe glutted her ſelf, without any conſideration, and thought not that ſhe was devouring what would not maintain Life, but breed and bring forth all devouring Death. *Engorger*, Fr. to raven, to eat greedily.

V. 803. *Till dieted by thee, I grow mature*, &c. Till keeping conſtantly to thy Fruit as the moſt divine Diet, I become perfect and abſolute in all knowledge as the Gods, who know every thing. As before, *Godhead was not from her thought*; ran in her mind, V. 790. *Eve*, ſick (as ſhe ſuppoſed) of innocent Ignorance, was reſolved to diet her ſelf with the Fruit of the *Tree of knowledge of good and evil*, as Phyſicians preſcribe a certain Diet to their diſorder'd Patients. *Diet*, of Διαιτᾶν, Gr. as Διαιτᾶν νοσοῦντα, Gal. *Mature*, ripe, thence perfect and compleat: Bo. I. Verſ. 660.

Animi maturus Alethes. Æn. 9. Wiſe, Prudent.

V. 807. *Experience, next to thee I owe*; Next I owe my Thanks to the Experience, my beſt guide *Experientia*, Lat. Trial, the *Miſtreſs of Mankind.*

V. 812. *Heaven is high and remote to ſee*; According to *Lucretius*:

Omnis enim per ſe divum natura neceſſe eſt
Semota ab noſtris rebus, ſejunctaque longè, Lib. 1.

V. 821. *Without*

V. 821. *Without Copartner*; Without a Sharer and Partner in my new acquired knowledge. *Copartners*, and *Coparceners*, of *Con* and *Particeps*, Lat. are Law-terms, for ſuch as have equal ſhares in the Inheritance of their Anceſtors.

V. 829. *I extinct*; Dead, deſtroyed, the Lamp of Life being quench'd. *Extinctus*, Lat. dead, of *Extinguere*, Lat. to put out.

V. 837. *Sciential Sap*; *Eve* (probably enough) adored and reverenced the *Violated Tree*, as conceiving ſome wonderful Power dwelt therein, which had beſtowed upon the Plant the Juice and Sap productive of extraordinary knowledge; as if not made by God, to grow, among the reſt, out of the Earth; but being able to make others that eat it ſuch, of its own Innate Virtue: As hinted before.

——— *If they all things, who enclos'd*
Knowledge of Good and Evil in this Tree,
That who ſo eats thereof, forthwith attains
Knowledge without their leave? V. 722.

Sciential, *Scientialis*, Lat. belonging to knowledge; *Scientia*, Lat.

V. 845. *Divine of ſomething ill miſgave him*; Yet oft his Heart, foreboding and foretelling ſome Diſaſter, made him fear all was not well; *Told him the joy he promis'd to his Thoughts, and the new ſolace in her Return, ſo long expected, would diſappoint him. Divine*, *Divinus*, Lat. one that foretells what ſhall happen.

Falli ſperat Chaldæos, cæteroſque Divinos. Cic.

So *Divinare futura*. So *Helenus* foretelling *Æneas* what was to befal him, is ſaid,

Canere Divino ex ore Sacerdos. Æn. 3.

Miſgave, gave him to think ſomething was amiſs. *Mis*, as the Fr. *Mes*, in compoſition depraving and depreſſing the word to which it is joyn'd, as Miſdeed, Miſhap, &c.

V. 846. *He the faultring meaſure felt*; He found his Heart kept not true time, he felt the falſe and intermitting Meaſure; the natural deſcription of our Minds foreboding ill, by the unequal beatings of the Heart and Pulſe diſcovered. *Faulter*, of the Span. *Faltar*, of the Fr. *Faillir*, to fail, to be wanting.

V. 851. *That downy ſmiled*; That cover'd with ſoft Down look'd ſweetly. *Down*, of the Belg. *Dun*, thin, that *Lanugo*, the ſoft Beard on Fruits.

Ipſe ego cana legam tenerâ lanuginе mala. Ecl. 2.

V. 852. *And Ambroſial Smell diffus'd*; *Virgil*'s very words:

Et liquidum Ambroſiæ diffudit odorem. Geo. 4.

Ambroſial, Bo. II. V. 245. *Diffuſed*, Bo. III. V. 137.

V. 854. *In her face Excuſe came Prologue and Apology*; In her looks Excuſe ſate ready to declare the Reaſon of, and to defend the Occaſion of her long Abſence. *Excuſe*, *Excuſatio*, Lat. of *Excuſare*, Lat. to leſſen an objected Fault. *Prologue*, Πρόλογος, Gr. the *Introduction*, or entring into, or opening the matter of a Speech; and among the Poets, a Speech made before the *Play*, to entreat the favour of the *Auditory*. *Apology*, Ἀπολογία, Gr. a Defence, that part of an Oration, in which the Accuſation is endeavoured to be avoided and wiped off. *To Prompt*, *Prontare*, Ital. to mind one of, to ſuggeſt; *Promptum reddere*, Lat. to prepare, or have in readineſs.

V. 855. *With bland Words*; With fair winning Words: Of *Blandus*, Lat. ſoft, flattering, fawning.

V. 858. *Deprived thy Preſence*; Robb'd of thy dear Society, *Depriv'd* of thy Company: Of *Deprivare*, a diſuſed Latin word, to bereave of.

Ibid. *Agony of Love*; Strange tormenting Paſſion, not felt by *Eve* before ſhe became ſinful, Love (as all other her Paſſion, while innocent,) eaſily obeying the Rule and Reign of Reaſon. *Agony*, Ἀγωνία, an inward Conflict and Diſturbance. See *Bo. II. V.* 861.

V. 876. *Dilated Spirits, ampler Heart*, &c. My Underſtanding wider, and my Heart large and more open. *Dilated*, Bo. I. v. 429. *Ampler*, of *Amplior*, Lat. larger.

Many are of Opinion, that *Eve* did not relate to *Adam* the Promiſes the ſly Serpent had made her; and that if ſhe had acquainted him therewith, he would have ſuſpected *Satan*'s deſign, and have ſtood upon his Guard; grounding it on St. *Paul*'s words, *Adam was not deceived, but the woman being deceived, was in the tranſgreſſion*, 1 Tim. 2. 14. But that of meer fondneſs and impotency of Paſſion, he was perſwaded by his lovely and loſt *Eve* to Eat, againſt

his better knowledge, undeceiv'd; yet the ſad Sarcaſme, *And the Lord God ſaid, Behold the man is become as one of us, to know good and evil*, Gen. 3. 22. intimates, that *Adam* was attack'd on the ſide of his Underſtanding, which he hoped, by eating of that Fruit, to improve into Perfection: Our Poet therefore has entertain'd both theſe Opinions in his Diſcourſe of *Adam*'s Tranſgreſſion.

V. 880. *Unſhared, and Odious ſoon*; Like *Juturna*.

Haud quicquam mihi dulce meorum
Te ſine frater erit. Æn. 12.

V. 885. *Too late renounce Deity*, &c.

Quo vitam dedit æternam? Cum morte adempta eſt
Conditio —— Ibid.

V. 886. *With Countenance blith*; With a chearful Countenance, pleaſed and chearful: Of the Sax. *Blide*, or Belg. *Bliide*, joyful.

V. 890. *Blank, while Horror chill*, &c. *Blank*, *Blanc*, Fr. white, pale.

Obſtupuere animi, geliduſque per ima cucurrit
Oſſa tremor —— Æn. 2.

V. 891. *All his Joynts relax'd*;

Illi ſolvuntur frigore membra. Æn. 12.

Relax'd, looſen'd: Of *Relaxare*, Lat.

V. 895. *He inward Silence broke*; He thus reaſon'd with himſelf, diſcours'd with his own Thoughts, inwardly in his Mind.

V. 901. *To Death devote*; Made liable to Death, given up and deſtin'd to Deſtruction.

Peſti devota futuræ. Æn. 1.

V. 914. *The Link of Nature drawn*; The natural Affection by which I am link'd to thee, who art the deareſt, tendereſt part of my own ſelf, *Fleſh of my Fleſh*, &c. *Link*, of *Lien* and *Lier*, Fr. to bind together.

V. 917. *So having ſaid*; So having ſaid to himſelf, ſo having thought and conſidered in his Mind, as at *V.* 895.

V. 922. *Who thus hath dar'd*; Miſprinted for, *Haſt dared*.

V. 924. *Sacred to Abſtinence*; Set apart and ſecluded from uſe, *Dedicated to forbearance*. *Abſtinentia*, Lat. forbearance.

Arbor erat Luci medio, in penetralibus umbris,
Sacra comam, & nullos morſu violanda per annos,
Quam Pater omnipotens, fertur, cum conderet orbem,
Perpetuæ ſacraſſe fami ——
Imitated from *Æn.* 7. *Laurus erat tecti medio, &c.*

V. 925. *Under Bann to touch*; Under Command and Injunction, or under a Curſe. not to touch it. *Ban*, Fr. for a Proclamation, Command, or Edict, ſolemnly publiſh'd: Or *Bann* is of the Belg. *Bannen*, to curſe; in the Fol. Edition, it is miſprinted, *Bane*. See *V.* 663.

V. 934. *Inducement ſtrong*; Powerful Perſwaſion. *Inducement*, of *Inducere*, Lat. to move or perſwade. Moſt probable it is, that *Adam* had hopes of attaining to *a higher degree of Life and Knowledge*, and that the Temptation attack'd him on that ſide, as well as his weaker *Eve*; for moſt Interpreters ſuppoſed that meant of him by way of Rebuke: *Job* 28. 28. *And unto the man he ſaid, Behold the fear of the Lord, that is wiſdom; and to depart from evil, is underſtanding.*

V. 943. *With us muſt fail dependent*, &c. Sharing in our Welfare, or Woe, depending on our Condition, as being made our Servants, and thence *ſubject to Vanity*, as the *whole Creation* is by St. *Paul* deſcribed, *Groaning and travelling in pain together until now*, Rom. 8. 20, 21, 22. *Even as we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body*, v. 23. *Dependent*, *Dependens*, Lat. ſubject to, of *Dependere*, Lat. to rely upon.

V. 954. *If Death conſort with thee*; If Death muſt be thy Portion, thy Lot, of *Conſors*, Lat. a like, a Companion: *Cui communis ſors eſt.*

V. 963. *Ingaging me to emulate*; Obliging me to imitate this high Example of thy Love. *Æmulari*, Lat. to endeavour to be like.

V. 977. *Death*

V. 977. *Death menac'd would enſue*; Could I think Death, wherewith we are threaten'd, would follow upon our Eating, would certainly overtake us. *Menac'd*, of *Menacer*, Fr. of *Minari*, Lat. to threaten. *Enſue*, *Enſuyvre*, Fr. *Inſequi*, Lat. to perſue, to follow after.

V. 980. *Die deſerted*; Die alone, forſaken, and forlorn. *Deſertus*, Lat. *Deſerere*, to forſake. *Pernicious*, *Bo. I. Verſ.* 282.

V. 989. *Fear of Death deliver to the Winds*; Throw away, and deſpiſe, this vain fear of Death.

Ἆρα τὸ φίλτερον ἀναρπάξασα ἄελλαι. ΟΔ. Θ.

Nec ferre videt ſua gaudia ventos. Æn. 10.

----- *Triſtitiam & metus*
Tradas protervis in mare Creticum
Portare ventis. Hor. Carm. 1. Od. 26.

V. 998. *Not deceiv'd*; According to the Hiſtorical Relation of *Moſes*, he did not plead for himſelf, that he was deceiv'd, (the Excuſe of *Eve* cheated by the Serpent,) but rather inticed and perſwaded her: *The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat*, Gen. 3. 12. Whence St. *Paul*, *Adam was not deceived, but the woman being deceived was in the tranſgreſſion*, 1 Tim. 2. 14.

V. 999. *Overcome with Female Charm.* *Credendum eſt illum virum ſuæ fœminæ, uni unum, hominem homini, conjugem conjugi, ad Dei legem tranſgrediendam, non tanquam verum loquenti credidiſſe ſeductum, ſed ſociali neceſſitudine paruiſſe.* Aug. l. 11. de Geneſ. ad litt. c. 42. Which the holy Page ſtyles, *Harkening unto the voice of his wife*, Gen. 3. 17.

Improbe Amor! quid non mortalia pectora cogis? Æn. 4.

V. 1003. *At compleating of the Mortal Sin Original*; For till *Adam* had tranſgreſs'd by eating the Forbidden Fruit, the *Original* Sin, that infected all the Nations of his Poſterity, was not accompliſh'd: See *V.* 782. *Original*, *Bo. VI. V.* 511. *Compleating*, of *Complere*, Lat. to fulfil. *Mortal*, *Mortalis*, Lat. deadly, of *Mors*, Death.

V. 1005. *Nor Eve to iterate*, &c. Nor *Eve* to repeat her Tranſgreſſion: Of *Iterare*, Lat. to do over again. So *Horace*:

Cras ingens iterabimus æquor. Carm. l. 1. Od. 7.

V. 1008. *As with new Wine intoxicated*; As if diſorder'd by new Wine. *Intoxicated*, of *Intoſſicare*, Ital. to Poiſon; *Toſſico*, and Τοξικὸν, Poiſon, of Τόξον, a Bow, becauſe *barbarous Enemies* uſed to poiſon their Arrows; at laſt *Toxicum* made Lat. was uſed to ſignifie any ſort of Poiſon, many of which, as *Phitra*, &c. did diſturb Men's Minds, and made 'em mad. *Operation*, *Bo. VIII. V.* 323. *Diſplay'd*, *Bo. II. V.* 10.

V. 1013. *Carnal Deſire enflaming*; Blowing the Deſires of the Fleſh into a Flame. *Carnalis*, Lat. fleſhly, of *Caro*, Lat. Fleſh.

V. 1014. *Laſcivious Eyes*; Wanton Looks, Eyes full of Luſt. *Laſcivus & Laſcivioſus*, Lat. luſtful. *Dalliance*, *Bo. IV. V.* 338.

V. 1017. *Exact of Taſte, and Elegant*; Well skill'd and curious in thy Taſte. *Exact*, *Bo. VIII. V.* 539. *Elegant*, *Elegans*, Lat. Choice, of *Eligere*, Lat. to pick and chooſe. *Ut in epularum apparatu à magnificentiâ recedens, non ſe parcum ſolum, ſed etiam elegantem videri volet, eliget quibus utatur.* Cice. de Orat. *Sapience*, Bo. VII. V. 193. of *Sapere*, Lat. to taſte, to diſtinguiſh, thence to be wiſe, to know.

V. 1020. *Savour we apply and Palate call judicious*; We uſe Taſte in many Senſes, and apply Judgment to the Palate: *Palatum ſagax in guſtu.* Plaut. *Hic planè nihil ſapit.* Cic. is an unſavory Fellow, a Fool. *Nec enim ſequitur, ut cui cor ſapiat, ei non ſapiat Palatus.* Cic. de Fin. *Savour*, *Sapor*, Lat. *Tincam multa ridiculè dicentem, Granius obruerat neſcio quo ſapore vernaculo.* Cic. de Cla. Orat. So we ſay, *This ſavours of Atheiſm*, &c. *Judicious*, of *Judicium*, Lat. Judgment; ſo a Man is ſaid to be a good Judge of Wine that has a good Palate, *Palatus*, or *Palatum*, Lat. the Roof of the Mouth. *Purveyed*, Provided, of *Pourvoir*, Fr. *Providere*, Lat.

V. 1024. *True Reliſh taſting*; Did not underſtand Taſte in its heigth and perfection. *Reliſh*, of *Relecher*, Fr. to lick over again, as *Hauts Gouſts* entice us to do.

V. 1036. *Darted Contagious Fire*; Shot forth Infectious Fire. *Darted*, of *Darder*, Fr. to fling a Dart. *Contagioſus*, Lat. Infectious.

V. 1040. *Panſies, Violets, and Aſphodel*, &c. *Panſies*, of *Penſée*, Fr. *Viola Flammea*, or *Tricolor*, called *a Paunſie*, or a Fancy. *Violets*, *Violette*, Fr. *Viola*, Lat. *Aſphodel*, Ἀσφόδελος, Gr. *Daffodil*. *Hyacinth*, *Hyacinthus*, a Flower that ſprang out of the Blood of a lovely Boy, the Darling of *Apollo*, ſlain by him by miſchance. See *Bo. IV. V.* 301.

V. 1047. *That*

V. 1047. *That with exhilerating Vapour bland*; As ſoon as that deceitful Fruit, whoſe ſoft and pleaſing Fume had fed their Fancies, and play'd about their Animal Spirits, had loſt its force, and having miſled their Minds, was now ſpent and evaporated. *Exhilerating*, of *Exhilerare*, Lat. to delight, to refreſh. *Bland*, Bo. V. verſ. 5. *Exhaled*, of *Exhalare*, Lat. to breath out.

V. 1050. *With Conſcious Dreams encumbred*; Loaded and perplexed with guilty Dreams, ſuch as aroſe from an inward ſenſe of their Tranſgreſſion. *Encumbred*, of the Fr. *Encombrer*, or Ital. *Ingombrare*, to vex, diſturb, of the Ger. *Kummern*, to moleſt.

V. 1053. *Soon found their Eyes how open'd*; Not as the Serpent had promiſed 'em, *To be as Gods*, Gen. 3. 5. but to be leſs than Men, ſuch as they were while Innocent, *They were naked before, and were not aſhamed*, Gen. 2. 25. *Non quod eis ſua nuditas eſſet incognita, ſed turpis nondum erat, quia nondum libido membra illa præter arbitrium commovebat: Nondum ad hominis inobedientiam redarguendam, ſuâ inobedientiâ caro quodammodo Teſtimonium perhibebat.* Aug. l. 4. c. 17. de Civit. Dei.

V. 1058. *Naked left to guilty Shame*; Stript of their Innocence and Virtue, the juſt Aſſurance of themſelves, and Original Uprightneſs; they were left naked and open to diſhoneſt Shame, the Son of Guilt: He cover'd 'em indeed, but 'twas with Confuſion, a wretched Robe, that laid 'em much more open; to which St. *Paul* ſeems to allude, *What fruit had ye then in thoſe things, whereof ye are now aſhamed?* Rom. 6. 21.

V. 1060. *The Danite ſtrong Herculean Samſon*; He was the Son of *Manoah* of *Zorah*, of the Tribe of *Dan*, thence named the *Danite*, Judg. 13. 2. *Herculean*, *Herculeus* Lat. as ſtrong as *Hercules* the mighty Hero, celebrated by all the Poets for his Proweſs and famous Labours, Son of *Alcmena* and *Jupiter*, who aſſumed the ſhape of her Husband *Amphytrio*.

V. 1061. *Of Philiſtean Dalilah*; From the *Lap* of the Harlot *Dalilah*, a Daughter of the *Philiſtines*, Judg. 16. 4.

V. 1062. *Shorn of his Strength*; Bereaved of all his Strength by being *ſhorn*, for he was a *Nazarite* from his Mother's Womb according to the command of the Angel, *Judg.* 13. 5, 16, 19. *Deſtitute*, *Deſtitutus*, Lat. deprived of, forſaken.

V. 1078. *Of foul Concupiſcence*; Of baſe, vile Luſt: *Concupiſcentia*, Lat. a covetous, diſorderly Deſire.

V. 1087. *Their Umbrage*; Their Shadows: Of *Umbrage*, Fr. *Umbra*, Lat. a Shade.

V. 1092. *May from the preſent*; Miſprinted, *for the preſent*.

V. 1097. *This new-comer Shame*; The diſobedience of the Fleſh, became no ſmall part of the ſhameful Puniſhment of their diſobeying their Maker. *Ut pœnâ reciprocâ inobedientia plecteretur, extitit in motu corporis quædam impudens novitas & fecit attentos, reddidit confuſos.* Aug. de Civit. Dei, l. 14. c. 17.

V. 1103. *In Malaber or Decan*; *Malabria* is a vaſt *Peninſula* or *Promontory* of the *Eaſt-Indies*, lying between the *Indian Sea* Weſt, and the Gulph of *Bengala* or *Ganges* to the Eaſt, of which *Decan* is a conſiderable Kingdom and Boundary.

V. 1104. *Braunching ſo broad*; Of theſe *Indian* Fig-trees, Sir *Walter Rawleigh* tells us, he ſaw many thouſands in the *Weſt-Indies*, in a Valley near *Paria*, after they have ſhot up 20 or 30 Foot high, having no Twig in the Stem, they ſpread a large Top, out of which there iſſueth a a Gummy ſubſtance, which hanging down like a Cord, in ſome Months time reaches the Ground, and there Rooting, grows ſpeedily up into a Tree, producing others in like manner; *Daughters*, as our Poet ſays, *that grow about the Mother-ſhade, not renowned for Fruit*, which is no bigger than a great Pea: *Hiſt. of the World*, Bo. 1. ch. 4. *A Pillar'd Shade*, a cool Shade, ſupported by many Trees that ſtand by one another like rows of Pillars. *Latitudo foliorum Peltæ effigiem Amazoniæ habet.* Plin. l. 12. c. 5.

Ducit Amazonidum lunatis agmina peltis. Æn. 1.

V. 1110. *At Loop-holes cut*; At Paſſages cut through the thick Wood. *Loop-hole*, of the Dut. *Loopen*, Holes to run out at.

V. 1111. *Broad as Amazonian Targe*; As large as an *Amazonian* Shield. The *Amazons* had their Name of the Privative *ἀ* and *μαζὸς*, Gr. a Breaſt, becauſe they burnt off their right Breaſts, the better to draw their Bow: They inhabited the North part of the *Leſſer Aſia*, near the *Euxine* Sea, where they built a famous City *Themiſcyra* on the Banks of the River *Thermodoon*.

Quales Threiciæ, cum flumina Thermodontis
Pulſant & pictis bellantur Amazones armis. Æn. 11.

Targe, a Shield, of *Tergum*, Lat. a Hide, a principal part of it.

——— *Clypeum tot ferri terga, tot æris*
Cum pelle toties obeat circumdata tauri. Æn. 10.

V. 1116. *Colum-*

V. 1116. *Columbus found th' American. Columbus*, by Birth a *Genoeſe*, made the firſt Diſcovery of *America*, *Anno* 1492. *American*, an Inhabitant of *America*, the fourth part of the World greater than the other three, named of *Americus Veſpucius*, a *Florentine*, who ſeven years after *Columbus*, compleated the diſcovery of that vaſt Continent.

V. 1117. *With feather'd Cincture*; With a Covering of Feathers girt about their Waſte. *Cinctura*, Lat. a Girdle: Not only the wild and naked *Americans*, but the *Gymnoſophiſts*, that had their name from Nakedneſs, who ſtudied Philoſophy, in the vaſt Solitudes of *India*, veiled their Waſtes, as do every where the moſt barbarous Nations, confeſſing tacitly themſelves the Deſcendents of a ſinful and aſhamed *Adam*. *Turbulent*, Stormy, *Turbulentus*, Lat. Contentious.

V. 1133. *Speech intermitted*; His diſcontinued Diſcourſe. *Intermiſſus*, Lat. left off, broken off: *Bo. II. v.* 463.

V. 1145. *Imput'ſt thou that to my Default?* Lay'ſt thou the Fault on me? *Imputare*, Lat. to blame, to charge with. *Default*, Fr. a failing, a fault.

V. 1160. *Fix'd in thy Diſſent*; Reſolute in thy Refuſal, determinate in thy Denial. *Diſſent*; *Diſſenſus*, Lat. a denial, a diſagreeing.

V. 1185. *If Evil thence enſue.*

——— *Nihil eſt audacius illis*
Deprenſis; iram atque animos à crimine ſumunt. Juv. Sat. 6.

NOTES
On *MILTON's*
PARADISE Loſt.

BOOK X.

V. 1. *THe Hainous, &c.* The hateful and deſpightful Deed, for *Satan* out of Hatred and Revenge on *God*, was puſh'd upon this direful attempt againſt Man, his new *Favorite*. *Hainous, Haineux*, Fr. hateful; Of *Haine*, Fr. hatred.

V. 16. *Manyfold in Sin*; Interpreters give us Eight ſorts of Sins, contain'd in, or ſpringing from *Adam's* firſt Tranſgreſſion. Firſt, That of *Pride*, in deſiring to be like God in Knowledge, according to *Eccleſ.* 10. 13. *For Pride is the beginning of Sin:* The Second, An inordinate Affection and immoderate Love of his Wife: Thirdly, A wicked curioſity to try the hidden Virtue of the forbidden Tree: Fourthly, A doubting whether the Sentence, *That in the day he ſhould eat thereof he ſhould ſurely die*, were abſolute, or only comminatory and deterring, becauſe not immediately executed on *Eve:* Fifthly, That he thought it a ſmall Fault, as his excuſe ſeem'd to infer, *The Woman which thou gaveſt me, gave me of the Fruit, and I did eat:* Sixthly, That he was moved thereunto by his low ſenſual Appetite, ſeeing the goodlineſs of the Tree, that it *was good for food, and pleaſant to the eye:* The Seventh was the Sin of Diſobedience, in contrarying Gods poſitive Command, *As by one mans diſobedience, &c.* Rom. 5. 19. The Eighth Offence, or its higheſt Aggravation, was, his wicked excuſe, laying the fault at Gods Door, *The Woman that thou gaveſt me*, &c. Gen. 3. 12.

V. 25. *Violated not their Bliſs*; Yet their ſad concern going no farther than to Compaſſion, did not interrupt or hazard their Happineſs.

V. 45. *With lighteſt moment of impulſe*; Or touch with the leaſt motive that might incline his Freewill, to his own election left in even balance: *Moment, Momentum*, Lat. weight.

Id eſt maximi momenti & ponderis, Cic.

Impulſe, Bo. III. V. 120.

V. 56. *Vicegerent*; Bo. V. V. 609. *To thee I have transferr'd all Judgment: For the Father judgeth no man, but hath committed all judgment to the Son*, John 5. 22.

V. 59. *Mercy collegue with Juſtice*; That Mercy ſhould go hand in hand with Juſtice, and have equal ſway. *Collega*, Lat. a Companion and ſharer in Office and Power.

V. 62. *Deſtin'd Man, to Judge Man fall'n: And hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man, St.* John 5. 27.

V. 83. *Convict by Flight*; Owning himſelf Guilty by withdrawing himſelf from Trial. Proved Guilty by the Confeſſion of his flight, a ſtrong Preſumption of Guilt in our Law. *Convict, Convictus*, Lat. caſt, prov'd Guilty.

V. 84. *Conviction to the Serpent*, &c. No proof is needful againſt the *Serpent*, compel'd by *Satan* to be the ignorant Inſtrument of his Malice againſt Mankind, now mute and unable to anſwer for himſelf. *Convictio*, Lat. a proving Guilty.

V. 86. *Collateral Glory*; Bo. VIII. V. 426. in which he ſate at his Fathers right Hand. *Miniſtrant*, as *Miniſtring*, Bo. VI. V. 167.

V. 92. *The Sun in Weſtern Cadence low from Noon*; Now was the Sun from his Mid-Day heighth, fall'n low declining in the Weſt, his ſetting place. *Cadence*, Fr. falling; Of *Cadere*, Lat. to fall.

V. 95. *And*

V. 95. *And uſher in the Evening cool: In the cool of the day,* Gen. 3. 3. לרוח היום, in the *Original*, by *Symmachus*, word for word, Διὰ πνεύματος ἡμέρας, *In the Breath of the Day*; by *Aquila*, Ἐν τῷ ἀνέμῳ τῆ ἡμέρας, *In the Wind of the Day*; by *Theodotion*, Ἐν τῷ πνεύματι τῆς ῥιπάνσεως τῆ ἡμέρας, *In the Breath that refreſhes the Day*. *Egypt*, where the *Hebrews* dwelt, and *Canaan*, the *Promiſed Land* where they were to dwell, were ſeated on the Sea, bounded on the Weſt by the *Mediterranean*, from whence cooling Gales, with their gentle Breaths, uſed to refreſh the *Evening*, which the *Jews* ſtyled, *The Air* or *Breath of the Day*.

V. 96. *Mild Judge and Interceſſor both*; Our *Saviour*, the meek Judge, and earneſt obtainer of our Pardon. *Mild, Mitis*, Lat. meek, gentle. *Interceſſor*, Bo. 3. v. 219.

V. 98. *The Voice of God by ſoft Winds brought to their Ears. And they heard the voice of the Lord God walking in the Garden*, Gen. 3. 8. Which words well conſidered, our Author has, with great Judgment, followed thoſe, who interpret this Voice to have been a *gentle and ſoft one*, like that *ſmall ſtill Voice* heard by *Elijah* on Mount *Horeb*, when God appeared to him, 1 *King.* 19. 12. Not *Ingentem quendam terrificumque ſonitum ac fragorem, quo Deus ſeſe Adamo repreſentavit formidabilem & horribilem, ac velut ira tumentem ruentemque, &c.* as *Pererius* is of Opinion. Beſides, the *Son of God* is often ſtyled, *The Voice and the Word of his Father*, and is ſaid to *Walk* (Ἀνθρωπόπρεπως, after the manner of Men,) *in the Garden: Hæc ergo fuere præludia Humanitatis aſſumendæ, atque futuræ incarnationis*: At which our Poet hints, *V.* 73.

V. 99. *While Day declin'd*; While the Day with the Sun was drawing down. *Declined*, Bo. 4. v. 792.

V. 100. *From his Preſence hid themſelves*; Not, ſays *Irenæus*, as if they thought they could conceal themſelves from God's all-ſeeing Eye, but aſhamed and confounded by offending him, and terrified by their guilty Conſcience, they durſt not preſume to appear before his *Infinite Purity*: Lib. 3. c. 27. Adv. Hære.

V. 103. *Where art thou Adam?* Gen. 3. 9. *Where*, not in relation to the Place, but thy Condition? Where is thy juſt and uſual Confidence? Thy fear to approach me, is a confeſſion of thy fault, thy Hiding-place diſcovers thy Tranſgreſſion. *Ubi ergo es? Non in quo loco quæro, ſed in quo ſtatu, quo te deduxerunt peccata tua, ut fugias Deum tuum, quem antè quærebas?* Ambroſ. lib. de Parad. c. 14. Whom our Author has imitated, *Wont with joy to meet*, &c.

V. 106. *Where obvious Duty erewhile*, &c. Where forward Duty, heretofore was uſed to ſhew it ſelf unask'd. *Obvious*, Bo. 6. v. 69.

V. 107. *Or come I leſs conſpicuous*; Or come I leſs remarkable. *Conſpicuous*, Bo. 6. v. 299. *Detains*, with-holds, of *Detinere*, Lat. to keep back.

V. 117. *Afraid, being naked, hid my ſelf*, Gen. 3. 10. Miſtaken *Adam*, or as yet unrepenting, aſſigns, not his *Sin*, but the ill conſequence of it, his *Shame*, as the cauſe and occaſion of his guilty Fear.

V. 118. *Without Revile*; Without Reproach, without any Invective, to *Revile*, to *Reproach*, of the Lat. *Re*, an Active Particle, and *Vilis*, Lat. baſe.

V. 122. *Haſt thou eaten of the Tree?* Gen. 3. 11.

V. 125. *In Evil ſtrait*; In a ſad and diſtreſſed condition; in a hard ſtate, and ſad circumſtances, I ſtand. *Strait*, Fr. *Eſtroit*, Ital. *Stretto*, both of the Lat. *Strictus*, bound up, or hemm'd in, and beſet on all ſides; ſo, *In anguſtias compellere*, Lat. to bring one to a hard paſs, that he knows not which way to turn himſelf.

V. 128. *Or to accuſe the Partner of my Life*; As St. *Bernard*. *O Perverſitas, pœnam pro eâ ſuſcipere refugis, & culpam admittere non recuſaſti? Perniciosè miſericors fuiſti, ubi ſeverus eſſe debebas: Sed perniciosius crudelis fuiſti, ubi miſericordiam impendere debebas. Nunquam enim propter alium peccari debet, quod eſt juſtitiæ; libenter tamen aliena peccata portare decet, quod eſt miſericordiæ.*

V. 131. *Strict Neceſſity ſubdues me*, &c. But cruel and unavoidable Neceſſity does overpower me; and this diſmal Calamity compels and forces me, leaſt on my Head both all the Sin, and Puniſhment, how intollerable ſoever, ſhould thrown at once oppreſs me. *Strict, Strictus*, Lat. ſharp, ſevere. *Subdues, Subdere*, Lat. to overcome. *Calamitous, Calamitoſus*, Lat. miſerable. *Conſtraint*, force, of *Contraindre*, Fr. of *Conſtingere*, Lat. to bind. *Devolv'd, Devolutus*, Lat. of *Devolvere*, to rowl down upon. *Inſupportable*, Fr. not to be born, of *In, Sub*, and *Portare*, Lat. *Detect, Detegere*, Lat. to diſcover.

V. 140. *That from her hand I could ſuſpect no ill*; What our Author ſuppoſes *Adam* to have ſaid in the three preceeding and two ſubſequent Verſes to this, is the genuine Conſequence, and general Expoſition of all Interpreters on *Gen.* 3. 12. *Mulier quam dediſti mihi ſociam, ipſa mihi dedit de ligno, & comedi, obliquè Adam Dominum tangens, quod ipſe peccati eorum auctor extiterit, qui mulierem fecit; ſic ergo reatum ſuum dum defendere molitur addidit ut culpa atrociot diſcuſſa fieret, quam fuerat perpetrata.* Greg. l. 22. c. 13. Moral.

V. 144. *The Sov'ran Preſence*; GOD, the Sovereign Lord of all, loftily expreſs'd.

V. 145. *Was ſhe thy God?* &c. *Sociam quidem mulierem dederat ei Deus, ſed non ut propter eam, Deum ipſum relinqueret; comedit ergo, quia mulier ei præbuit; at cum eſſet caput, non obedire, ſed imperare, ſed arguere, ſed docere debuerat.* Merſen. com. in Gen. c. 3. v. 13. See *Bo.* 8. v. 570, to *v.* 578.

V. 158. *Which thou haſt done?* Gen. 3. 13.

V. 161. *Lo-*

V. 161. *Loquacious*; Talkative: Of *Loquax*, and *Loquacitas*, Lat. given to talk.

V. 162. *The Serpent me beguiled*, Gen. 3. 13. הנחש: *Hic Serpens, quem nempe creaſti*; as *Mercen. This Serpent, one of thy Creatures*; an Accuſation of another, but no Excuſe of her ſelf. *Superbia quærit in alium referre, quod perperam fecit: Superbia mulieris in ſerpentem, ſuperbia viri in mulierem.* Aug. l. 14. c. 14. de Civit. Dei. *Hujus erroris Ramum in genere humano, ex illâ nunc uſque radice pertrahi, ut quod malè agitur, adhuc pejus etiam defendatur.* Grego. in Job 3.

V. 165. *Serpent thô Brute*, &c. Or the Serpent void of Reaſon, and incapable of laying the blame on Satan, who uſed him as the inſtrument of his malicious Deſign on Man, thereby corrupted and defiled againſt the courſe of his Creation. Venomous Serpents, as other wild and dangerous Creatures, were all innoxious and harmleſs to Mankind before their Fall and Fault; but the wily Serpent, here mentioned, was by the Devil made dangerous and deſtructive to *Eve*, as the *Organ* of his Temptation, even before her failure, therefore well cenſured as Polluted and Profaned, and devious from the true intent of his Creation. To *Traniferr, Tranſferre*, Lat. to lay upon, *Culpam tranſferre. Polluted, Pollutus*, Lat. defiled.

V. 169. *Accurs'd as vitiated in Nature*; Accurs'd as corrupted in Nature, as having corrupted and depraved his natural Innocency, made to obey, not to beguile Mankind; Rebel againſt the Univerſal Command given *Adam* over the Creation, *Gen.* 1. 28. and Traitor againſt Nature's great Univerſal Lord. If *GOD*, in the *Deluge, deſtroyed the Beaſts, and the Creeping Things, and the Fowls of the Air*, (who had obeyed the Laws of their Creation,) with *vitiated* Mankind, *Gen.* 6. 7. moſt juſtly might he lay his Curſe on the *Serpent*, depraved and deſpoiled of his Native Goodneſs, and Harmleſneſs, and made inſtrumental (thô ignorantly) in compleating *Satan*'s Malice by Mankind on the *Almighty. Vitiated, Vitiatus*, Lat. corrupted.

V. 171. *Nor alter'd his Offence*; Whether it were a mere *Serpent*, or *Satan* concealed in him, that tempted Man, it alter'd not the nature of his Offence, in violating the Forbidden Tree.

V. 177. *Upon thy Belly groveling*, &c. Gen. 3. 14. *Upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.* Which, thô natural to the *Serpent*, was converted into his Curſe, Puniſhment, and Reproach: As the *Rainbow*, naturally happening, and often ſeen, doubtleſs, before the Deluge, is by God ſaid to have been ſet in the Clouds, as the *Signal* and *Manifeſtation* of his *Mercy*, Gen. 9. 13. *Sciendum igitur eſt, maledicta illa ſerpentis, ſimpliciter loquendo, ei fuiſſe naturalia: Quodammodo tamen poſt illam tentationem & peccatum primorum hominum fuiſſe ei tanquam pœnas & ſupplicium; non quidem habito ad ſerpentem reſpectu, qui nullam ex illis pœnam ſenſit, ſed habito reſpectu ad hominem: Nam quæ antea fuerant ſerpenti naturalia, poſt peccatum, eidem fuere apud homines, ad magnum dedecus, opprobrium, odium & execrationem: Qui enim antea non fuiſſet homini proper iſta inviſus & execrabilis, poſt peccatum infamis, exoſus, & abominabilis extitit.* Pere. in Gen. 3. *Groveling*, Bo. 1. v. 280.

V. 180. *I will put Enmity*; The Univerſal *Antipathy* between Mankind and Serpents, ſeems a particular Inſtance of ſome part of the Curſe, that light directly on this polluted and vitiated Creature, there being no Reluctance of Nature ſo general, and for which ſo ſad and ſevere a Reaſon may be given, as that of our Original Ruine and Seduction; for to think we were Created with this natural Hatred and Averſion, which was laid aſleep and reſtrain'd till the firſt Tranſgreſſion, rous'd and awaken'd it into its furious Activity, is meer Imagination. *Enmity*, the contraction of *Inimicitia*, Lat. Hatred.

V. 181. *Her Seed ſhall bruiſe thy Head*, &c. Gen. 3. 15. In *Myſterious* Terms, as at *V.* 173. meant of *Satan* the *Old Serpent*: *Bruiſe*, of *Briſer*, Fr. to break.

183. *Verified when Jeſus Son of Mary, ſecond Eve*; Then made good, and proved true, when our Saviour *Jeſus Chriſt*, *Son* of the *Virgin Mary*, the *ſecond Eve*, Mother of all, that ſhall by her miraculous bringing forth the *Son* of *God*, become Heirs and Inheritors of Everlaſting Life, as the Poſterity of the firſt inherited from her, only this mortal and decayed Being. *Jeſus*, Ἰησοῦς, Gr. of the Heb. ישע, to ſave; *For he ſhall ſave his people from their ſins*, Matth. 1. 21. *Verified*, of *Verificare*, Lat. *Verum facere*, to prove true.

V. 184. *Saw Satan fall like Lightning*; Luke 10. 18. *And he ſaid unto them, I beheld Satan as lightning fall from Heaven. Prince of the Air*, Τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *The Prince of the Power of the Air*, Epheſ. 2. 2.

V. 186. *Spoiled Principalities and Powers, triumph'd in open ſhew*; Exactly agreeing with *Coloſ.* 2. 15.

V. 188. *Captivity led Captive. Thou haſt aſcended on high, thou haſt led captivity captive*, Pſal. 68. 18. applied to our *Saviour* by his *Apoſtle* St. *Paul*, Eph. 4. 8.

V. 189. *The Air the Realm it ſelf of Satan. Now is the judgment of this world: now ſhall the Prince of this world be caſt out*, John 12. 31. *In whom the God of this world hath blinded the minds*, &c. 2 Cor. 4. 4. In both places underſtood of *Satan*, exerciſing his Uſurp'd Dominion over this Inferior *Aërial World. Uſurp'd, Uſurpatus*, Lat. ſeized againſt Right, and Reaſon.

V. 190. *Shall tread at laſt under our Feet. For he muſt reign, till he hath put all enemies under his feet*, 1 Cor. 15. 25. *From henceforth expecting till his enemies be made his footſtool*, Heb. 10. 13. *The God of Peace ſhall tread down Satan under your feet*, Rom. 16. 20.

V. 193. *Thy*

V. 193. *Thy Sorrow by thy Conception*; According to the beſt Expoſition of *Gen.* 3. 16. the Pains and Pangs of Child-bearing, are by common Experience known to be ſo acute, that our Saviour by them was pleaſed to Typifie the great Tribulations, *Perſecutions* and *Martyrdoms* of his *Apoſtles* and Followers; *A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come*, John 16. 21. Nor does all the trouble of that ſoft Sex conſiſt in bringing forth, but much alſo in bearing the burden ſo many Months; as *Juvenal*:

—— Nam ſi diſtendere vellet
Et vexare uterum pueris ſalientibus. Sat. 6.

From all which, Womankind had moſt certainly been exempted, if Sin had not introduced 'em, as its After-birth. *In thy Conception*, by thy Conceiving: *Conceptio*, Lat. of *Concipere*, Lat. to Conceive, or be with Child.

V. 196. *To thy Husband's will, thine ſhall ſubmit*, &c. The ſubjection of *Eve* to *Adam* was natural, even in Innocency, and before her Tranſgreſſion, *as made of him, and for him*, V. 149. and in other places; but here it is inflicted on her and the whole Sex as a Puniſhment, not gentle, eaſie, and unconteſted, as Originally it would have been, but uneaſie and conſtrained, and often exacted with too high a hand, *Proud* and *Imperious*.

V. 198. *Becauſe thou haſt harken'd*, &c. Gen. 3. 17, 18, 19.

V. 203. *Thorns alſo, and Thiſtles*;

Grandia ſæpe quibus mandavimus hordea ſulcis,
Infelix lolium, & ſteriles dominantur avenæ.
Pro molli violâ, pro purpureo Narciſſo,
Carduus, & ſpinis ſurgit paliurus acutis. Ecl. 5.

V. 205. *In the ſweat of thy Face*;

—— Pater ipſe colendi
Haud facilem eſſe viam voluit, primuſque per artem
Movit agros, curis acuens mortalia corda
Nec torpere gravi paſſus ſua regna veterno. Geor. 1.

V. 210. *Th' inſtant ſtroke of Death*, &c. Deferr'd the immediate Execution of Death, the Puniſhment denounced againſt them on the day of their Tranſgreſſion. *Inſtant*, *Inſtans*, Lat. Ἐνεργὸς, Gr. immediate, that ſhould have been preſently inflicted by God's Juſtice, if not mitigated by his Mercy, in order to their Repentance and Pardon, *Gen.* 2. 17. *Denounc'd*, Bo. 2. v. 106.

V. 214. *The form of a Servant*, &c. *But made himſelf of no reputation, and took upon him the form of a ſervant*, Phil. 2. 7. *As when he waſh'd his ſervants feet*, John 13. from v. 4, to v. 12. *Diſdain'd*, *Deſdaigner*, Fr. *Dedignari*, Lat. to refuſe, to be too proud for. *Aſſume*, *Aſſumere*, Lat. to take upon him.

V. 216. *As Father of his Family*; He provided Food for his offending Children, *Thou ſhalt eat the herb of the field*, Gen. 3. 18. and Rayment, *The Lord God made coats of ſkins, and cloathed them*, Ibid. v. 21. Not only to conceal the Reproach, but to cover and cure the Inconvenience of their Nakedneſs, againſt *the Air that now muſt ſuffer change*.

V. 217. *With Skins of Beaſts, or ſlain*; Interpreters torment the Text, *Gen.* 3. 21. with their curious Enquiries, Who ſlew the Beaſts? Who flay'd 'em? *Quid ergo, nunquid Dominus Deus ſutor aut Pellifex erat, & impensâ artis operâ tunicas fecit pelliceas? Fecit utique tunicas pelliceas, quia ſic præſens teſtatur ſcriptura: non tamen cogit nos confiteri, quod eo modo quem rideant, ſed eo modo quem flere debeant omnes tunicati, fecerit illas, fecit enim, id eſt, faciendi neceſſitatem illis impoſuit.* Rupert. l. 3. c. 27. de Trinit. The *cold inclement Air*, now changed by pinching Froſts, forc'd our firſt Parents to provide more ſubſtantial Covertures than Fig-leaves, to guard their naked Bodies; but with *Skins of Beaſts, how ſlain?* By their own *fierce Antipathies*, as our Author obſerves:

—— But Diſcord firſt
Daughter of Sin, among th' Irrational
Death introduc'd, through fierce Antipathy. Of this Book, V. 707.

That the Skins of Beaſts were the Primitive Cloathing of Mankind, and the firſt intention of their being ſlaughter'd by 'em, *Plato* teſtifies in his *Protag.* So *Lucretius*:

Pellibus & ſpoliis corpus veſtire ferarum. Lib. 5.

Curia, prætexto quæ nunc nitet alta ſenatu,
Pellitos habuit, ruſtica corda, Patres. Propert.

So *Virgil* deſcribes ſome of his ancient Warriours:

Cui pellis latos humeros erepta juvenca
Pugnatori operit; caput ingens oris hiatus
Et malæ texere lupi, cum dentibus albis. Æn. 11.

V. 218. *Or as the Snake*, &c. *Mercennus* tells us, *Jonathan* the *Caldee Paraphraſt* was of Opinion, that the *Protoplaſts* firſt cloathed themſelves with Serpents Skins, which they naturally caſt; but certainly, the ſenſe of their Sin, (wrought by the Temptation of that ſubtle Animal,) which introduced the neceſſity of thoſe dreadful Diſguiſes, muſt have given them the utmoſt horror and deteſtation for that Creature, ſo as not to cover their Nakedneſs with any thing borrow'd from the occaſion of their Crime. Our Author better ſuppoſes, there may be ſome Creatures that caſt their Skins as well as Snakes; of whoſe manner of putting off his old Cloaths, read *Plin. lib.* 8. *c.* 27.

Cum poſitis novus exuviis, nitiduſque juventâ
Volvitur. Georg. 3.

Annoſæ pellem poſuere ſenectæ. Met. 7.

V. 225. *Reaſſum'd*; Taken again into, of *Reaſſumere*, Lat. *Appeas'd*, *Appaiſé*, Fr. pacified, reconciled.

V. 229. *E're thus was ſin'd and judg'd*; Before Man had thus ſin'd, and God thus ſentenc'd him: *Two Impersonals*. *Recounted*, of *Raconter*, Fr. *Racontare*, Ital. to report, relate.

V. 231. *In Counterview*; Over-againſt one another, gazing on one another: Of *Countre*, Fr. *Contrà*, Fr. *Vene*, Fr. *Viſus*, Lat. ſight. *Belching*, Bo. 1. v. 671. *Outrageous*, Bo. 2. v. 436.

V. 233. *The Fiend*; The *Devil*: Of the Teut. *Feind*, or *Viant*, an Enemy, or the Sax. *Fandian*, to tempt, the *Tempter* of *Mankind*.

V. 241. *By his Avengers*; By his Peruſers, thoſe that take Vengeance on him: Of the Fr. *Vengeur*, a Revenger.

V. 246. *Some connatural force*, &c. Or ſome ſtrange Power, which by Nature does ſo influence and affect Things of like kind, as to be able at the wideſt diſtance to bring 'em together with a ſecret force of Friendſhip, by ways moſt unaccountable: A deſcription of *Powerful Inſtinct*. *Connaturalis*, Lat. natural to. *Sympathy*, Bo. 4. v. 465. *Amity*, *Amitie*, Fr. the contraction of *Amicitia*, Lat. Friendſhip, Love, Kindneſs. *Conveyance*, of *Convehere*, Lat. to carry, to remove.

V. 250. *Thou my Shade inſeparable*; Thou my conſtant Companion, muſt like my Shadow attend me, where e'er I move, *for Death from Sin no Pow'r can ſeparate*: Death is the Aſſociate and Salary of Sin, *The Wages of Sin is Death*. *Inſeparabilis*, Lat. that cannot be parted, of *Separare*, Lat. to divide.

V. 261. *For Intercourſe or Tranſmigration*; In their paſſage to and fro, or ſetling there our new Abode. *Tranſmigratio*, Lat. a removing.

V. 263. *Attraction and Inſtinct*; So ſtrongly drawn by this ſtrange new-felt Power, and Force irreſiſtible. *Attraction*, Bo. 4. v. 492. *Inſtinct*, *Inſtinctus*, Lat. the unaccountable bent of Nature, the Propenſity of all Things towards the accompliſhment of their End, by *Cicero* often ſtyled, *Divinus Inſtinctus*.

V. 264. *The meager Shadow*; *Death*, that lean and empty Apparition, thin like a Shadow. *Meager*, of *Maigre*, Fr. lean.

V. 266. *Nor err the way*; Nor miſs my way. *Err*, of *Errare*, Lat. to miſtake.

V. 268. *Such a ſcent I draw of Carnage*; I draw in ſo ſtrong a ſmell of Slaughter. *Scent*, ſmell, *à Sentiendo*, Lat. *Carnage*, Fr. murder, killing, *&c.*

V. 272. *He ſnuff'd the ſmell of Mortal Change*; He drew in the ſcent of all Things changing to decay. *Snuff'd*, of the Ger. *Snoeven*, to draw breath through ones Noſe, ſeeming to be made of the ſound.

V. 274. *Of ravenous Fowl*; Vultures. Ravenous, greedy, voracious, of *Ravineux*, Fr. of *Rapina*, Lat. violence. See *Bo.* 3. *v.* 431. *League*, *Bo.* 2. *v.* 486. *Lur'd*, *Bo.* 3. *v.* 664.

V. 277. *Of living Carcaſſes*; Of Bodies which, thô yet alive, will ſuddenly be ſlain; or by the ſmell (ſtrong enough) from the multitudes of Men pent up in cloſe Incampments. *Carcaſſes*, of the Fr. *Carquaſſe*, *Quaſi Caro caſſa*, Fleſh corrupted.

V. 279. *So ſented the grim Feature*; So did gaſtly Death, that ill-favour'd Figure, draw in the ſmell of things corruptible on Earth. *Grim*, Bo. 1. v. 396. *Feature*, the figure and ſhape of the Face, of *Faiture*, Fr. *Factura*, Lat. the make of the Face.

V. 280. *Into the murkie Air*; Turn'd up his Noſe into the infected Air. *Murkie*, ſeems to come of the Fr. *Mucqueux*, muſty; *Spencer* calls it, *Mirkſome Air*: F. Q. C. 5. St. 28. Death is ſaid to diſcover the *Mortal Change on Earth*, by drawing in the alter'd Air, degenerating from its firſt Purity, an Element ſoon infected, and when ſo *Epidemically dangerous*.

Patulis captavit naribus Auras. Geo. 1.

V. 281. *Saga-*

V. 281. *Sagacious of his Quarry*, &c. Winding his Game at ſo vaſt a diſtance, as *Hell* is from this *Habitable World*. *Sagacious*, of *Sagax*, Lat. quick of ſent. *Sagire enim, ſentire acutè eſt: ex quo ſagaces dicti Canes.* Cice. de Divinat. I. 4. A fit compariſon for the *Chief Hell-hound*. *Quarry*, Game, Prey, of the Fr. *Querir*, to ſeek for, to hunt out.

V. 284. *Flew divers*; Divers ways, ſeparately: *Diverſus*, Lat.

V. 286. *Solid or Slimy*; Firm, or like to grow ſo, by reaſon of its ſlimy Conſiſtence. *Solidus*, Lat. firm. *Slime*, *Schleimig*, Teut. tough, viſcous, of the Lat. *Limus*, Mud.

V. 288. *Shoaling towards the Mouth*; Heaping it up towards Hell Gates. Shoaling, of *Shole*, *Sceole*, Sax. a multitude.

V. 289. *Two Polar Winds blowing adverſe*; Like two contrary Winds, blowing from the World's oppoſite Poles (North and South) upon the frozen Sea, raiſe and drive together mighty Mountains of Ice; a Compariſon not inferior to *Virgil*'s:

> ---- *Magno diſcordes æthere venti*
> *Prælia ceu tollunt, animis & viribus æquis:*
> *Non ipſi inter ſe, non nubila, non mare cedit:*
> *Anceps pugna diu, ſtant obnixi omnia contra.* Æn. 10.

Polar, *Polaris*, Lat. belonging to the *Pole*, *Polus*, Lat. *Bo.* 5. *v.* 269. *Adverſe*, *Adverſus*, Lat. againſt, oppoſite.

V. 290. *The Cronian Sea*; The Northern Frozen Sea: *Mare concretum ſive glaciale*, *Mare Scythium & Cronium*: Of Κρόνος, Gr. for *Saturn*, as if affected by his cold frozen Influence.

V. 292. *Beyond Petſora Eaſtward*; *Petzora*, or *Petzorcke*, the moſt North-Eaſt Province of *Muſcovy*, towards the frozen Ocean, through which divers have attempted to find this *imagined way* to *China*, choak'd up by vaſt Mountains of Ice, among which the Adventurers have periſh'd.

V. 293. *Cathaian Coaſt*; *Cathaie*, *Catay* or *Catio*, is a Province of *Tartary*, bounded on the North with the frozen *Scythian* Sea, on the South with *China*, from whence to *Cambalu* its chief City, where the *Great Cham* uſed to reſide, a vaſt Trade is driven by a mighty confluence of Merchants and Merchandiſes of all ſorts, inſomuch that Ten thouſand Carts are reported to come thither yearly laden with Silks.

V. 294. *Death with his Mace petrific*, &c. Death with his Mace that turns all things into Stone, as with a *Trident*, kneaded and wrought the aſſembled Slime into a Conſiſtence, grown cold and dry; and made it as firm and faſt, as is the Iſland *Delos* now, that once floated uncertain. *Aggregated Soyl*, the ſlimy Materials they had heaped together: *Aggregatus*, Lat. aſſembled, of *Aggregare*, Lat. to gather together. *Soyl*, Slime, Mud, of *Souiller*, Fr. to daub, to bemire. *Mace*, Fr. *Maſſe*, Ital. *Mazza*, Span. *Maca*, a Club, of the Lat. *Maſſa*. *Petrific*, *Petrificus*, Lat. able to turn into Stone, of Πέτρα, Gr. a Rock, and *Facio*, Lat. to make.

V. 295. *As with a Trident ſmote*; With a three-fang'd Fork. The *Trident*, *Tridens*, Lat. the Scepter of *Neptune*, *God* of the *Sea*, was ſo named, *à Tribus Dentibus*, from its three Fangs. Hence he was ſtyled, *Tridentifer*.

> *Non illi imperium Pelagi, ſævumque Tridentem*
> *Sed mihi ſorte datum* ---- Æn. 1.

V. 296. *As Delos floating once*; Styled *Erratica Delos*, for its uncertain floating up and down. *Delos*, of Δῆλος, Gr. manifeſt, apparent, as fix'd and ſecured from its former Fluctuations.

> *Quam, pius Arcitenens, orâs & littora circum*
> *Errantem, Mycone celsâ, Gyaroque revinxit.* Æn. 3. See *Bo.* 5. *v.* 265.

V. 297. *Bound with Gorgonian Rigor*, &c. The reſt, his horrid Face, frighted into a firmneſs, like the grim *Gorgonian* Look, and bound immoveable, with the black Slime of *Sodom's Sea*. *Gorgonian*, Bo. 2. v. 611. *Rigor*, Lat. hardneſs, ſtiffneſs; as *Ferri rigor*: Geo. 1.

V. 298. *Aſphaltic Slime*; Ἄσφαλτος, Gr. Clay taken out of the Lake *Aſphaltites*, a clammy Subſtance, a ſort of natural Mortar extreamly viſcous and binding. *Joſephus* tells us, this Lake is near the Land of *Sodom*, and that this black *Bitumen* floats in it (for few things ſink there) in great lumps, like Bulls without Heads, ſo ſtrangely tough and clammy, that the Boats which bring it on ſhore are ſcarce able to diſengage themſelves from the glutinous, ſurpriſing Surface of the *Lake*. *Bo.* 5. *c.* 5. See *Bo.* 2. *v.* 411.

V. 299. *The gather'd Beach*; The aſſembled Slime. *Beach*, Owze, of the Belg. *Boogen*, to ſink, to give way.

V. 300. *The Mole immenſe*; *Mole*, of the Ital. *Molo*, as this of *Moles*, Lat. any great Pile of Building, properly made to ſecure and fence a Harbour, by repelling the Sea, of Μῶλος, Gr. for an artificial Harbour ſo made, or of Μόλος, Gr. Labour, of which that at *Tangier* is a late

late Example, of vaſt Expence, and Labour in vain. *Immenſe*, Bo. 1. v. 790. *Forfeit*, Bo. 3. v. 176.

V. 307. *Xerxes the Liberty*, &c. So *Xerxes* endeavouring to bring the *Grecian* Free State under his Yoke. He was the Son of *Darius*, the greateſt of all the *Perſian Monarchs*, and invaded *Greece* with 100000 Men, and a Fleet of 2208 Gallies, on 674 of which coupled together, he laid a Bridge over the *Helleſpont*, by which in 7 days he paſs'd over his huge Army, between *Seſtos* and *Abidos*, defeated afterwards by a handful of *Couragious Greeks*.

V. 308. *From Suſa his Memnonian Palace*; *Suſa*, the chief City of *Suſiana*, *a* Province of *Perſia*, by *Herodotus* called *Memnonia*, of *Memnon* the Son of *Tithon*, its Builder, who by *Pauſanias* is ſaid to have brought Succors from *Suſa* in *Perſia*, to *Priam*, at the Siege of *Troy*. *Pliny* tells us, *Darius* repaired it, and that it was the Seat of the *Perſian Monarchs* during the Winter Seaſon.

Eoaſque acies & nigri Memnonis arma. Æn. 1.

See *Met. l.* 13.

Cura deam proprior, luctuſque domeſticus angit
Memnonis amiſſi -----

----- *Cum Memnoniis deducens agmina regnis*
Cyrus ----- Luc. l. 3. See *Sands* his Travels, Pag. 204.

V. 310. *Over Helleſpont, Europe with Aſia joyn'd*; The *Helleſpont*, is ſo named from *Helle*, Daughter of *Athamas*, being unfortunately drowned in it. *Helleſpontus*, Lat. the narrow Sea by *Conſtantinople*, the *Streights* of *Gallipoli*, dividing *Europe* from *Aſia*, by *Seſtos* ſtanding in that; and *Abydos* in this, the *Dardanels*.

Quâ Pelago nomen Nepheleias abſtulit Helle. Luc. l. 9.

Longus in anguſtum qua clauditur Helleſpontus. Met. l. 13.

Europe, the Name of the third part of the World before *America* diſcovered, of *Europa*, Daughter of *Agenor* King of the *Phanicians*, ſtolen by *Jupiter* in the ſhape of a Bull, or tranſported in a Veſſel adorned with the Image of one. Read *Met. l.* 2. at the end.

Sic & Europa niveum Doloſo
Credidit Tauro latus, & ſcalentem, &c.
Mitte ſingultus: bene ferre magnam
Diſce fortunam: tua ſectus orbis
Nomina ducet ----- Hor. l. 3. Od. 27.

Aſia, another third part of the then known World, ſo called of *Aſia* the Wife of *Japetus*, Daughter of *Oceanus* and *Thetis*.

----- *Quibus actus uterque*
Europæ atque Aſiæ fatis concurrerit orbis. Æn. 7.

V. 311. *Scourged th' indignant Waves*; Of the extravagant Pride and Vain-glory of *Xerxes*, *Juvenal* takes notice:

----- *Conſtratum claſſibus iiſdem*
Suppoſitumque rotis ſolidum mare:
Ipſum compedibus qui vinxerat Ennoſigæum
In Corum atque Eurum ſolitus ſævire flagellis
Barbarus ----- Sat. 10.

Tales, fama canit, tumidum ſuper æquora Xerxem
Conſtruxiſſe vias, multum cum potentibus auſus
Europamque Aſiæ, Seſtonque admovit Abydo,
Inceſſitque fretum rapidi ſuper Helleſponti. Luc. l. 2.

Indignant, Angry, as if foaming at the impoſition of this new Yoke: *Indignantes*, Lat. as applicable to the Waves, as by *Virgil* to the Winds.

Illi indignantes magno cum murmure, montis
Circum clauſtra fremunt ----- Æn. 1.

V. 313. *By wondrous Art Pontifical*, &c. By the ſtrange Art of raiſing Bridges. *Pontifical*, *Pontificalis*, Lat. of a Bridge, from *Pons*, Lat. a Bridge, and *Facere*, Lat. to make. *Pontifex Maximus*, the High-Prieſt of the *Romans*, had that Name *à Ponte*; *Quia ſublicius Pons à Pontificibus factus eſt primùm, & reſtitutus ſæpe.* According to *Varro*, their Succeſſors the *Roman* Biſhops,

Biſhops, thô they found this Infernal Bridge built to their hand, have made bold to erect a Baiting-place of *Purgatory* by the way, more *Poetical* and Fictitious than it; of which *Virgil* gave 'em the firſt Draught:

----- *Aliæ pandumtur inanes*
Suſpenſæ ad ventos: aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni, &c. Æn. 6.

V. 323. *On the left hand Hell*, &c. Relating perhaps to our *Saviour*'s deſcription of the Day of Judgment, *Then ſhall he ſay unto them on the left hand*, Matth. 25. 41. *Interpoſed*, *Interpoſitus*, Lat. placed between. *Confines*, Bo. 2. v. 396. *Deſcri'd*, Bo. 2. v. 636.

V. 328. *Betwixt the Centaure and the Scorpion*, &c. Between the Signs of *Sagittary* and the *Scorpion*, flying aloft while the Sun roſe in the *Ram*. *Chiron* the *Centaure* was the Son of *Saturn* and *Philyra*, Tutor to *Achilles*, who by chance having hurt one of his Feet by an Arrow ſtain'd with the *Hydra*'s venomous Gore, prayed the Gods to eaſe him of his painful Immortality, which became Hereditary to him by his Father's ſide, and was thereupon tranſlated into the *Zodiac*, where he is to be ſeen with the fatal Arrow in his hand. *Centaure*, Κένταυρος, Gr. Παρὰ τὸ κεντεῖν τοὺς ταύρους· becauſe on Horſeback they follow'd and recover'd their fugitive Droves of Cattle. Others tell us, they were a hardy People inhabiting Mount *Pelius* in *Theſſaly*, who firſt ſerv'd on Horſeback, thence giving occaſion to the Fable, of ſtrange Animals half Men and half Horſes; of theſe, *Phillyrides Chiron* was one of the moſt famous: *Geo.* 4.

Scorpion, *Scorpius*, Σκορπίος, Gr. one of the twelve Signs placed in the *Zodiac*, for ſlaying the vain-glorious and vaunting *Orion*.

----- *Quis fata putaret*
Scorpion, aut vires maturæ mortis habere:
Ille minax Nodis, & recto verbere ſævus,
Teſte tulit cælo victi decus Orionis. Luc. l. 9.

Eſt locus, in geminos ubi brachia concavat arcus
Scorpios ----- Met. l. 2.

---- *Ipſe tibi jam brachia contrahit ardens*
Scorpius ----- Geo. 1.

Teque ſenex Chiron, gelido qui ſidere fulgens
Impetis Æmonio majorem Scorpion arcu. Luc. Phar. l. 6.

V. 329. *In Aries*; Lat. for a *Ram*, one of the Celeſtial Signs, ſo named in memory of *Phrixus* ſwiming over the *Helleſpont* on his back. *Stearing his Zenith*, Bo. 1. v. 745. guiding his Flight.

V. 335. *All unweeting*; Much deceived, thô much againſt her Intention. *Unweeting*, heedleſs, of the old word *Ween*, Sax. *Wenan*, to think.

Ibid. *Seconded upon her Husband*; Saw how his deceitful Deed took place, proſpered and ſucceeded againſt her Mate: *Secundare*, Lat. to proſper.

V. 348. *Pontifice*; Bridge: *Pontificium*, Lat. *à Ponte faciendo*. *Stupendous*, wonderful, of *Stupere*, Lat. to admire, to be aſtoniſh'd at.

V. 353. *Inchanting*; His fair bewitching Offspring, his dear deceitful Daughter. Inchanting, of *Enchanter*, Fr. *Incantare*, Lat. to charm, to inchant or bewitch: *Bo.* 2. *v.* 762.

V. 355. *Which thou view'ſt as not thy own*;

----- *Et quæ non fecimus ipſi*
Vix ea noſtra voco. Met. l. 13.

Trophies, Bo. 1. v. 539. *Architect*, Bo. 1. v. 732.

V. 357. *In my Heart divin'd*; For my Heart no ſooner foretold me thy ſucceſs, *&c.* *Divinare*, Lat. to gueſs, to foreſhew. *Connexion*, *Connexio*, Lat. a joyning together, of *Connectere*, Lat. to bind together.

V. 364. *Such fatal Conſequence*, &c. A Chain ſo irreſiſtible, links us three together. *Satan the Seducer, Sin, and Death*, the fatal Alliance, make *an Irreſiſtible triple League*. *Conſequence*, *Conſequentia*, Lat. is properly what upon things preceeding, either in Argument, or Act, muſt neceſſarily follow, as of Temptation, (if admitted,) Sin, and its moſt certain Reward, Death, thô it follow *Pede claudo*.

V. 366. *This unvoyageable Gulf*; This unpaſſable Deep. *Unvoyageable*, of *Un*, anſweting the Negative Particle *In*, Lat. and *Voyager*, Fr. to travel. *Gulf*, Bo. 1. v. 52. *Track*, Bo. 2. v. 1025.

V. 371. *With this Portentous Bridge*; Thou haſt inabled us to lay this amazing Bridge over the black Abyſs. *Portentous, Portentoſus*, Lat. monſtrous, and thence aſtoniſhing. *Si quando aliqua portentoſa, aut ex pecude, aut ex homine, nata dicuntur.* Cic. de Divinat.

V. 375. *Our Foil*; Our Defeat, our Overthrow. *Foil*, an old word of the Fr. *Affoler*, to trample on, or *Foible*, Fr. weak, feeble. *Alienated*, Bo. 1. v. 451.

V. 381. *His Quadrature from thy Orbicular World*; And henceforth divide the Dominion of all Things between him and thee, parting by the *Empyreal Heaven*, his *Square Realm*, from thy *Round World*, won from him by thy Valour. The *Empyreum*, or *Heaven of Heavens*, the Supream Seat of Bleſſedneſs, is by *Gaſſendus*, and others of its Celeſtial Surveyors, ſuppoſed to be of a four-ſquare Figure: *Cœlum Empyreum, mentium beatarum ſedes, habetur formæ exterius quadratæ, quod Civitas ſancta in Apocalypſi deſcripta, Poſita in quadro dicatur.* Rev. 21. v. 16. *Gaſſ. in Prox. Inſtit. Aſtron.* Of which our Poet. *Undetermin'd ſquare, or round*, Bo. 2. v. 1040. *Quadrature, Quadratura*, Lat. a Square, a Figure whoſe Sides and Angles are equal. *Orbicular, Orbicularis*, Lat. round, of *Orbis*, Lat. a Circle.

V. 383. *The Prince of Darkneſs*; *Satan*, deſervedly ſo ſtyled, when the Holy Leaf deſcribes his inferior Angels, wicked Spirits, the Executioners of his dark Deſigns; *Rulers of the darkneſs of this world*, Eph. 6. 12.

V. 384. *Son and Grandchild both*; *Death*, becauſe by *Satan* begot on his fair inchanting Daughter *Sin*, according to the deſcription, *Bo.* 2. *v.* 817.

> *Dear Daughter, ſince thou claim'ſt me for thy Sire,*
> *And my fair Son here ſhew'ſt me,* &c.

V. 387. *Satan Antagoniſt*, &c. See *Bo.* 1. *v.* 82. and *Bo.* 2. *v.* 510.

V. 393. *Of eaſie Thorough-fare*; Eaſie to be paſs'd through: Of *Fare, Vaeren*, Belg. to go over, to paſs. *Continent*, Bo. 3. v. 423. *Triumphal, Triumphalis*, Lat. belonging to a *Triumph*, Bo. 1. v. 123.

V. 402. *Make ſure the Thrall*; Be ſure to make him the Slave. *Thrall*, Bo. 1. v. 149.

V. 404. *Plenipotent on Earth*; Appoint you my *Plenipotentiaries* on Earth, conſtitute you my Subſtitutes, endued with full Power and Authority over the Earth, and all its forfeited Inhabitants, Slaves to Sin and Death. *Plenipotent*, of *Plenus*, Lat. full, and *Potens*, Lat. Powerful: A Title given to Perſons ſent with full Power to conclude a Treaty, or to adjuſt all Differences between reconciled Kings and States. *Subſtitutes*, Bo. 8. v. 381.

V. 405. *Iſſuing from me*; Matchleſs indeed for might, for the beſt of Mankind are often overcome by ſeducing *Sin*, and all at laſt conquered by *Death* irreſiſtible. *Iſſuing, Iſſant*, Fr. proceeding from: Of *Iſſir*, Fr. to flow from.

V. 409. *No Detriment need fear*; Need apprehend no Harm or Hindrance; according to the Charge given to the *Roman* Conſul: *Ut videret, ne quid Reſpublica detrimenti caperet. Detriment, Detrimentum*, Lat. harm, loſs, hurt.

V. 413. *Planets, Planet-ſtrook*, &c. The affrighted Stars look'd pale, and the dim *Planets* blaſted, really loſt much of their faded Luſtre. *Planets*, Bo. 3. v. 481. *Planet-ſtrook*, Ἀστροβλὴς, Gr. *Sideratus*, Lat. blaſted. *Real Eclipſe then ſuffered*, for the uſual *Eclipſes* of the Sun, Moon, &c. ſeem only to bereave and rob them of their Light, which by the interpoſition of ſome Opaque Body, is hinder'd from deſcending on us. *Eclipſe*, Bo. 1. v. 597.

V. 415. *The Cauſey. Chauſſée*, Fr. *Calzata*, Ital. a way made over a boggy infirm Ground, of Χάλιξ, Gr. a Flint, with which it is made firm.

V. 416. *Diſparted Chaos*, &c. The *dark Abyſs*, divided by the Bridge built over it, on both ſides roar'd. *Diſparted, Diſpartitus*, Lat. divided in two: Of *Dis*, Lat. Δὶς, Gr. twice, and *Partire*, Lat. to divide. *Exclaim'd*, of *Exclamare*, Lat. to cry aloud. *Rebounding*, Bo. 1. v. 788. *Aſſail'd*, aſſaulted the Barricado, which mock'd its impotent Anger; ſcorn'd its infirm Fury: Of *Aſſaillir*, Fr. *Aſſalire*, Ital. to leap upon, of the Lat. *Aſſilire*.

V. 425. *Of Lucifer by alluſion to Satan paragon'd*: Of *Satan* ſtyled *Lucifer*, his bright Station in the Realms of Light, reſembling neareſt that illuſtrious Star that leads Heaven's illuſtrious Herd.

> *His Count'nance, as the Morning Star that guides*
> *The Starry Flock, allur'd them.* Bo. v. v. 708.

Pandæmonium, Bo. 1: v. 756. *Alluſion*, likeneſs, of *Alludere*, Lat. to reſemble. *Paragon'd*, of *Paragonner*, Fr. to be equal to, to be like, of Παρὰ, *Juxta*, and Ἀγὼν, *Certamen*. An exact *Idea*, or *Likeneſs* of a thing, able to conteſt with the *Original*.

V. 431. *From his Ruſſian Foe by Aſtracan*; As when the wild *Tartar* retreats from his *Muſcovian* Enemy, over the Snowy Plains by *Aſtracan*. *Ruſſian*, of *Ruſſia, Muſcovy*, (called generally *Black*, to diſtinguiſh it from that Province called *Red Ruſſia*, and *Ruthenia*, belonging to the Poles,) a vaſt Country in the North-Eaſt part of *Europe*, anciently *Sarmatia Europæa*, now by the Inhabitants *Rutz*, ſeparated from the *Crim Tartars* Southward by the *Tanais Minor*, now the River *Donetz*. *Tartar*, Bo. 3. v. 432.

Aſtra-

Aſtracan, is a conſiderable part of the *Muſcovian Czar's* Dominion, formerly a *Tartarian* Kingdom, with a Capital City of the ſame Name, near the Mouth of the River *Wolga*, at its fall into the *Caſpian Sea*.

V. 433. *Or Bactrian Sophi*; Or the *Perſian Emperor*, named *Bactrian*, of *Bactria*, now *Coraſan*, one of the greateſt and richeſt Provinces of *Perſia*, lying near the *Caſpian* Sea. The Kings of *Perſia* are called *Sophies*, or *Shaughs*, of *Iſhmael Sophie*, Son of *Guine Sophie*, the Chief of their Seventh Race of Kings.

V. 434. *Turkiſh Creſcent*; From their Turkiſh Enemies, who bear the *Horned Moon*, the *Creſſent*, in their Enſigns. The *Croiſſant*, (of *Creſcere*, to encreaſe,) is the Turkiſh Arms, firſt born, as *Juſtus Lipſius* thinks, by *Mahomet* the Great, at the taking of *Conſtantinople*: *Ut ſignum victæ Gentis, penes quam Orientis imperium eſſet.* But (GOD be praiſed) this *Turkiſh Moon* is *waning* into a *Decreaſe*.

V. 435. *The Realm of Aladule*; *The Greater Armenia*, called by the Turks (under whom the greateſt part of it is) *Aladule*, of its laſt King *Aladules*, ſlain by *Selymus* the Firſt.

V. 436. *To Tauris* or *Caſbeen*; *Tauris*, *Tabreſium*, *Taureſium*, and by the Inhabitants *Tebris*, is a great City in the Kingdom of *Perſia*, (in the Province of *Aderbuitzan*,) now called *Ecbatana*, founded (as the *Perſians* boaſt) in the Year of our Lord 786. Sometimes in the hands of the *Turks*, but, *an.* 1603. retaken by *Abas* King of *Perſia*. *Caſbeen*, *Caſwin*, *Caſbinum*, one of the greateſt Cities of *Perſia*, in the Province of *Ayrach*, formerly *Parthia*, towards the *Caſpian* Sea, where the *Perſian Monarchs* made their Reſidence after the loſs of *Tauris*, from which it is diſtant 65 *German* Miles to the South-Eaſt.

V. 442. *Plebeian Angel Militant*; Seeming one of the ordinary *Angelic* Bands. *Plebeius*, Lat. common, ordinary, of *Plebs*, Lat. the common People. *Militant*, *Militans*, Lat. Warfaring, of *Militare*, Lat. to ſerve as a Soldier.

V. 444. *Of that Plutonian Hall*; Of that Helliſh Hall. *Plutonian*, of *Pluto*, the Brother of *Jupiter* and *Neptune*, and Governor of *Hell*, of Πλοῦτος, Gr. Riches, becauſe Hell was ſuppoſed to be in the Bowels of the Earth, from whoſe Mines, Riches, *Gold* and *Silver*, were dug, where the inordinate and wicked Purchaſe, and purſuit of which, has, with Millions of miſtaken Wretches, Peopled that dark Dominion.

V. 446. *Of richeſt Texture*; Which was placed under a Canopy of State, richly wrought. *Texture*, *Textura*, Lat. weaving.

V. 449. *Fulgent Head*; His ſhining Head, and *Shape Star-bright*, as deſcribed, *V.* 425. *Fulgens*, Lat. ſhining, *Falſe Glitter*, falſe, fading Light, like that of Counterfeit Jewels, of *Glitzern*, Belg. to ſhine.

V. 457. *Rais'd from their dark Divan*; Riſing from their *Infernal Council-chamber*, well liken'd to the *Turkiſh Divan*, where their moſt ſecret Councils aſſemble.

V. 458. *Congratulant*; Rejoycing at his happy Return. *Congratulans*, Lat. of *Congratulari*, Lat. to rejoyce with. *Acclaim*, Bo. 2. v. 521.

V. 471. *Voyag'd th' unreal Deep*; Travel'd o'er the empty uncreated Deep of dire Confuſion. *Unreal*, *Uneſſential*, *contrary to Creation*, *void of Being*. *The Void Profound of Uneſſential Night*, Bo. 2. v. 439.

V. 474. *To expedite*, &c. To make the glorious March more eaſie; of *Expedire*, Lat. to forward, to ſpeed. *Uncouth*, Bo. 2. v. 408.

V. 476. *Untractable Abyſs*; The unruly boiſterous Abyſs. *Intractabilis*, Lat. unmanageable, ungovernable.

V. 477. *Plung'd in the Womb of Unoriginal Night*, Sunk in the Womb of Uncreated Darkneſs, and horrible Confuſion. *Unoriginal*, that has no Being, as *Uneſſential* Night, *Bo.*2. *v.*440. Or *Unoriginal*, Eternal, that knows no Beginning; of *Un*, anſwerable to the Lat. *In*, and *Origo*, Lat. Being. *Plung'd*, of *Plonger*, Fr. to ſink into.

V. 480. *Proteſting Fate ſupream*; With loud Outcries, declaring and declaiming againſt my Proceedings, and calling *Fate*, the *Supream Power of all Things*, as witneſs of my violating her fix'd Decrees. *Proteſting*, of *Proteſtari*, Lat. to declare, to teſtifie againſt, to ſhew a publick Diſlike of Proceedings we cannot hinder.

V. 500. *A World who would not purchaſe with a Bruiſe?* But it will prove ſo fatal an one, as even *Eternity* will never cure. Our Author has ſtrangely expreſs'd *Satan's Malice* againſt his *Maker* in the foregoing *Taunting* Relation, and as finely robs him of his expected Applauſe, repaying all his Pains with *Univerſal Hiſs*, and *Public Scorn*.

V. 512. *His Legs entwining each other*; Twiſting about one another, ſo as to grow together like a Serpent's Tail. So *Cadmus* undergoing the ſame Change, is deſcribed by *Ovid*:

------- *Commiſſaque in unum*
Paulatim tereti ſinuantur acumine crura. Met. l. 4.

V. 513. *Supplanted down he fell*, &c. Trip'd up, and overthrown. *Supplanted*, of *Supplantare*, Lat. to ſtrike up ones Heels as Wreſtlers do. *Prone on his Belly*: *In pectuſque cadit Pronus.* Met. l. 4.

V. 518. *But*

V. 518. *But hiſs for hiſs with forked Tongue;*

Ille quidem vult plura loqui: ſed lingua repente
In partes eſt fiſſa duas, nec verba volenti
Sufficiunt: Quotieſque aliquos parat edere queſtus,
Sibilat ---- Met. l. 4.

V. 520. *As Acceſſories to,* &c. As guilty Sharers in his bold Attempt. *Acceſſory, Acceſſorius,* Lat. of *Accedere,* Lat. to accompany, and thence to agree with: A *Law-term* for one guilty of ſome heinous Offence, not *Principally* by committing it himſelf, but ſharing in it, by *Advice, Aid, Command,* or *Concealment. Riot,* Bo. 1. v. 499.

V. 523. *Complicated Monſters;* With monſtrous Serpents, with Heads and Tails twiſted together. *Complicated, Complicatus,* Lat. of *Complicare,* Lat. to twiſt together.

V. 524. *Aſp;* Ἀσπὶς, Gr. of the Privative ἀ and σπίζειν, becauſe generally ſeen in a Circle, ſeldom extending it ſelf: *Plures diverſæque ſunt Aſpidum ſpecies.* Solin. c. 40.

---- *Quæ prima caput movit de pulvere tabes*
Aſpida ſomniferam tumidâ cervice levavit. Luc. l. 9.

Ibid. *Amphisbæna;* Called alſo Ἀμφικάρηνον, becauſe it has a Head at each end, thence named Ἀμφισβαίνη, of ἀμφὶ and βαίνω, becauſe it went forward either way: *Plin. l.* 8. *c.* 23.

Et gravis in geminum ſurgens caput Amphisbæna. Luc. l. 9.

V. 525. *Ceraſtes horn'd;* Κεράστης, of Κέρας, Gr. a Horn. *Cæraſtæ præferunt quadrigemina cornicula (Nicandro bina tantum) quorum oſtentatione, veluti eſcâ illice, ſollicitatas ad ſe aves perimunt.* Sol. c. 40. See *Plin.* l. 8. c. 23.

Spinâque vagi torquente Ceraſtæ. Phar. l. 9.

Ibid. *Hydrus;* Ὕδρος, Gr. the Water-Snake, of Ὕδωρ, Gr. Water.

Et natrix violator aquæ. Luc. l. 9.

Ibid. *Ellops drear;* Ἔλλοψ, Gr. a ſort of dumb, ſilent Serpent, that by hiſſing gave no notice of his danger: Ἀπὸ τῆ ἐλλείπειν ὄπα. *Drear,* ſad, dreadful, of the Sax. Dreary, or the Belg. *Freurigh,* ſad; ſo *Drerie* is by our Author uſed: *Seeſt thou yon Drerie Plain,* Bo. 1. v. 180.

V. 526. *And Dipſas;* Δίψας, Gr. a Serpent, ſo named of Δίψα, Gr. Thirſt, becauſe thoſe it ſtung were tormented with Unquenchable Thirſt. Thence,

----- *Torrida Dipſas*
Ecce ſubit virus tacitum, carpitque medullas
Ignis edax, calidâque incendit viſcera tabe
Ebibit humorem circum vitalia fuſum
Peſtis ----

Ille vel in Tanaim miſſus, Rodanumque Padumque
Arderet, Nilumque bibens per rura vagantem. Luc. l. 9.

V. 527. *Bedropt with Blood of Gorgon; Africa,* and more particularly that part of it called *Libya.* As *Ovid:*

Cumque ſuper Libycas victor penderet arenas;
Gorgonei capitis guttæ cecidere cruentæ:
Quas humus acceptas varios animavit in angues.
Unde frequens illa eſt, infeſtaque terra colubris. Met. l. 14.

Itque ſuper Libyen, quæ nullo conſita cultu,
Illa tamen ſterilis tellus, fœcundaque nulli
Arva bono, virus ſtillantis tabe meduſæ
Concipiunt, diroſque fero de ſanguine rores,
Quos calor adjuvit, putrique incoxit arenæ. Luc. l. 9.

Gorgon, Book 2. verſ. 611.

V. 528. *Or*

V. 528. *Or th' Iſle Ophiuſa*; The Iſland of *Cyprus*, called by the *Greeks* Ὀφιῦσσα, and by the *Latins*, *Colubraria*, from the multitude of *Serpents*, and *Venomous Creatures*, that infeſted it. *Ebuſi terra Serpentes fugat, Colubria parit.* Plin. l. 3. c. 5.

Ovid writing of *Amathus*, one of its ancient Cities, of which it was called *Amathuſia*, mentions this infamous Name:

Iſpa ſua Urbes, Ophiuſaque arva parabat
Deſerere alma Venus. Met. l. 10.

There is in it ſtill a Cape, called the *Cape of Cats*, many of which the Monks of St. *Nicholas* are forced to keep, to deſtroy multitudes of Serpents that moleſt 'em. *Sands* his *Travels*, *pag.* 220.

V. 529. *Now Dragon grown*; Δεῖκων, Gr. a venomous Serpent, (of the larger ſize,) larger than huge *Python*, which the Sun begot of the ſlimy Earth, ſoak'd by the *Deucalian Deluge*. The *Pythian Vale*, lay near *Pythia* a City of *Phocis*, a ſmall *Grecian* Province. *Python*, Πύθων, Gr. ſo named of Πύειν, Gr. to Putrifie, becauſe by the Sun's heat raiſed from ſlimy Putrifaction.

Ergo ubi diluvio tellus lutulenta recenti,
Solibus ætheriis, altoque recanduit æſtu;
Edidit innumeras ſpecies: partimque figuras
Rettulit antiquas; partim nova monſtra creavit.
Illa quidem nollet, ſed te quoque maxime Python,
Tum genuit: populiſque novis, incognita ſerpens
Terror eras, tantum ſpatii de monte tenebas. Met. l. 1.

----- *Hinc maxima Serpens*
Deſcendit Python ---- Luc. l. 6.

V. 536. *Sublime with Expectation*; Exalted in their Expectation. *Sympathy*, Bo. 4. v. 465.

V. 544. *Catch'd by Contagion*; Caught by Infection, that influenced their Eyes; or more ſtrictly, caught as infectious Diſeaſes are, by immediate Touch, or dangerous Neighbourhood. *Contagion*, Bo. 9. v. 1034.

V. 546. *To exploding Hiſs*; Changed into ſcornful Hiſſing; *Exploding*, ſcorning, deriding, of *Explodere*, Lat. to hiſs off the Stage. *Exetes Comedus, non modo ſibilis, ſed etiam convitio è ſcenâ explodebatur.* Quint. *Applauſe*, Bo. 2. v. 290. A Hiſſing the more horrid, and Shame more inſupportable, *caſt on themſelves from their own Mouths*, as proceeding from their own keen Conviction.

V. 549. *To aggravate their Penance*; To inhance their Suffering; to make their Puniſhment more grievous, and more grating. *Aggravate*, Bo. 3. v. 524. *Pennance*, the contraction of *Penitence*, *Penitentia*, Lat. *Puniſhment*, or the fear of it, being the *Parent of Repentance*.

V. 557. *Could not abſtain*; Could not forbear. *Abſtain*, of *Abſtinere*, Lat. properly to forbear eating, to faſt from. *Delude*, Bo. 9. v. 639.

V. 560. *That curl'd Megæra*; Hung thicker on thoſe tempting Trees, than curling Serpents on the dreadful Head of dire *Megæra*, her hiſſing horrid Hair! *Megæra*, one of the three Snaky Siſters, Daughters of *Acheron*, and Night-Furies of Hell, ſo invidious and deteſtable; of Μεγαίρειν, Gr. to hate.

Odit & ipſe pater Pluton, odere ſorores
Tartareæ monſtrum; tot ſeſe vertit in ora
Tam ſævæ facies, tot pullulat atra colubris. Æn. 7.

----- *Tot Erynnis ſibilat Hydris*
Tantaque ſe facies aperit ----- Ibid.

Quas & Tartaream nox intempeſta Megæram,
Uno eodemque tulit partu: paribuſque revinxit
Serpentum Spiris ----- Æn. 12.

Curl'd *Megæra*:

Crinita Draconibus ora. Met. l. 4.

So *Meduſa*'s Hair was turn'd into curling Snakes:

Gorgoneum turpes crinem mutavit in Hydros. Ibid.

V. 562. *Bituminous Lake, where Sodom flam'd*; The Lake *Aſphaltites*, near which *Sodom* and *Gomorrah* (burnt by Fire from Heaven, *Gen.* 19. 24.) were ſituated. *Joſephus* affirms, the Shapes and Faſhions of 'em and three other Cities, called the *Cities of the Plain*, were to be ſeen in his Days, and Trees loaden with fair Fruit, (ſtyled the *Apples of Sodom,*) riſing out of the Aſhes, which at the firſt touch diſſolved into Aſhes and Smoak: *Bo. V.* of the *Wars of the Jews*, c. 5. This Lake is named *Bituminous*, *Bituminoſus*, Lat. of *Bitumen*, Lat. a fat clammy Slime gathered on the Lake. See *Aſphaltic*, Bo. 1. v. 411.

V. 563. *This no e deluſive*, &c. This fair Fruitage was more deceitful and diſappointing, than *Sodom*'s cheating Apples, which only deceiv'd the Touch, by diſſolving into Aſhes; but this endured the handling, the more to vex and diſappoint their Taſte, by filling the Mouths of the Damned with grating Cinders and bitter Aſhes, in ſtead of allaying their ſcorching Thirſt, provoking and inflaming it: So handſomly has our *Author* improved their *Puniſhment*. *Guſt*, Taſte, of *Guſtus*, Lat. the pleaſure of Taſting.

V. 567. *With ſhattering Noiſe*; As the manner of thoſe is, that diſguſted by any ill Taſte, ſpit out its Cauſe with a *ſhattering* Noiſe: A word coin'd of the Sound thereby made. *Rejected*, caſt out, of *Rejicere*, Lat. to throw out.

V. 568. *Drug'd as oft*, &c. Vex'd as often with hateſulleſt Diſtaſte. *Drug'd*, of the Sax. *Dreccan*, to vex, to toyl; whence a *Drudge*, one employed in the vileſt and moſt loathſome Offices. *Diſtaſte*, Diſguſt, Diſtaſte, *Bo.* 5. *v.* 305. *Illuſion*, Bo. 4. v. 803.

V. 572. *Laps'd*; Fall'n: *Lapſus*, Lat. Of *Labi*, Lat. to fall.

V. 578. *Tradition they diſpers'd*; They ſpread abroad ſome Account among the Gentiles. *Tradition*, *Traditio*, Lat. an ancient Account; of *Tradere*, Lat. to deliver down, as thoſe of the *Jews* were from Father to Son. *Diſpers'd*, Bo. 3 v. 54. *Heathen*; the *Idolatrous Gentiles*: of the Sax. *Hæden*, or Ger. *Heyden*, of *Heyde*, Ger. a Heath; becauſe when *Chriſtianity* was received in the great Cities, the Heathen practiſed their wicked Rites in little Villages, and Country Obſcurities, for a long time.

V. 581. *Ophion with Eurynome*, &c. And reported how the *Serpent*, whom they diſguiſed under the Name of *Ophion*, with his Wife *Eurynome*, that Govern'd far and near, was the moſt ancient of all the Gods. and Reign'd on *Olympus*, till driven thence by *Saturn* and *Ops* long before *Jove* their Son was born, and Nurs'd in *Crete*.

Ophion, Ὄφιων, of Ὄφις, Gr. a Serpent, was one of the *Titans*, poſſeſs'd of the Empire of all things before *Saturn*, but overthrown by him, as he was at laſt by his Son *Jupiter*, as *Iſacius* reports.

Eurynome, was the Daughter of the *Ocean*, and Conſort of *Ophion*; of Εὐρὺς, Gr. *wide*, and Νόμος, Gr. *Law*, thence here ſtyled, *The wide encroaching Eve*; who by her powerful ſway over the Souls and Bodies of her Sons, ſubjected 'em to Sin and Death, *encroaching* and uſurping *wide* on her Poſterity, involved both in her Crime and Puniſhment, down to her laſt Deſcendent.

----- *Hæc arma Mimantis*
Suſtinet hos onerat ramos exutus Opion. Claud. de Raptu Proſerp. l. 3.

V. 584. *Saturn*; The Son of *Cælus* and *Veſta*, eſpouſed his Siſter *Ops*, on whom he begot *Jupiter* amed *Dictæus*, of *Dicte*, a Mountain in *Crete*.

----- *Di nempe ſuas habuere Sorores*
Sic Saturnus Opim junctam ſibi ſanguine duxit. Met. l. 9.

Dictæo cæli regem pavere ſub antro. Geo. 4.

V. 587. *Once Actual*; When the firſt fatal Tranſgreſſion was committed, now *in Body*, now *perſonally* preſent. *Actualis*, Lat. done, *ab Agendo*.

V. 588. *Habitual Habitant*; A conſtant Inhabitant. *Habitual*, of *Habitus*, Lat. a cuſtom, a conſtant habit of Body or Mind. *Habitant*, *Habitans*, Lat. of *Habitare*, Lat. to dwell, to abide conſtantly in a place.

V. 590. *Not mounted yet on his pale Horſe*; The firſt Generations of Men were ſo vicavious, (there Longevity being neceſſary to the Peopling the World,) that *Death* ſeemed as then to walk on foot, and follow Sin but ſlowly: He had not thoſe dreadful Executions to do, that have ſince required his mounting on Horſe-back, as he is deſcribed, *Rev.* 6. 8. *And behold a pale Horſe, and his name that ſate on him was Death, and Hell follow'd with him*, &c.

V. 592. *Second of Satan ſprung*; *Death* is ſaid to be the ſecond Offſpring of *Satan*, Sin being his firſt, and Death her Son and his, therefore ſtyled the *Sin-bred Monſter*, V. 596. according to the Holy Writ: *When luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death*, Jam. 1. 15. *By one man ſin entred into the world, and death by ſin*, Rom. 5. 12.

V. 599. *Where moſt with Ravin I may meet*; Where I may beſt find wherewithal to glut my ſelf. *Ravine*, of *Rapina*, Lat. Pillage, Spoil, all *Ravenous* Creatures being violent and *rapacious*.

V. 601. *This*

V. 601. *This vaſt unhide-bound Corps*; This vaſt wide Womb of mine: *Death* is ſo *all-devouring*, that his Body may well be ſtyled *Not hide-bound*, as thoſe Creatures are, whoſe Leanneſs makes their Skin ſtick to their Ribs; *Death* on the contrary ſeems of ſo looſe a Conſtitution, that thô he eats up all things, nothing ſtays with him. *Maw*, of the Ital. *Magone*, the Stomach. *Corps*, the contraction of *Corpus*, Lat. a Body.

V. 602. *Th' inceſtuous Mother*; *Sin*, the Mother of *Death*, by *Satan* her own *Sire*. *Inceſtuoſus*, Lat. one that has carnal knowledge with a Perſon within the Degrees forbidden: Of *Inceſtare*, Lat.

V. 605. *No homely Morſe's*; No courſe Fare. *Morſel*, of *Morceau*, Fr. of *Morſus*, Lat. a bit.

V. 609. *And ſeaſon him*, &c. Seaſon him with much Sinfulneſs, thy ſweeteſt and moſt delicious Diſh, the higheſt Morſel of Mortality. *Seaſon*, *Aſſaiſſonner*, Fr. *Saſonare*, Ital. to reliſh with Salt or Spice.

V. 611. *Or unimmortal Make*; Or to make 'em periſhable and leſs laſting, to put 'em into the condition of *Decay* and *Mortality*, and to *mature 'em for Deſtruction*, make 'em ready and ripe for Ruine. *Maturare*, Lat. to ripen. *Tranſcendent*, Bo. 1. v. 86. *Havoc*, Bo. 2. v. 1009.

V. 624. *Conniving ſeem to gratifie*, &c. Winking at their Wickedneſs, ſeem to oblige my proud Enemies. *Connivere*, Lat. to take no notice of. *Gratificari*, Lat. to oblige. *Adherents*, Bo. 6. v. 266.

V. 630. *To lick up the Draff*; To drink up the Dregs, to lap up the Lees. *Draff*, of *Drabbe*, Sax. Dregs. *Random*, Bo. 4. v. 930.

V. 633. *With ſuck'd and glutted Offal*; Almoſt burſt with indrawn Swill and gorging Filth: *Suck'd*, of the Lat. *Sugere*. *Glutted*, of *Glutire*, Lat. to ſwallow in. *Offal*, the Refuſe of Beaſts thrown to Dogs and Swine. *Taint*, Bo. 5. v. 704.

V. 636. *Oſtruct the mouth of Hell*; Dam up the mouth of Hell. *Oſtruct*, of *Oſtruere*, Lat. to ſtop up.

V. 645. *Who can extenuate thee?* Who can diminiſh thee? Who can do any thing to impair thy Power, Glory, or Goodneſs? *Extenuare*, Lat. to leſſen, to undervalue.

V. 651. *As ſorted beſt*, &c. As beſt agreed, as ſuited beſt with the preſent ſtate of Things: Of *Sortire*, Lat. to ſuit with. *Precept*, *Preceptum*, Lat. a Command.

V. 654. *Scarce tolerable*; Hardly to be endured. *Tolerabilis*, Lat. ſufferable.

V. 655. *Decrepit Winter*; Old wither'd Winter, called from the North, becauſe the Sun is at that Seaſon fartheſt from it. *Decrepitus*, Lat. very old.

V. 656. *Solſtitial Summer's Heat*; Midſummer's roaſting Heat. *Solſtitialis*, of *Solſtitium*, Lat. *à Sole ſtante*, becauſe the Sun is then at his greateſt height, and utmoſt journey in the *Crab*, (called *Circulus Solſtitialis*,) proceeding from his moſt Southern Elevation, the Days neither increaſing nor decreaſing for ſome time, ſeem to be at a ſtand.

Solſtitium pecori defendite: Jam venit Æſtas
Torrida ----- Ecl. 7.

Ibid. *The Blanc Moon*; The Pale-faced Moon. *Blanc*, Fr. white. *Moon*, *Mona*, Sax. Μήνη, Gr.

V. 658. *Their Planetary Motions*; The various Wandrings. *Planetaris*, Lat. of a *Planet*, from Πλανητικὸς, Gr. wandring.

Ibid. *Aſpects*; Of *Aſpectus*, Lat. the Countenance: The *Aſpects* of the *Stars*, among *Aſtronomers*, are thoſe different Poſitions, in which they variouſly behold one another at divers Diſtances.

V. 659. *In Sextile, Square and Trine, and Oppoſite*; If a *Planet*, in one part of the *Zodiac*, be diſtant from another by a ſixth part of Twelve, that is, by two Signs; their *Aſpect* is called *Sextile*, *Sextilis*, Lat. a ſixth. If by a fourth, a Square: *Carré*, Fr. *Quadrare*, Lat. By a third, *Trine*, of *Trinus*, Lat. a third, the Aliquot Parts of Twelve, by which the *Zodiac* is divided. And if by one half, *Oppoſite*, *Oppoſitus*, Lat. over-againſt; which laſt is ſaid to be of *Noxious Efficacy*, of Evil Effect, becauſe the Planets ſo oppoſed are thought to ſtrive, and, like Engageing Enemies, to fight, debilitate, and overcome one another; deemed of evil Conſequence to thoſe born under, or ſubject to, the Influence of the diſtreſſed Star. *Noxious*, *Noxius*, Lat. hurtful. *Efficacy*, *Efficacia*, Lat. power, ſtrength, force.

V. 661. *In Synod unbenign*; In unkind Conjunctions, in hurtful and ſevere Aſſemblies. *Synod*, of Σύνοδος, Gr. an Aſſembly, a Senate, a General Meeting of the Stars, in conſultation for the Good or Ill of miſerable Mankind. *Unbenign*, *Inbenignus*, Lat. unlucky, diſaſtrous.

V. 662. *The Fix'd their Influence malignant*, &c. And inſtructed the Fix'd Stars, how to diſpoſe themſelves ſo, as to dart down upon us, their unlucky Rays. *Influence*, Bo. 2. v. 1034. *Malignant*, *Malignans*, Lat. hateful, malicious.

V. 664. *Should prove Tempeſtuous*; Which of 'em attending on the Riſing or Setting Sun, ſhould raiſe Storms and Tempeſts. *Tempeſtuoſus*, Lat. ſtormy.

Ipſe Pater ſtatuit, quid Menſtrua Luna moneret,
Quo ſigno caderent Auſtri:
Frigida Saturni ſeſe quo ſtella receptet,
Quos ignis cæli Cyllenius erret in Orbes. Geor. l. 1.

V. 665. *With bluſter to confound Sea, Air, and Shoar*; When with bluſtring Storms to toſs Water and Air, and Earth, into a common Confuſion. *Bluſter*, ſeems coyn'd of the Noiſe the high blowing Winds make. *Confound*, of *Confundere*, Lat. to mix together, to roſs and tumble into *Confuſion*. So *Juvenal*:

Mare cælo confundas. Sat. 6.

V. 668. *His Angels turn aſcanſe*; He commanded his Angels to turn the Poles of the Earth above 20 Degrees aſide from the Sun's Orb. The *Poles* of the Earth are two *Imaginary Points*, directly oppoſite *North* and *South*. *Aſcanſe*, Bo. 4. v. 504. *Poles*, Bo. 1. v. 74. *Axle*, Bo. 2. v. 926. The Heavenly Orbs are divided into 360 equal Parts, called *Degrees*, of *Gradus*, Lat.

V. 671. *Oblique the Centric Globe*; They with much difficulty moved awry Earth on her Center ſeated. *Oblique*, *Obliquus*, Lat. crooked, awry. *Centric*, Bo. 8. v. 83. *Globe*, Bo. 2. v. 513.

V. 673. *Like diſtant breadth to Taurus*, &c. Others ſay, the Sun was order'd to turn out of the *Equinoctial Road*, driving the ſame diſtance in breadth up to *Taurus*, *Pleiades* and *Gemini* (Northern Signs) up to the *Tropic* of *Cancer*, as he does down again apace by *Leo*, *Virgo*, and *Libra*, (the deſcending Signs) as low as *Capricorn*, thereby to introduce the various Seaſons over all the World. *Taurus*, Lat. the Bull, placed among the Stars by *Jupiter*, in memory of the Trick he played *Europa* in the ſhape of one.

Hinc quà tepenti vere laxatur dies
Tyriæ per undas vector Europæ nitet. Sen. Her. Fur.

Vacca ſit an Taurus, non eſt cognoſcere promptum:
Pars prior apparet: poſteriora latent.
Seu tamen eſt Taurus, ſive eſt hoc fœmina ſignum;
Junone invitâ, munus amoris habet. Ov. Faſt. l. 4.

Candidus Auratis aperit cum cornibus annum
Taurus. Geor. l. 1.

Equinoctial, Bo. 9. v. 64.

V. 674. *The ſeven Atlantick Siſters*; Are ſeven bright Stars in the *Bull's Neck*, Fabled to have been the Daughters of *Atlas* King of *Mauritania*, and *Pleione* Daughter of *Oceanus*. whence called alſo *Pleiades*.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc ſata Pleione cum ſtellifero Atlante
Jungitur, ut fama eſt, Pleiadeſque parit. Ov. Faſt. l. 5.

Six of 'em had *Gods* for their *Gallants*, which makes 'em appear ſo conſpicuous; but *Merope* being forced to take up with a Mortal, aſhamed to ſhew her ſelf, is out of Countenance.

Septima mortali Merope, tibi Siſyphe, nupſit
Pœnitet; & facti ſola pudore latet. Faſt. l. 4.

Ante tibi Eoæ Atlandites abſcondantur. Geo. 1.

Ibid. *The Spartan Twins*; The Sign *Gemini*, *Caſtor* and *Pollux*, Brothers by *Leda* their Mother, Wife of *Tyndarus* King of *Sparta*: *Jupiter* was the Father of *Pollux*, and *Tyndarus* of *Caſtor*, whence the firſt was Heir to his Father's Immortality, unpleaſant to him without the company of his belov'd Brother, and therefore ſhared between 'em by turns. The Fable took its Riſe from the nature of the Stars, called ſtill *Tyndaridæ*, for thoſe that form the two Heads of *Gemini* are ſo placed, that in the very minute of their Riſing and Setting, one of 'em is above the Horizon, while the other is below. Thence *Virgil*:

Si fratrem Pollux alternâ morte redemit
Itq; reditque viam toties. Æn. 6.

Homer

Homer has recorded 'em both for the Sons of *Jupiter*:

Κάστορά τ' Πολυδεύκε' ἀείδεο, μᾶσα λίγεια
Τωσταείδαι, ὁι Ζηνὸς ὀλυμπίου ἐξεγένοντο.
Τὼς τὸν Ταυγέτη κορυφὴς τέκε πότνια Λήδη.
Εἰς Διασκόρους ——

Whom *Horace* follows:

Caſtor gaudet equis: Ovo prognatus eodem
Pugnis ——

Hinc clara gemini ſigna Tyndaridæ micant. Sen. Her. Furens.

V. 675. *Up to the Tropic Crab*; Up as high as the *Tropic* of *Cancer*, diſtant from the *Equator* 23 Degrees and 31 Minutes, where when the Sun gets, he is at his greateſt Heighth and Power.

Æthiopum verſemus oves ſub ſidere Cancri. Virg. Ecl. 10.

Cancer the *Crab*, was made one of the *Celeſtial Signs*, becauſe in imitation of that Animal, the *Sun*, when got ſo high, returns back and is Retrograde; whence the *Tropics* took their Name, Τροπαὶ, Gr. of Τρέπειν, Gr. to return: This *Tropic* of *Cancer* being his fartheſt Stage *Northward*, from whence he turns down *Southward* to that of *Capricorn*.

Octipedis fruſtra quærentur brachia Cancri. Ovid. Faſt. lib. 1.

V. 676. *By Leo*, Lat. the *Lion*, ſlain by *Hercules*, in the *Nemean* Foreſt, whoſe Skin he afterwards wore, impenetrable like a Coat of Mail: *Juno* who brought this Monſter out of the *Moon*, advanc'd him afterwards among the *Stars*.

—— *Tu Creſſia mactas*
Prodigia, & vaſtum Nemeæ ſub rupe Leonem. Æn. 8.

His eliſa jacet moles Nemeæa lacertis. Met. l. 9.

—— *Nempe pro telis gerit*
Quæ timuit & quæ fudit: Armatus venit
Leone & Hydrâ. Her. Furens.

Nullus per urbes errat Arcadicas Leo. Her. Oetæ.

Ibid. *The Virgin and the Scales*; *Aſtræa & Libra*: *Juſtice* well deſcribed by Chaſte Virgin Purity, and the exact Balance in which ſhe weighs all things; Before the Flood, weary of this wicked World, ſhe flew up to Heaven, where for her Equity ſhe is placed, in that part of the Zodiac, where the Sun coming to the *Scales* proportions the Days and Nights in equal length.

Virgo cæde madentes
Ultima cœleſtum Terras Aſtræa reliquit. Met. l. 1.

Libra Die, ſomnique pares ubi fecerit horas
Et medium luci, atque umbris jam dividet orbem. Geor. l. 1.

V. 677. *As deep as Capricorn*; As low as the *Southern Tropic*; A Conſtellation of many Stars, where when the Sun arrives 'tis Winter with thoſe that live Northward, named *Capricornus*, Lat. the Horned Goat, becauſe from thence the Sun aſcends, like that *Climbing Animal*.

Capricorno, Phœbe, relicto,
Per juvenis curres ſigna gerentis aquam. Faſt. lib. 1.

Chine, Bo. I. Verſ. 242.

V. 682. *Had unbenighted ſhon*; If the Sun had kept his conſtant rode along the *Equator*, and never deviated from the *Equinoctial* Path, either to the *North* or *South*, thoſe that had lived in the Neighbourhood of the *Poles* had known no Night, becauſe the Sun would have been always in ſight, rounding their *Horizon*, but his company had been ſo cold (though conſtant) at ſo vaſt a diſtance, that as *Valleſius* well obſerves it would have been little worth, for their day would have been weak, and as to warmth imperfect and unproductive. *Partes ſub Polis ſitæ, neque diem neque noctem habeant ullam, ſed in Horizonte ſolem ſemper, cujus dimidium ſpectarent, quod parum omnino abeſt ab æternâ nocte: Neque ſol in Horizonte ſemper volutatus, poſſit ſatis calefacere,*

facere, ac fœcundare terras, quas nunc cum viginti tres gradus ſupra Horizontem elevetur, tamen calefacit tenuiter, De Sacrâ Philo. c. 26. They had indeed known neither *Eaſt* nor *Weſt*, the Terms for the Suns Riſing and Setting, becauſe he had been always viſible to them, though uſeleſs.

V. 686. *From cold Eſtotiland*; *Eſtotilandia*, Lat. is a great Tract of Land in the North of *America*, towards the *Artic* Circle, and *Hudſons Bay*, part of *Canada*, commonly called *New Britain* and *Terra Laboratoris*, a Mountainous Country overgrown with Woods, and over-run with Wild Beaſts, but very fruitful though very cold.

V. 687. *Beneath Magellan*; *Magellanica*, a Country in South *America*, of large extent towards the *South Pole*, which together with its Streights, took their Name of *Ferdinandus Magellanus* a *Portugueſe*, who in the year 1520. firſt diſcover'd them.

V. 688. *As from Thyeſtean Banquet*; *Thyeſtes* and *Atreus*, Sons of *Pelops* and *Hyppodamia*, hated one another to that degree, That *Thyeſtes* having debauched the Wife of *Atreus*, was by him entertain'd (upon a pretended Reconciliation) at a Feaſt, where his ſlaughter'd Sons were ſerved up, and their Blood mixt with his Wine: At this Bloody Banquet, the Tragedians ſay, the Sun ran back to the Eaſt for fear of ſeeing ſo horrid and deteſtable a Cruelty.

---------- *Cœna Thyeſtæ*
Aut humana palam coquet exta nefarius Atreus. Hor. de Ar. Poet.

-------- *Aſtra Thyeſtæ*
Abſtulit, & ſubitis damnavit noctibus Argos. Luc. 7.

Quo terrarum ſuperumque parens,
Cujus ad ortus noctis opacæ
Decus omne fugit, quo vertis iter,
Medioque diem perdis Olympo? Sene. Cho. Thyeſt.

Sol auroram videt occiduus, Hocegit diem
Averſum in ortus. Ibid. Theſt. Act. 5.

His Courſe intended; His wonted way, *intended*, uſual, fixt; Of *Intendere*, Lat. to ſettle. *Courſe*, *Curſus*, Lat. Race.

V. 691. *Avoided pinching Cold*, &c. Had the *Poſition* of the *Sphear* been from the beginning the ſame that now it is, and the *Sun* at his firſt ſetting forth taken the ſame way that now he does, the habitable World muſt in Winter have been afflicted with *extreme Cold*, and in Summer ſcorcht with *violent Heat*, though *Adam* had never taſted the fatal forbidden Fruit; Thoſe contrary extremities ſeeming rather a Puniſhment conſequent on the Sin, than on the ſituation of Mankind in Sinleſs Innocency.

V. 693. *Sideral Blaſt*; Blaſtings deſcending from the Stars, ſhot from the ſquint Eyed Planets. *Sideralis*, Lat. *Sideratio*, blaſting, a ſcorching withering heat.

Quid tempeſtates Autumni, & Sydera dicam? Geor. 1.

V. 695. *Corrupt and Peſtilent*: Hurtful and Peſtilential Breath. *Corruptus*, Lat. unwholſome. *Peſtilens*, Lat. Infectious; Of *Peſtis*, Lat. the Plague.

V. 696. *Of Norumbega*; *Norumbega*, is a Province of the Northern *America*, ſtiled *Mexicana*, having its chief City of the ſame Name.

Ibid. *The Samoed Shoar*; *Samoieda*, is a Province in the North Eaſt of *Muſcovy*, upon the Frozen Sea, on both ſides of the River *Ob*, a part of the antient *Scythia*, or *Sarmatia*. *Samoedes*, the *Ruſſians* tell us, (under whoſe *Czars* they are) ſignifies, *Self-Eaters*, it being their Cuſtom to Eat Mans Fleſh, and that of their neareſt Relations mixt with Veniſon, as *Olearius* relates, I have ſeen a Man, his Wife, and two Children, *Samoedes*, in a little Iſland over againſt *Archangel*, (of whom the Earl of *Carliſle* bought the *Rain Deer* preſented to King *Charles* the Second) who hanging the Guts of Sheep, or Oxen about their Necks, like an *Aldermans Chain*, would begin at one end and Eat 'em greedily with all their filthy Ordure.

V. 697. *Burſting their Brazen Dungeon*; According to the general Opinion of the *Poets*, that the Winds bred in, and break out of the Cavern of the Earth.

Clauſerat Hippotades æterno carcere ventis. Met. l. 4.

-------- *Cavum converſa cuſpide montem*
Impulit in latus: ac venti, velut agmine facto,
Quæ data porta ruunt. Æn. 1.

Flaw; of *Flatus*, Lat. a guſt of Wind; or of φλαειν, Gr. to break. *Guſt*, a violent and ſuddain blaſt of Wind; Of the Ger. *Geiſſen*, to pour out, a ſuddain floud of Wind.

V. 699. *Boreas*,

V. 699. *Boreas*, Βορέας, Gr. the North Wind, ἀπὸ τῦ βοᾶν καὶ ῥεῖν. from its noiſe as well as violence. *Cæcias*, καικίας, Gr. the North Weſt Wind. Ἀπὸ τῦ Καΐκυ, from the River *Caycus* in *Myſia*. *Argeſtes*, Ἀργέστης, Gr. the North Eaſt Wind; Of Ἀργὸς, Gr. white, as clearing the Sky. *Thraſcius*, Θρασκίας, Gr. Θρᾳκίας, Gr. *Thracius*, blowing from *Thrace*.

At Boreæ de parte trucis cum fulminat. Geor. 1.

Thracio bacchante magis ſub interlunia vento. Hor. Car. l. 1. Od. 25.

V. 702. *Notus*, Νότος, the South Wind; Of Νοτὶς, Gr. Humidity, moiſture; Of Νοσος, Gr. ſickneſs, being a hot and moiſt Wind, of evil mixture. *Afer*, or *Africus*, the South Weſt Wind, bred and born in *Africa*.

——— *Madidis notus evola talis*
Terribilem piceâ tectus caligine vultum, &c. Met. l. 1.

——— *Notuſque ruunt, creberque procellis*
Affricus. Æn. 1.

V. 703. *Serraliona*; *Cap di Sierra Liona*, ſuppoſed to be the moſt Weſtern Point of *Africa*, known to the Ancients, and is a vaſt ledge of Hills, ſo call'd, lying off the *Atlantic* Ocean, 70 Leagues beyond the Southern Mouth of the River *Niger*.

V. 705. *Eurus*, Εὖρος, Gr. the Eaſt Wind, named *Levant*, of the *Eaſt*, ſo called of *Levare*, Lat. becauſe the Sun riſes there, as *Zephr*, Bo. 4. V. 329. is called the *Ponent* of the Weſt; of *Ponere*, Lat. where he ſets.

Eurique, Zephyrique, tonat domus. Geor. 1.

V. 706. *Sirocco and Libecchio*; The South Eaſt and South Weſt, called the *lateral noiſe*, becauſe riſing on their ſides, *Lateralis*, of *Latus*, Lat. a ſide. *Sirocco*; *Ventus Syrus*, *Libecchio*; *Ventus Lybicus*. Italian Terms uſed by Seamen of the *Mediterranean*. Τῶν ζεφύρων λὶψ ἄνεμος, ὁ ἀπὸ τῆ χειμερινῆς δύσεως πνέων. Ariſt. de Mundo.

Σὺν δ' Εὖρος τ' ἔπεσιν, Ζέφυρός τε, Νότος τε δυσαὶς
Καὶ Βορέης αἰθρηγενέτης μέγα κῦμα κυλίνδων. Hom.

Adverſi rupto ceu quondam turbine venti
Conſligunt, Zephyrus, Notuſque, & lætus eois
Eurus equis. Æn. 2.

V. 708. *Diſcord Daughter of Sin*: *Diſagreement* and Diſſention, a Siſter well ſuited to *Death*, and Daughter reſembling her ill favoured Mother *Sin*.

——— *Diſcordia demens*
Vipereum crinem vittis innexa cruentis. Æn. 6.

Outrage, Bo. 1. V. 501.

V. 709. *Fierce Antipathy*; *Antipathy*, is a Natural Dread and Abhorrence, which not only ſome Creatures have of one another, but Mankind alſo fot ſome of them, and for ſome kinds of Meats, deſervedly ſtyled *Fierce*, as altogether ungovernable and incurable; for which as little *Remedy*, as *Reaſon*, is to be given: Nor is this horrid Averſion only found among living Creatures, but in *Poiſons* and their *Antidotes*, this *Antipathy* is diſcernable, Ἀντιπαθέια, Gr. of Ἀντὶ, Gr. againſt, and Παθος, Paſſion, ſuffering; whence that ſuddain recoiling of our Senſes into a ſwound, when we approach any of theſe our Natural Abhorrencies, though undiſcovered by us. *Irrational*, *Irrationalis*, Lat. void of Reaſon, brute. *Glared*, *Gan*, began. Bo. IV. Verſ. 402.

V. 717. *To ſorrow abandonn'd*; Given up to Grief; *Abandonné*, Fr. of *Abandon*, Fr. full Liberty, ſorrow was ſet looſe upon him; to *diſburden*, to unload his labouring Mind.

V. 729. *Is propagated Curſe*; Is encreaſing of my Curſe, and Miſery multiplied on *Mankind*, my *Polluted Poſterity*. *Propagated*, *Propagatus*, Lat. encreaſed, ſpread abroad; of *Propagare*, Lat. to beget.

V. 735. *Ill fare*, &c. May ill betide our wicked and polluted *Anceſtor Adam*; May he be as unhappy as he has made me. *Fare*, of the Belg. *Vaeren*; Of the Lat. *Valere*, to be in Health. *Impure*, *Impurus*, Lat. unclean, and ſo, wicked. *Execration*, *Execratio*, Lat. a Curſe *Anceſtor*, Bo. II. V. 894.

V. 739. *Shall with a fierce Reflux*, &c. Shall with a violent return, like a Tide, beat back and daſh againſt my Head. *Reflux*, *Refluxus*, Lat. a flowing back, the return of a Tide. *Redound*, of *Redundare*,

Redundare, Lat. to flow back again, to return as Tides do, all the many Wickedneſſes and Miſeries of Mankind, *In meum redundabunt caput.*

V. 741. *Heavy though in their place*; Weighty and Oppreſſive, though in their due place, thrown all and devolv'd upon my head, their *Natural Center.* All heavy Bodies, are by the *Philoſophers*, ſaid, naturally to deſcend, in a Tendency towards the great *Maſs* of *Gravity* the *Earth*, as to their Center: And it is a Famous Axiome, *Nihil in ſuo loco gravitare, That nothing is heavy in its place*, found to be weighty only to that endeavour which would remove it thence; But *Adam*'s Caſe is different, for the Sins of all Mankind, if heaped upon his Head, their ſpring and ſource, would be *too heavy for him to bear.*

Ibid. *O Fleeting Joys*; O all ye Joys of Paradiſe, ſoon paſt, departed and decay'd; *Fleeting*, flowing, running away; Of the Bel. *Vlieten*, and this of the Lat. *Fluitare.* To *Solicite*, *Sollicitare*, Lat. earneſtly to entreat.

V. 745. *From Darkneſs to promote me*: From the dark Womb of my *Original Nothing*, to bring me into *Being.* *Promote*, of *Promovere*, Lat. to advance, to bring forward.

V. 747. *As my Will concur'd not*, &c. As my Conſent was no way agreeing to my being made what I am, ſo it ſeems but juſt, at my deſire to bring me back to my Primitive Duſt; That as I undertook not this Being by my own Conſent, I may not be conſtrain'd to keep it againſt my Will, *deſirous to reſign*, and give it up. *Concurr'd*, Bo. 2. v. 831. To *Reduce*, *Reducere*, Lat. to bring back. *Reſigne*, *Reſignare*, Lat. to give up, reſtore, ſurrender. *Reſigno quæ dedit.* Hor. Car. lib. 3. Od. 29.

V. 754. *Inexplicable*, &c. Thy Juſtice ſeems unaccountable, unconceivable; *Inexplicabilis*, Lat. that cannot be explain'd, or underſtood. *Conteſt*, argue; of *Conteſtari*, Lat. to diſpute, to reaſon the caſe.

V. 759. *Then Cavil the Conditions*; Then find fault with the Terms on which it was allow'd. *Cavil*, of *Cavillari*, Lat. to wrangle, to make ſmall and trifling Excuſes.

V. 761. *And Reprov'd, Retort*; And blamed, turn thy own Argument againſt thee, found faulty, ſhould throw in thy Teeth, &c. *Reprov'd*; of *Reprobare*, Lat. to diſallow, to find fault with. *Retort*; of *Retorquere*, Lat. to caſt back again.

V. 773. *Fixt on this day*; The day, as of my *Diſobedience*, ſo of my *Doom*, as ſeeming ſo appointed, *Gen.* 2. 17. *Fixt*, of *Figere*, Lat. to faſten to, to appoint: *Why do I over live?* Why do I out live it?

V. 784. *That pure Breath of Life*; My Soul. *Divinæ particula Auræ.*

V. 788. *Die a living Death*; Be eternally miſerable. *Living Death*, everlaſting Miſery.

V. 791. *The Body properly hath neither*; the Body hath neither Life, nor the Power of doing Good or Evil, being only the *Organ* of the *Soul*, therefore what had Life, and the faculty of doing well or ill, (*my Soul*) muſt Die, *All of me then ſhall Die.*

Ibid. *Let this appeaſe*, &c. Let this calm my diſquieted Thoughts, let this ſet my troubled Heart at reſt. *Appeaſe*, *Appaiſir*, Fr. to reſtore to Peace, to quiet.

V. 799. *Strange Contradiction: To make Deathleſs Death*, immortal mortality, to make that everlaſting and endleſs that muſt deſtroy and make an end of all Things, is an amazing *Contradiction*, implying *Impoſſibility* of being true, a Propoſition that *contradicts* and gain-ſays what it propoſes. *Contradictio*, Lat.

V. 800. *Which to God himſelf impoſſible is held*; The *Schoolmen* tell us, *God can do, Quicquid non implicat*, all things, but thoſe that imply a Contradiction, for ſuch are *abſolutely impoſſible*, ſince the one deſtroys the other, *Quod enim cum affirmatur, negatur, impoſſibile eſt. Atque hæc impoſſibilia non poſſe, immenſæ eſt potentiæ; poſſe, infirmitatis eſt. An Argument of Weakneſs, not of Power:* For of two *Contradictories*, one muſt be a *Non Entity*, a meer nothing; Therefore it would imply the higheſt Imperfection and Impotency in the Almighty Power. *Operari & nihil efficere*, to imploy it on that, which can have no *Exiſtence*, *Impoſſible* to be brought into *Being* But *Deathleſs Death*, that is, *Eternal Death*, as everlaſting Puniſhment, *implies no Contradiction Argument*, *Argumentum*, Lat. a proof.

V. 802. *Finite to Infinite*; Will he for the ſake of his Vengeance, make me who am *Finite* and Mortal, *Infinite*, endleſs and everlaſting. *Finitus*, Lat. ended, limited; Of *Finis*, Lat. an end. *Infinitus*, Lat. endleſs, Eternal. *Puniſht*, of *Punir*, Fr. *Punire*, Lat. to afflict.

V. 803. *To ſatisfie his rigour ſatisfied never*; To ſatisfie his Severity, that never will be ſatisfied, to fulfill his Anger, that to all Eternity will be in filling.

V. 805. *Beyond Duſt and Natures Laws*, &c. That would be to ſtretch his Sentence (*that to Duſt I ſhall return*) beyond this Duſt, and beyond Natures Everlaſting Law, by which all other Agents work on their ſubject matter in proportion to it; not to the utmoſt poſſibility of their own vaſt Power. Natural Cauſes act in proportion to the ſubject matter which they actuate, called *Sphæra Activitatis & Virtutis Orbis*, the compaſs of their Power, *Terminus Activitatis, quem propter limitatam ſuam agendi virtutem præterire non poſſunt. Extend*, of *Extendere*, Lat. to ſtretch out. *The Reception of their matter*, the matter which they act upon, *Reception*, *Receptio*, Lat. of *Recipere*, Lat. to receive according to the capacity of their ſubject, according as their matter will admit. *Extent. Extenſio*, Lat. a ſtretching out, the utmoſt compaſs of. *Bereaving*, Bo. 6. v. 903. *Perpetuity*, *Perpetuitas*, Lat. *Everlaſtingneſs*, *In Perpetuum*, for ever.

V. 813. *Ay me*; Alas: *Ahime*, Ital. Ὀιμοι, Gr. all of the ſighing Sound that Mourners make.

V. 814. *Comes Thundring back*, &c. The fear of endleſs Miſery comes rowling back, as dreadful as a Thunderbolt upon my bare Head. *Revolution*, Bo. 8. v. 31.

V. 816. *And*

V. 816. *And incorporate both*; Lodged both together in one mortal Body, as St. *Paul* ſays, even *Spiritually, having the ſentence of death in our ſelves*, 2 Cor. 1. 9. *Oh wretch man that I am! who ſhall deliver me from this body of death?* Rom. 7. 24. *Incorporate, Incorporatus*, Lat. of the ſame Body.

V. 820. *So Diſinherited*; So rob'd of the Inheritance of *Sin* and *Shame*, and double *Death*, both Temporal and Eternal, an unlucky and laſting *Patrimony* entailed upon my Sons. *Patrimonium*, Lat. the Eſtate that deſcends from Father to Son, of *Pater*, Lat. a Father. *Diſinherited*, of *Dis*, the Privative Particle *In*, and *Hæreditare*, Lat. to poſſeſs.

V. 825. *Both Mind and Will deprav'd*; For *a corrupt tree cannot bring forth good fruit*, Mat. 7. 18. Thence the *Royal Pſalmiſt's* Confeſſion. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſal. 51. 5. *Death reigned from Adam, even over them that had not ſin'd after the ſimilitude of Adam's tranſgreſſion*, Rom. 5. 14. A deſignation of *Original Sin*, even in Infants, as the *Commentators* obſerve: *Nam peccante Adamo, qui omnium Parens & Princeps erat, in eo omnes ſimul peccaverunt, quia omnium voluntates & conſenſus erant collocatæ in voluntate unius Adami.* As all the *Greek* and *Latin* Fathers agree. *Acquitted*, diſcharged, *Acquitte*, of *Acquitter*, Fr. to abſolve, to free from blame or guilt.

V. 830. *All my Evaſions vain*, &c. All my frivolous Excuſes, vain Arguments, all the ſly ways, I try t' avoid the imputation of my guilt, lead me through all their intangled Turnings, but to a plainer Proof, and my own Confeſſion. *Abſolve*, Bo. 7. v. 94. *Evaſions*, Bo. 2. v. 412. *Diſputes*, Reaſonings, Arguing, of *Diſputare*, Lat. to debate. *Mazes*, Bo. 2. v. 561. *Conviction*, V. 84. of this Book. *Support*, undergo, of *Sub*, and *Portare*, Lat. to bear.

V. 840. *Beyond all paſt Example*, &c. That *Adam*, as to the conſideration of his being the firſt Offender of all Mankind, and the ſpreading of the Pollution and Infection of his Fault over all his Poſterity, might reflect on himſelf as moſt ſinful, and thence moſt miſerable of all Men, his Sons; and ſo exceeding all *Examples of Futurity*, is not hard to be conceived: But that he ſurpaſs'd all paſt Examples, which could be only the *fallen Angels*, muſt be underſtood as an aggravation of his Guilt, and the exceſſive Senſe of, and Sorrow for it, by which he was overwhelmed. *Refuge*, Bo. 2. v. 168. *Future*, Bo 2. v. 222. *Lamented*, Bo. 1. v. 448.

V. 852. *Curs'd his Creation*; The Day on which he was created, as *Job* did, *Chap.* 3. of *Tardy Execution*, of ſlow Diſpatch; *Tardus*, Lat. ſlow.

V. 859. *Mends not her ſlowcſt pace. Sequitur pede Pœna claudo.* Hor.

V. 866. *With ſtern Regard*; With an angry Countenance. *Stern*, Bo. 8. v. 333. *Regard*, Fr. the looks.

V. 870. *Colour Serpentine*; *Color Serpentinus*: But that thy Milky Skin, of the green Serpents colour, might diſcover the hidden Falſhood that lurks underneath that fair Diſguiſe.

V. 872. *Pretended to Helliſh Falſhood*; Leſt thy Divine Angelic Beauty, diſguiſing thy Deviliſh Deceitfulneſs, enſnare 'em. *Pretended, Pretentus*, Lat. drawn over, like a Curtain, to hide.

Sicanio prætenta ſinu jacet inſula. Æn. 3.

Morti prætendere muros. Æn. 11.

Form, Forma, Lat. Beauty.

V. 886. *More to the part ſiniſter from me drawn*; Taken out of my left unlucky Side, as leaning and inclining to my Enemy, not determined by *Gen.* 2. 21. The *right Hand* and *Side* is every where accounted more honourable and happy; God's Power and Glory are frequently expreſs'd by it in Holy Writ: *Thy right hand ſhall find out thoſe that hate thee*, Pſal. 21. 8. *Sit on my right hand*, Pſal. 110. 1. On the contrary, the *Left* was eſteemed weak and wicked: *A wiſe man's heart is at his right hand, but a fools heart at his left*, Eccl. 10. 2. And the Diſcrimination of the *Bleſſed* and the *Accurſed* at the Day of Judgment, is typified by the ſame diſtinction, *He ſhall ſet the ſheep on his right hand, but the goats on his left*, Matth. 25. 33. So *Virgil* deſcribes the two ways leading to Happineſs and Miſery after Death:

Hic locus eſt, partes ubi ſe via findit in ambas,
Dextera quæ Ditis magni ſub mœnia tendit;
Hac iter Elyſium nobis: at Læva malorum
Exercet pœnas, & ad impia Tartara mittit. And the *fiery Phlegethon* is placed,
-------- *Sub rupe ſiniſtrâ.* Æn. 6.

Siniſter, Lat. of the left hand, and thence *unlucky*.

V. 887. *As ſupernumerary to my juſt number*; The number of Ribs in a Human Body being twenty four, twelve on each ſide, has put the Curious upon Enquiry, whether *Adam* had thirteen on that ſide out of which the Rib formed into his Companion was taken: Thoſe that are of this Opinion, ſeem to make him a *Monſter*, and cannot eaſily diſintagle themſelves from that Abſurdity. Others therefore ſay, he had no more than his Deſcendents, but that one of 'em, which was ſubſtracted from his Side, was by that *Omnipotent* Power, who formed him from

the Duſt, ſupply'd by another, which the Text, *Gen.* 2. 21. where there is only mention, *of cloſing up the Fleſh*, will as well admit of, at that other at *V.* 23. where *Adam* ſtyles *Eve*, *Fleſh of his Fleſh*, in whoſe Formation, there is nothing more named than a bare *Rib*, of which our Author makes incenſed *Adam* ſay, it had been well, if it had been thrown away, as unneceſſary, or over and above the equal number of his Ribs,on each ſide. *Supernumerarius*, Lat. exceeding the uſual number.

V. 890. *With Spirits maſculine*, &c. It is generally ſuppoſed, that the whole *Angelic Nature*, was entirely created at once, without diſtinction of Sex, that difference being only neceſſary to People this inferior World, by Propagation; our *Saviour*, in his Anſwer to the *Sadduces* captious Queſtion, concerning the *Reſurrection*, having declared, That thoſe, who ſhall ariſe to a bleſſed Reſurrection, ſhall neither Marry, nor be given in Marriage, but be Ἰσάγγελοι, Equal to the Angels, *Luke* 20. 34, 35. *Spirits maſculine*, He-Angels, *Maſculinus*, Lat. of *Mas*, a Man, a He Creature.

V. 891. *This fair Defect of Nature*; This fair Failure in Nature, this charming Want and Weakneſs. Male and Female Creatures, being of the ſame kind, and only differenc'd by their Sex, the Feminine ſeems to be a kind of Lameneſs and Weakneſs, a Hurt and Damage of the more perfect and compleat Sex; *Nimirum vir eſt quod firmum, & proinde efficax, fœmina quod debile, & proinde receptivum & pati idoneum*: So that a Woman is, as it were, a maim'd and imperfect Man. *Vall. de Sac. Philoſ c.* 1. *This Novelty*, this ſtrange thing, this wonderful new thing in Nature; ſo called, in reſpect of the ſuppoſed Peopling of Heaven with Maſculine Spirits. *Nouveauté*, Fr. a new, unuſual thing, of *Novus*, Lat. *Defect*, *Defectus*, Lat. a deficiency, ſomething wanting.

V. 894 *To generate Mankind*; To encreaſe and multiply Mankind, that Men might riſe like Muſhroms out of their Mother Earth's moiſt lap. As *Lucretius*:

> ----- *Maternum nomen adepta*
> *Terra tenet meritò, quoniam genus ipſa creavit*
> *Humanum, atque animal propè certo tempore fudit*
> *Omne* ----- Lib. 5.

V. 902. *Through her Perverſneſs*; By her Frowardneſs, or Obſtinacy: *Perverſitas*, Lat. croſſneſs.

V. 905. *To a fell Adverſary*; Chain'd by ill-made Marriage, to an angry Enemy, his Curſe or his Confuſion *Fell*, curs'd, cruel, of *Felle*, an old Fr. word, of *Fel*, Lat. the Gall, as if *Felleus*, bitter. *Wedlock bound*, *Married*, as Wife is bound

V. 909. *He added not*; He ſaid no more; *Repuls'd*, *Repulſus*, Lat. refus'd, diſhearten'd, of *repellere*, Lat. to overthrow, to drive back. *Repulſa*, Bo. 4. v. 305.

V. 913. *Beſought his Peace*; Begg'd his Pardon, entreated to be reſtored to his Favour.

V. 918. *And claſp my Knees*; And humbly embrace my Knees, an Univerſal Cuſtom among all Nations: *Hominis genibus quædam religio inheſt obſervatione gentium. Hæc ſupplices attingunt, ad hæc manus tendunt, hæc ut aras adorant.* Plin. l. 11. c. 45. The *Knees* were *Sacred* to *Pity* and *Compaſſion*, as the *Head* to the *Genius*, and the *Right Hand* to *Fidelity*.

> ----- *Genua amplexus, genibuſque volutans*
> *Hærebat* ——— Æn. 3.

The *Heathens* uſed to affix their Supplications, or their Vows for obtaining them, to thoſe parts of their *Idol-Gods*:

> *Genua incerare Deorum.* Juven.

Suppliant, *Supplicans*, of *Supplicare*, Lat. to ſue, to entreat. *Subſiſt*, Bo. 9. v. 359.

V. 931. *I againſt God and Thee*; I have offended both God the ſupreme Sovereign Lord of all Things and Beings, and thee alſo my immediate and particular Lord.

V. 933. *Importune Heaven*; Beſeech God (who dwels in Heaven) with moſt earneſt Entreaties, &c. *Importune*, earneſtly to Entreat, of *Importunus*, Lat. Bo. 9. v. 609.

V. 937. *And her lowly Plight immoveable*; Her humble Poſture, from which ſhe refuſed to riſe, till ſhe had made her Peace. *Plight*, Bo. 1. v. 335. *Immoveable*, *Immobilis*, Lat. unremoved. *Deplor'd*, lamented, bewail'd, *Deploratus*, Lat. *Commiſeration*, *Commiſeratio*, Lat. Pity. *Reconcilement*, *Reconciliatio*, Lat. a return to Kindneſs and Friendſhip.

V. 955. *All Might be viſited*, &c. That all the Puniſhment might light on: To *viſit*, in Scripture Phraſe, ſignifies to *Puniſh*: *In the day of my Viſitation, I will viſit their ſin upon them*, Ex. 32. 34. *Shall I not viſit for theſe things, ſaith the Lord, ſhall not my ſoul be avenged on ſuch a nation as this?* Jer. 5. 9. So *Jeruſalem* (becauſe of her Abominations) is called, *The City of Viſitation*, Jer. 6. 6. *Viſited*, of *Viſitare*, Lat. to go to ſee, to enquire into a thing. *Expos'd*, *Expoſitus*, Lat. laid open (as here) to danger.

V. 965. *To our Seed deriv'd*; Streaming down to all Succeſſion: A *Metaphor* from Water running forth from its Spring head; *Derivare aquam ex fonte*, as *Quintil.* As Water iſſueth from

its

its Well-ſpring, and runs till it mingle with its *Original Ocean*; ſo does *Adam*'s Sins ſpread over his Poſterity, till *Time* ſhall be ſwallowed up of *Eternity*. *Derived, Derivatus*, Lat. flowing down to.

V. 967. *By ſad Experiment*; By woful Experience. *Experimentum*, Lat. Tryal, Proof. *Erroneous*, Bo. 6. v. 146. *By juſt Event*, by what is deſervedly come to paſs. *Event, Eventus*, Lat. of *Evenire*, Lat. to happen.

V. 978. *Tolerable as in our Evils*, &c. Yet better to be undergone, in this our ill condition, and fitter to be choſen, and preferable to it. *Tolerabilis*, Lat. ſufferable.

V. 979. *If Care of our Deſcent*, &c. If the Concern of our Offspring, of thoſe that ſhall come of and after us, afflict us thus. *Les Deſcendants*, Children, Poſterity. *Deſcent, Deſcenſus*, Lat. thoſe that deſcend from us. *Perplex*, Bo. 1. v. 599.

V. 983. *Of our Loins*; The chaſt Expreſſion of Holy Writ in matters of Generation; *Kings ſhall come out of thy Loins*. *Longes*, Fr. *Lonza*, Ital. *Lumbi*, Lat. the Original of both.

V. 988. *To Being yet unbegot*; Not yet brought into Being, as yet unbegot. *Conception, Conceptio*, Lat. before I have Conceived. *To Prevent, Prævenire*, Lat. to hinder, to ſtop.

V. 989. *Childleſs thou art, Childleſs remain*; A miſtake of the Printer has made our Author ſeem ambitious to have imitated *Virgil* in ſome of *incomplete Verſes*; or that he had a mind to ſhew *Eve*'s vehement deſire to ſtop and prevent the miſerable Being of Mankind, by breaking of his Verſe abruptly; but the next Verſe being too long by what this falls ſhort, plainly ſhews, that [*So Death*] is to be added to this. *Childleſs thou art, Childleſs remain: So Death.*

V. 990. *Shall be deceiv'd his Glut*; So Death ſhall miſs of his vaſt Gluttony, ſo devouring Death ſhall be deceived of his Voracioufneſs. *Glut*, Gluttony, of *Glutire*, Lat. to ſwallow. *Ravinous, Ravineux*, Fr. greedy, of *Ravine*, Fr. a Torrent, that ſweeps all before it.

V. 994. *From Love's due Rites*; From Love's accuſtom'd Sweets. *Rites*, of *Ritus*, Lat. a cuſtom.

Morem ritusque ſacrorum. Æn. 12.

Crebra nivis ritu. Æn. 11.

To Languiſh, Languir, Fr. *Languere*, Lat. to pine away, to decay.

V. 1001. *Let us ſeek Death*; By expoſing our ſelves careleſly, either to the Injuries of the Air, now grown diſtemper'd and ill; or to the angry and warring Animals, who ſeem to have loſt the *Awe* they formerly had of us, and now, *with Countenance grim, glare on us as they paſs*: V. 712. of this Book.

Ibid. *Or he not found, Supply*, &c. Or if Death be not to be found any other way, let us do Execution on our ſelves with our own hands. *Supply*, of *Supplere*, Lat. to fulfil, to make up what is wanting, thence to *ſupply the Office*, do the Duty of one abſent, or unable to perform it.

V. 1003. *Shivering under Fears*; Shaking for fear, to which Death only can put an end. A Metaphor from Boys quaking and ſhaking as they enter the cold Stream by degrees, but cured by plunging in. *Shivering*, of the Belg. *Schudderen*, this of the Ital. *Scuotere*, of the Lat. *Excutere*, to ſhake.

V. 1006. *Deſtruction with Deſtruction*, &c. With Death deſtroying Death, by our ſuddain and voluntary Dying, preventing innumerable Deaths that otherwiſe muſt devour our Offſpring.

V. 1007. *Or vehement Deſpair*, &c. Here ſhe ended her Diſcourſe, or her unruly Deſpair, and loath of Life, ſtifled the reſt; Death dwelt ſo reſolutely on her Mind, that He appear'd viſibly in her Face, changing the crimſon of her Cheek to his pale hue. *Vehemens*, Lat. violent, eager. *Deſpair, Deſperatio*, Lat. the hopeleſs Eſtate of the Miſerable, ever to mend.

----- *Maculiſque trementes*
Interfuſa genas, & pallida morte futurâ. Æn. 4.

----- *Multorum Pallor in ore*
Mortis venturæ eſt, facieſque ſimillima fato. Luc. l. 7.

V. 1016. *Self-deſtruction refutes*, &c.

Eve, thy deſpiſing Life, and its Delights,
Seems to diſcover in thee, ſomething more
Noble and high, than what thy Thoughts deſpiſe;
But therefore to deſtroy thy ſelf, diſproves
The riſing Gallantry of thy Mind, and ſhews
Not thy Diſdain, but Trouble and Concern
For forfeiture of Life, and all its Charms
Valued too much, and overlov'd.

For

Fortiter ille facit, qui miſer eſſe poteſt,
Hic rogo, non furor eſt, ne moreare mori? Martia.

Contempt, *Contemptus*, Lat. deſpiſing, of *Contemnere*, Lat. to ſcorn. *Argues*, Bo. 2. v. 234. *Refutes*, *Refutare*, Lat. to diſprove. *Implies*, *Implicare*, Lat. to wrap up, to contain in. *Anguiſh*, Bo. 1. v. 558. or Bo. 2. v. 567. *Regret*, Fr. ſorrow, grief, of *Regretter*, Fr. to bemoan.

V. 1024. *Then ſo to be foreſtall'd*; Then thus by us to be prevented. *To foreſtall*, is a *Law-term*, ſignif. the buying of Corn, Cattel, and other Goods and Merchandiſe, before they come to the Fair, Market, or Place where they ought to be publickly expoſed to ſale, and is Puniſhable by Stat. *Edw. 6. c.* 14. The word is compounded of the Sax. *Fore*, before, or *Fare*, away, and *Stal*, Sax. ſtanding; or of our *Fore*, before, and *Eſtaller*, Fr. to ſet forth, a ſhewing and ſetting forth of Goods before the time appointed. *Vengeful*, Bo. 1. v. 148. *Contumacy*, ſtubbornneſs, *Contumacia*, Lat. ſullenneſs, of *Con* and *Tumere*, Lat. to ſwell, to riſe againſt.

V. 1032. *Piteous Amends*; Sad Satisfaction, poor Recompenſe, miſerable Amends. *Piteous*, *Piteux*, Fr. woful, miſerable. *Amends*, Bo. 8. v. 491. *Conjecture*, *Conjicere*, Lat. to gueſs. *Contrived*, Bo. 2. v. 53. *Propoſeſt*, of *Proponere*, Lat. to offer, to propound.

V. 1044. *Savours Rancour*; Shews only Grudging and Pride, Unrulineſs, Contempt, and wreſtling with the Almighty. *Savours* of *Sapere*, Lat. to taſte of. *Rancour*, *Rancœur*, Fr. *Quaſi cor rancidum*, Lat. Malice. *Impatience*, *Impatientia*, Lat. Untractableneſs. *Deſpite*, *Diſpetto*, It. *Diſpectus*, Lat. Contempt or Indignation. *Reluctance*, Strife, of *Reluctari*, Lat. to wreſtle with.

V. 1054. *The Curſe aſlope glanc'd on the Ground*; The Curſe light not directly on me, but glanced and ſlid aſide of me upon the Earth: *Curſed is the ground for thy ſake*, Gen. 3. 17. *Aſlope*, as *Slope*, Bo. 1. v. 223. *Glanc'd*, as an Arrow or Dart, whoſe Point falling awry, ſlides off the Object aim'd at, and is ſaid to *Glance*, of *Eſlancer*, Fr. to dart, or *Gliſſer*, Fr. to ſlide from. *Gliſſant*, *glancing*. *Inclement Seaſons*, the ſeverity of the Weather, extream either in Cold or Heat. *Inclement*, Bo. 3. v. 426.

V. 1065. *In this Mountain*; Which the diſorder'd Sky begins to ſhew us in its lowring looks upon this Mount of *Paradiſe*.

V. 1066. *The graceful Locks*, &c. Pulling of the Trees *Green Periwigs*: as *Hor.*

Arboribuſque comæ. Car. l. 4. Od. 7.

The *Poets* ſpeak of *Graſs*, &c. as the Earth green Cloathing:

Viridi ſe gramine veſtit. Geo. 2.

V. 1068. *Some better Shrouds*; Some better Covering. *Shroud*, of the Sax. *Scrud*, Cloathing, of *Scrydan*, Sax. to cloath, to *cheriſh*, to take care of, of *Cherir*, Fr. *Carus*, Lat. dear to. *Limbs benum'd*, our *Limbs* made uſeleſs by the Cold, grown dead and uſeleſs, of the Sax. *Benyman*, to deprive, *Benummen*, Sax. deprived of their uſual Faculties.

V. 1069. *This Diurnal Star*; The Sun, the Star that rules by Day, that guides and gives the Day its light. *Diurnal*, Bo. 4. v. 594.

V. 1071. *With matter ſere foment*; How we may get his united Beams together, made more forcible by *Reflection*, and hatch 'em with dried Moſs into a Flame. *Reflected*, Bo. 3. v. 723. *Sere*, Ξερὸν, Gr. dry. *Foment*, *Fomentare*, Lat. to warm, to cheriſh, according to *Virgil*'s exact deſcription:

Suſcepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam. Æn. 1.

V. 1072. *Or by the Colliſion of two Bodies grinde*, &c. Or by ſtriking two hard Bodies againſt one another, force the *fretted Air into a Fire*. *Colliſion*, *Colliſio*, Lat. of *Collidere*, Lat. to ſtrike one thing againſt another, as Flints on Steel, or Stones againſt each other, thence forcing Fire. The *Air attrite*, the Air fretted into, forc'd into Fire. *Attritus*, Lat. *ground*, of *Atterere*, Lt. to bruiſe, to break.

Silici Scintillam excudit Achates. Æn. 1.

V. 1074. *Juſtling or puſh'd*, &c. As lately we obſerv'd the Clouds, ruſhing on one another, or hurried by the Winds, kindling the ſidelong Lightning in their violent encounter, whoſe Flame darting acroſs down, fired the uncteous Bark of Fir or Pine. *Juſtling*, of *Jouſter*, Fr. to run *a-tilt* at. *Rude*, violent, of *Rede*, Sax. fierce. *Shock*, Bo. 2. v. 1014. *Tines*, Sax. *Tynan*, to light, a word ſtill uſed in the Weſt of *England*; whence our *Tinder*, *ſlant*, or *ſlanting Lightning*, that is darted awry, of the Ger. *Schlange*, a Serpent, a Creature moving indirectly. *Thwart*, croſſwiſe, oblique, of the Ger. *Zwerch*, croſs.

V. 1076. *The*

V. 1076. *The Gummy Bark*; Fires the fat Juice, that runs down the ſides of the Fir or Pine-trees. *Gummy*, Κομμώδης, Gr. of Κόμμι, a barbarous Word uſed by the *Greeks*, for the Juice that ſweats through the Bark of divers Trees; whence our *Gum*. It is not improbable, but Mankind had the firſt hint of *Fire*, its Uſefulneſs, and the way of obtaining it from ſome ſuch natural Accident: An Obſervation as old as *Lucretius*;

Fulmen detulit in terras mortalibus ignem,
Primitus inde omnis flammarum diditur ardor.
Multa videmus enim cæleſtibus incita flammis
Fulgere, cum cæli donavit plaga vapores.
Exprimitur validis extrictus viribus ignis:
Et micat interdum flammai fervidus ardor. Lib. 5.

Pine, Bo. 4. v. 139.

V. 1081. *Of Grace beſeeching him*; Intreating and praying for his Favour: *Gratia*, Lat.

V. 1085. *Duſt, our Native Home*; From whence we came, and to which we muſt return; out of which we had our Being, and in which we muſt be buried; thence *Native* to us: *Nativus*, Lat. of our Birth, *Gen.* 3. 19.

V. 1087. *Proſtrate*, Bo. 6. v. 841. *Reverent*, of *Revereri*, Lat. to worſhip.

V. 1091. *With our Sighs the Air freqenting*; Sending up many frequent Sighs to Heaven, of *Frequentare*, Lat. to do any thing often. *Contrite*, *Contritus*, Lat. broken. *Humiliation*, *Humiliatio*, lowlineſs of Mind, and Humility, from a ſenſe of the vileneſs of Sin.

V. 1097. *Penitent*; Repenting: *Penitens*, Lat. *Remorſe*, Bo. 1. v. 604.

V. 1099. *Repairing where*, &c. This is an Homeric Repetition of the ſix foregoing Verſes, it being uſual with him to deliver Meſſages, &c. in the ſame words he firſt conceived them, as in the beginning of ΙΛ. Β. Θωρῆξαί σε χάλκεος, &c. where five preceeding Verſes are repeated, and in ΙΛ. Η. where *Talbythius* delivers his Meſſage to *Machaon*, in the ſame three Verſes that preceeded, and in many other places, at has been remark'd before.

NOTES
On *MILTON*'s
PARADISE Loſt.

BOOK XI.

Verſe 3. *Prevenient Grace*, &c. God's free Grace ſent down into their Souls, had removed all Hardneſs and Obduracy from their Hearts. *Prevenient*, *Prevenies*, Lat. coming before, *Preventive*. *Grace*, *Gratia*, Lat. *Quia gratis data*. *The Spirit of Grace and Supplication*, promiſed to be poured out upon God's People, *Zech.* 12. 10. *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began*, 2 Tim. 1. 9.

V. 5. *Regenerate grow in ſtead*; And made a relenting Tenderneſs, like the Fleſh of a new-born Babe, grow in their Hearts, in ſtead of their ſtubborn Hardneſs, expreſs'd by *Rancor*, *Pride*, *Impatience*, *Deſpite*, *and Reluctance againſt God*, Bo. 10. v. 1044. *The Converſion of a Sinner*, ~~is in Scripture Phraſe~~ ſtyled, *Regeneration*, a New-birth; *Except ye be converted, and become as little children*, Matth. 18. 3. Of this *New-birth*, *Regeneratio*, Lat. our Saviour diſcourſed with *Nicodemus*, John 3. 3. *Except a man be born again, he cannot ſee the kingdom of God. Unto a lively hope of which [kingdom], God, the father of our Lord Jeſus Chriſt, hath begotten us again, by the reſurrection of his Son from the dead*, 1 Pet. 1. 3. Ἀναγεννήσας ἡμᾶς, *Regeneravit nos. Regenerate*, *Regeneratus*, Lat. begot again, anew.

V. 6. *Unutterable*; That Sighs unexpreſſible burſt forth, which God's holy Spirit, the Spirit of *Supplication* and *Interceſſion* breathed into 'em, and wafted up to Heaven with nimbler ſpeed, than the moſt audible and loudeſt Oration could ever reach: According to St. *Paul*; *Likewiſe the ſpirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the ſpirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered*, Rom. 8. 26. *Oratory*, *Oratoria*, Lat. Rhetorick, the Art of Speaking well and readily. *Port*, Bo. 4. v. 869.

V. 9. *Nor important leſs*, &c. Yet neither did they for their Perſons ſeem mean Supplicants, nor was their Requeſt leſs weighty or conſiderable, than that of the ancient Couple; devout *Deucalion*, and chaſt *Pyrrha*, (leſs Ancient yet than *Adam* and *Eve*,) when Praying they approached the Temple of juſt *Themis*, begging to be inſtructed, how to reſtore Mankind deſtroy'd by a Deluge, as the *Poets* write. *Important*, Fr. conſiderable, of *Importer*, Fr. *Importare*, Lat. to be of weight, valuable. *Petitio*, Lat. a Requeſt.

V. 12. *Deucalion, and chaſt Pyrrha*; *Deucalion* was Son of *Prometheus*, and Husband to *Pyrrha*, his Brother *Epymetheus*'s Daughter.

> *O ſoror, ô conjux, ô fœmina ſola ſuperſtes*
> *Quam commune mihi genus, & patruelis origo*
> *Deinde torus junxit; nunc ipſa pericula jungunt.* Met. l. 1.

V. 14. *Before the Shrine of Themis*; Θέμις, Gr. was a Goddeſs, ſuppoſed to prompt Men thoſe Petitions that were fit to be ask'd of the *Gods*, of Θέμις, Gr. *Fas*, Lat. fit and right. She did alſo preſide over Oracles, and General Aſſemblies, whoſe Conſultations ſhe proſper'd, or perverted, as ſhe thought right and juſt.

Mean-

Λίσσομαι ἡ μὲν Ζηνὸς ὀλυμπίε, ἠδὲ Θέμιστος,
Ἠ τ' ἀνδρῶν ἀγορὰς ἡ ῥ' λύει ἠδὲ ἀγείρει. ΟΔ. Β.

She Summon'd the Conſulting Gods together:

Ζεῦ τ' ἄγε Θέμιστα κέλευσον ἐρικλυτὸς δὲ καλέσσω. ΙΛ. Υ.

Dic, Themi, quâ generis damnum reparabile noſtri
Arte ſit: & merſis fer opem, mitiſſima, rebus. Met. 1.

She had a Temple in *Bœotia*, near the River *Cephiſus*:

Adeunt pariter Cepheſidos undas. Ibid.

Shrine, Bo. 1. v. 388.

V. 16. *By envious Winds blown Vagabond*, &c. Not blown away by bluſtring Winds, vain and diſappointed. The *Poets* feigned Prayers and Vows ineffectual, to be blown away, as not able to obtain *Audience* of the *Gods*.

——— *Voti* Phœbus *ſuccedere partem*
Mente dedit; partem volucres diſperſit in auras. Æn. 11.

Multa patri portanda dabat mandata: ſed auræ
Omnia diſcerpunt, & nubibus irrita donant. Æn. 9.

Nec ferre videt ſua gaudia ventos. Æn. 10.

So *Horace*:

——— *Triſtitiam & metus,*
Tradam pro tervis in mare Creticum
Portare ventis ———

Vagabond, *Vagabundus*, Lat. a Wanderer, a *Vagrant*. *Fruſtrate*, Bo. 2. v. 193. *Dimention-leſs*, Spiritual and Incorporeal, void of all *Dimenſion*, Bo. 1. v. 793.

V. 18. *Where the Golden Altar fum'd. And another Angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden altar, which was before the throne: And the ſmoak of the incenſe which came with the prayers of the ſaints, aſcended up before God*, Rev. 8. 3, 4. *Incenſe*, Bo. 9. v. 194. *Fum'd*, ſmoaked, of *Fumare*, Lat. *Interceſſor*, Bo. 3. v. 219.

V. 23. *Implanted Grace*; From thy Grace, rooted in his Heart. *Implantatus*, Lat. planted in. *Cenſer*, *Incenſoir*, Fr. an Inſtrument to burn *Incenſe* in, *ab Incendendo*, Lat. *Manuring*, Bo. 4. v. 628.

V. 33. *His Advocate, and Propitiation*; His Defence, and Satisfaction, let me expound his imperfect Prayers, who am his *Patron* and *Surety*. *We have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins*, 1 John 2. 1, 2. *Advocatus*, Lat. one that defends the Cauſe of his Client. *Propitiatio*, Lat. a ſatisfaction, of *Propitiare*, Lat. to appeaſe.

V. 35. *Or not good Ingraft*; A Gardening Metaphor, uſed by St. *Paul* often, *Rom.* 11. v. 17, 19, 23, &c. place all his good Works, or not good, on me, on my account, my Merit ſhall compleat thoſe, and for the other my Death ſhall make ſatisfaction. *Ingraft*, of *In* and *Greffer*, Fr. to put a ſlip of one Tree into another.

V. 38. *The ſmell of Peace towards Mankind*; Accept me the Peace-offering for Mankind, in me be reconciled to him. The *Peace-offering* in the *Levitical Law*, is frequently expreſs'd, by *an offering of a ſweet ſavour unto the Lord*, Levit. 3. *v.* 5, 16. and *c.* 4. *v.* 31. typifying that moſt acceptable Sacrifice of our *Saviour*, *who is our Peace*, Eph. 2. 14. *Reconciled*, *Reconciliatus*, Lat. reſtored to Favour. *His Days numbred*, his appointed Time, ſhort and ſad, *Pauperis eſt numerare*.

V. 41. *To mitigate, not to reverſe*; Which I entreat to ſoften, to render more eaſie, not to repeal. *Mitigare*, Lat. to aſſwage. *To reverſe*, as to *reverſe a Decree*, to make void a Sentence, of *Revertere*, *quaſi Retrovertere*, to abrogate.

V. 44. *Made one with me*, &c. *That they may all be one, as thou Father art in me, and I in thee: And the glory which thou gaveſt me, I have given them, that they may be one, even as we are one*. John 17. 21, 22.

V. 51. *No Groſs, no unharmonious Mixture*, &c. *Thoſe fine and undecaying Elements, that in their mixture have no inequality, or groſſneſs, will not endure him infected any longer, but throw him off like a Diſeaſe*. The pure and well-proportioned Elements in Paradiſe, and not improbably

in

in all the World,) were ſo equally mix'd, as to contribute to its Fruits, *Adam*'s Food, that wholſom Temperament, which was to have preſerved him and his Poſterity in an uninterrupted ſtate of Health, till it had pleaſed his Creator to have tranſlated him Sinleſs into Heaven, without taſting Corruption, or ſeeing the Grave, but having tranſgreſs'd, he was to be driven out of that undecaying Garden into the diſtemper'd World, *to Air that now muſt ſuffer change, to Earth affected with Cold and Heat ſcarce tolerable*, Bo. 10. v. 212, and 653. *Groſs to Air as groſs*, and periſhing Nouriſhment, ſuch as might introduce Decay, and incline him daily to Diſſolution, and at laſt to *Death*, *Sins dire Diſtemper*. *Groſs*, thick, foul, *Groſſo*, Ital. of *Craſſus*, Lat. thick, unfine. *Unharmonius*, Ἀναρμονικός, Gr. diſagreeing. *Eject*, of *Ejicere*, Lat. to throw out. *Tainted*, Bo. 5. v. 704. *Diſtemper*, diſorder, of *Dis* Negative, and *Trempe*, Fr. of *Temperies*, Lat. the proportion and equality of Cold and Heat. *Diſſolution*, Bo. 2. v. 127.

V. 59. *Happineſs and Immortality*; *God* endowed *Adam* with *two fair Gifts*, *Happineſs and Immortality*, not Abſolute, but depending on his Obedience; Happy while obedient, and Immortal while innocent, becauſe in a condition not to die. But this *poſſibility of Never Dying*, did not reſult from his *Nature*, for by that he was Mortal, and ſubject to Decay, as living an *Animal Life*; but had he kept his Innocence, God would have ſo preſerved and protected him, that after a long Life here, he would have tranſlated him to immutable, ſecure, and unforfeitable Immortality in everlaſting Bliſs, without paſſing through Corruption, and the dark Grave, as *Enoch* was, that he might not ſee Death, *Heb.* 11. 5. For had Man continued Sinleſs, it is unimaginable how the World could have maintained, if able to contain, their vaſt Multitudes always here below. Therefore *Immortality* imports a *Longevity* of undiſturb'd Happineſs, and undiſtemper'd Health, which ſhould have tranſmitted Mankind into Heaven at God's appointed time. But having loſt his Happineſs, which depended on his Innocence, Immortality would have proved a Puniſhment, an everlaſting Diſeaſe, whoſe only Remedy and Cure is Death, the Reſtorative of his Primitive State, and Eternal Bliſs. Hence that of St. *Paul*, *To die is great gain*, Phil. 1. 21.

------ *Præcluſaque janua leti*
Æternum noſtros luctus extendit in ævum. Met. 1.

Eternize, of *Eternare*, Lat. to make everlaſting.

V. 63. *Refin'd by Faith*, &c. And after this Life ſpent in many Trials, and ſharp Afflictions, and purified by Faith, manifeſted by Works, Death ſhall reſtore and give him up to a new and everlaſting Life, waked at the Reſurrection of the Juſt, Pure and Unſpotted with Heaven, and Earth renewed and refined by Fire. *Tribulation*, Bo. 3. v. 337. *Refined*, *Raffiné*, Fr. purged from his Droſs: A Metaphor from *Metals*, by melting down, *Refined*. *The fining pot for ſilver, and the furnace for gold*, Prov. 17. 3. *Refined*, is well applied to Afflictions, and the Trials of this Life, which our *Saviour* Typifies by *Fire*, *I am come to ſend fire on Earth*, Luke 12. 49.

V. 65. *The Renovation of the Juſt*; At the *Reſurrection of the juſt*, Luke 14. 14. for as our *Spiritual Reſurrection*, from Sin here, is frequently ſtyled, *A putting off the old man, and being renewed in the ſpirit of our minds*, Eph. 4. 22, 23. So our *Corporeal Reſurrection* at the laſt Day, ſhall be a *Renovation* (*Renovatio*, Lat. a *Renewing*,) of our *Mortal Bodies*, which ſhall then put on *Immortality*, 1 Cor. 17. 53.

V. 66. *With Heaven and Earth renew'd*. *I ſaw a new Heaven, and a new Earth; for the firſt Heaven, and the firſt Earth, were paſſed away*, Eph. 4. 22, 23. *Nevertheleſs according to his promiſe, we look for new Heavens, and a new Earth*, 2 Pet. 3. 13. *Synod*, Bo. 2. v. 392. *Peccant*, *Peccans*, Lat. ſinning, of *Peccare*, Lat. to offend.

V. 74. *Heard in Horeb*; At the *Promulgation of the Law*, Exod. 20. 18. And perhaps not to be heard again till the *Day of Judgment*; *When the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God*, 1 Theſ. 4. 16. *Oreb*, Bo. 1. v. 7. *Amarantinus*, Lat. of *Amarant*, Bo. 3. v. 353.

V. 79. *By the Waters of Life*. *The Lamb ſhall lead them unto living fountains of waters*, Rev. 7. 17. *The fountain of the water of life*, Ibid. *ch.* 21. *v.* 6. and *ch.* 22. *v.* 1, 17. *Reſorting*, of *Reſſortir*, Fr. to iſſue forth, to repair to.

V. 84. *O Sons, like one of us Man is become*. *And the Lord God ſaid, Behold, the man is become as one of us, to know good and evil*, Gen. 3. 22. All *Interpreters* expound theſe words Ironically, as referring to the falſe Promiſes of *Satan* in the Serpent, *Ye ſhall be as Gods, knowing good and evil*, v. 5. To which our *Author* ſubſcribes by, *Let him boaſt his knowledge*. But he has in part followed the Opinion of *Hieron. Oleaſter*, that this (uſher'd in by this Adverb of Demonſtration) was ſpoken to the Angels, *In their State thô firm, yet to confirm 'em more*.

V. 71. *See, O my Sons, how like to God deceived man has made himſelf!* *Defended Fruit*, of the forbidden Tree, of *Defendre*, Fr. to forbid, of *Defendere*, Lat, in the Law ſenſe, *to Prohibit*, ſo uſed by *Chaucer*:

Where can you ſay in any manner Age,
That ever God defended Marriage.

V. 92. *How*

V. 92. *How variable and vain self left*; I know his Heart how foolish and fickle, if left to its self, and the guidance of his giddy Will. *Variable, Variabilis*, Lat. changeable.

V. 95. *And live for ever*; If *Adam* had not sinned, he had never suffered Death, *which by sin entred into the world*, Rom. 5. 12. yet was he even in his Innocency *Mortal*, that is, under a *possibility of Decay and Death*, from which God would have preserved him; Sin then did not make him *Mortal*, but with his Innocency bereaved him of God's wonderful Preservation, and delivered him up to his natural Mortality. *Homo qui mortalis erat, & redigi naturaliter poterat, in suum cinerem, voluntate Dei viveret semper, nisi peccatum obstitisset; non est itaque per peccatum factus mortalis, sed qui cum erat innocens voluntate Dei servabatur, ob peccatum traditus est suæ mortalitati.* Vall. c. 6.

How this wonderful Preservation depended on the *Tree of Life*, is hard to guess; most probable it is, that the Fruit of this Restorative Tree was most connatural to Man's Life, easiest to be turned into, and assimulated into his Substance, endowed with a Preservative Power against all Decay, by which our Lives had been lengthen'd out to a vast Longevity, till it had pleased our Creator to have removed and transplanted us into Heaven. For, *For ever*, does not imply *Eternity*, but a long *Duration of Time*, in *Scripture*; as of the Servant, whose Ear was bored through, *He shall be thy servant for ever*, Deut. 15. 17. So the *Hills* are styled *Everlasting*, Gen. 49. 26. *O king, live for ever*, Dan. 3. 9. *I will not eat flesh for ever*, Εἰς τὸν αἰῶνα, 1 *Cor.* 8. 13. *&c.*

Now lest he put forth his hand, and take also the tree of life, and eat and live for ever, Gen. 3. 22. This seems to manifest God's Compassion and Commiseration of lost Man, lest eating of the enlivening Fruit, he should prolong and lengthen out his miserable Life farther than what was fit, at which our Author hinted, telling us. *God provided Death* for *Adam, a final Remedy, lest by that long Life he was capable of, he should Eternize his Woe*, that is, live under it too long.

Ibid. *Dream at least to live for ever*; Shews our *Author* did not understand the *Tree of Life* capable of making *Adam* live Eternally, without Removal into the Heavenly Regions. *Rupertus* believed this wonderful Fruit, endued with a Power, able to have made *Adam* Immortal, if he had once tasted of it, and that *Satan* and he were both ignorant, that there was such a *Preservative Plant* in *God's Garden*, for had the Devil known it, as he made him miserable by Eating of the *forbidden Tree*, so he would have endeavoured to have made that *Misery perpetual*, by perswading him to have eaten of the *Tree of Life*. *Si enim vel ille scisset, nunquam consilium suæ malignitatis ita dimidiasset: sed sicut illud lignum temerare persuasit, ut miseros faceret: sic & istud præripere suasisset, ut æternaliter miseros & misere æternos efficeret.* Com. in Gen. c. 30. l. 3. But he forgot what St. *Paul* tells us, *That God is faithful, who suffers us not to be tempted above what we are able, but will with the temptation make a way to escape*, 1 Cor. 10. 13.

V. 98. *To till the ground whence he was taken*, Gen. 3. 23. *Michael*, Bo. 6. v. 44. *Behest*, Bo. 3. v. 533.

V. 102. *Of flaming Warriours*; A choice *Angelic* Guard! *His ministers a flaming fire*, Psal. 104. 4.

V. 103. *To invade vacant Possession*; Attempt to possess himself of *Paradise*, empty and void by Man's expulsion. *Invade, Invadere*, Lat. to go into.

V. 111. *Bewailing their Excess*; Sorrowing for their Sin. *Excess, Excessus*, Lat. a going beyond. Sin is a going beyond the bounds of our Duty set by God's Commands, by the same *Metaphor*, called *Transgression*. *Disconsolate*, comfortless, of *Dis* and *Consolari*, Lat. to comfort. *Reveal*, discover; *Revelare*, Lat. to shew by removing the Vail.

V. 115. *Intermix my Covenant*; Bring in, by thy Discourse, my Agreement and Reconciliation made with them by the Atonement of my Son, to be born of the *Woman's Seed*, Gen. 3. 15. *Intermix, Intermiscere*, Lat. to mingle with. *Covenant*, Fr. *Conventum*, Lat. an Agreement, of *Convenire*, Lat. to agree.

V. 120. *Of a Sword the flame. And he placed at the east of the garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the tree of life*, Gen. 3. 24. *Cherubic Watch*, &c. a Guard of *Cherubims* armed with shining Swords, shooting forth Flame. *God* set a double Guard before his Garden, *Angels*, those vigilant Spirits and Ministers, to forbid the *Fiends*, and a *flaming Sword* to affright *Adam* and *Eve*, the Expelled Offenders. Thus the *Angel* that withstood *Balaam*, is represented, *And he saw the angel of the Lord standing in the way, and his sword drawn in his hand*, Numb. 22. 31. In the same manner *David* saw *the angel that smote the people*, 2 Sam. 23. 17. *Cherubic, Cherubicus*, Lat. of a *Cherub*: Bo. 1. v. 157. *Receptacle*, Bo. 7. v. 307.

V. 125. *Man once more to delude*; Lest *Satan*, by tempting them with the Fruit of the *Tree of Life*, and thereby promising them Exemption from Death, (the Sentence denounc'd against them,) might again delude 'em, and interrupt their Repentance by a new Presumption. *Dehuisse a Paradisi aditu arceri Dæmonem, ne eum in locum penetrans, decerperet fructum arboris vitæ, cujus promissione ac donatione, mortales prorogandæ vitæ avidissimos & curiosissimos falleret, & ad sui cultum & obsequium adduceret.* Peter. l. 6.

V. 127. *The Cohort bright*; The bright Brigade. *Cohors*, Lat. was a Band of 555 Foot-Soldiers, and 66 Horse-men, 10 of which constituted a *Roman Legion.*

V. 129. *Like a double Janus*; Each had four Faces like a twofold *Janus*: According to *Ezekiel*'s Viſion, *And every one had four faces*, ch. 1. v. 6. *And their whole bodies, and their backs, and their hands, and their Wings were full of eyes round about*, Ezek. 10. 12. *Double*, *Duplex*, Lat. twofold.

Janus was King of *Italy*, in whoſe Court *Saturn* took Sanctuary; for his great Wiſdom, he was inrolled among the Gods, and *Numa Pompilius* built him a Temple, in which his Image ſtood adorn'd with two Faces, thence by ſome taken for *Noah*, who ſaw the reſtor'd World, as well as the deſtroy'd; this being Renown'd alſo for teaching the Uſe of the Vine. Others ſay, he was called *Biceps*, and *Bifrons*, from his Skill in Things paſt, being good at gueſſing at thoſe to come. His Temple ſtood always open in time of War, and was never ſhut but when *Rome* was in perfect Peace, which happen'd but twice in all the Progreſs of the *Roman* Power.

Saturniſque ſenex, Janique bifrontis imago
Veſtibulo aſtabant —— Æn. 7.

V. 131. *Of Argus*; *Argus* was a Shepherd, feign'd to have had 100 Eyes, to whoſe cuſtody *Juno* committed the white Cow, into which her wanton *Jupiter* had changed his Miſtreſs *Io*.

—— *Ariſtoridæ ſervandam tradidit Argo,*
Centum luminibus cinctum caput Argus habebat. Met. l. 1.

V. 132. *Charm'd with Arcadian Pipe*; The Angelic Eyes were more watchful, than to be lull'd aſleep by the Shepherds Pipe, named *Arcadian*, of *Arcadia*, a part of *Greece*, abounding in Paſturage, and therefore reſounding with the *Paſtoral Pipe*. *To Drouze*, of *Drooſen*, Belg. to be ſleepy. *Paſtoral*, *Paſtoralis*, Lat. of *Paſtor*, a Shepherd.

V. 133. *Of Hermes, or his Opiate Rod*; Of *Mercury*, who by the help of his Pipe, and drowſie Rod, charmed *Argus* faſt aſleep, and ſtruck off his Head. *Hermes*, Bo. 3. v. 603 *Opiate*, drowſie, of Ὄπιον, Gr. *Opium*, Lat. Poppy Juice, of which ſleeping Medicines are made. This Rod was one of the Utenſils of *Mercury*:

—— *Virgamque potenti*
Somniferam ſumpſiſſe manu ——
Larguida permulcens medicatâ lumina virgâ. Met. l. 1.

V. 135. *Leucothea wak'd*; Λευκοθέα, Gr. the Morning the *White Goddeſs*, as her *Greek* Name imports: *Cicero* ſays, her *Latin* Name was *Matuta*, by which, that the Morning was meant, he proves out of *Lucretius*, *lib.* 5.

Tempore item certo roſeam Matuta per auras
Ætheris auroram defert & lumina pandit.

Homer makes her a Sea-Nymph, and a Friend to Saylors. *Day-break*, is a Darling no leſs at Sea, than on Shore.

Λευκοθέη ἣ περὶ μὲν ἔλεν βροτὸς ἀυσθέεσσι,
Νῦν γ' ἁλὸς ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῆς. ΟΔ. Ε.

To Reſalute, to Reviſit, *Reſalutare*, Lat. *Oriſons*, Bo. 5. v. 145. *Imbalm'd*, Bo. 2. v. 842.

V. 139. *So prevalent as to concern*; So powerful as to affect the Mind of God in Heaven ever happy. *Prevalent*, Bo. 6. v. 411.

Ibid. *Or to incline his Will*; Or to render him propitious to our Prayer: Of *Inclinare*, Lat. to bend, often applied to God, *Humanitùs*; *Let my prayer come before thee, incline thine ear unto my cry*, Pſal. 88. 2. *Bow down thine ear, O Lord, hear me*, Pſal. 86. 1. *Encline thine ear, O Lord, and hear, open thine eyes, O Lord, and behold*, Iſa. 37. 17. *Placable*, *Placabilis*, Lat. reconcilable, of *Placare*, Lat. to appeaſe.

V. 159. *Eve rightly called*; חוה, of חיה, to live, *Becauſe ſhe was the mother of all living*, Gen. 3. 20. He had named her אשה, *Woman*, the common Appellative of all her kind, Gen. 2. 23. expreſſive of her Original Extraction out of *Man*: Now he gives her a proper and particular Name, denoting her Excellency above all her Sex, that ſhe was to be the *Mother of all Mankind living* here, and of thoſe that were to inherit everlaſting life, ſince Mother to her who bore our Saviour, the *Seed of the Woman*. Some think, *Adam* gave his Wife this Name by way of *Ironie* and cruelleſt Reproach, becauſe Recorded by *Moſes* juſt after their Sentence received, when ſhe deſerved, in the bitterneſs of his Soul, to have heard her ſelf ſtyled, the *Mother of Death and Damnation*. *Rupertus* is of an Opinion more improbable; that *Adam*, ſeeing his Death not inſtant, deſpiſed the Denunciation of it, and ſlighting its Sentence, ſtyled his Spouſe, the *Mother of all things living*. *Dicenti Deo, Pulvis es & in Pulverem reverteris, adeo non credidit, ut è contrario vocaret nomen uxoris ſuæ Evam, id eſt, vitam, eo quod mater eſſet cum-*

ctorum

Eorum viventium. Lib. 3. c. 26. de Trinit. But our *Poet* better applies it to the early Promiſe of the Victory over *Satan*, by our *Saviour* the *Seed of the Woman*, as do the moſt Judicious and Authentic Commentators. *Demeanour*, Bo. 4. v. 128.

V. 169. *The Sourſe of Life*; The Well-ſpring of *Life*: *La Source*, Fr. the Fountain-head.

V. 178. *Till Day droop*; Till Day decline, or decay, as Flowers do that droop, hanging down their Heads withering.

V. 182. *But Fate ſubſcribed not*; But God's Eternal Decree conſended not to her Deſires.

——— *Sed fata reſiſtunt.* Geo. 4.

Non ſe fata ſuis patiuntur ducere viam
Auſpiciis ——— Æn. 4.

Subſcribed, of *Subſcribere*, Lat. to under-write, thence to agree to. *Impreſt*, mark'd, made manifeſt, *Bo.* 3. *v.* 388.

V. 185. *The Bird of Jove*; The Eagle, a Bird ſacred to *Jupiter*, and feigned by the *Poets* to attend on his Thunder. *Fulmen non percutit è volucribus Aquilam*: Plin. l. 2. c. 22.

----- *Rubrâ fulvus Jovis ales in æthrâ.* Æn. 12.

----- *Quem præpes ab Idâ*
Sublimem pedibus rapuit Jovis armiger uncis. Æn. 5.

Ibid. *Stoop'd from his aëry Tour*; Deſcended from his lofty Flight. To *ſtoop* at, is a term among *Falconers*, when a *Hawk* got up aloft on the Wings, comes down at his *Quarry*. *Tour*, Fr. a wheeling, ſuch as Birds make in their flight.

——— ——— *Cycnos*
Æthereâ quos lapſa plagâ, Jovis ales aperto
Turbabat cælo ----- Æn. 1.

V. 187. *The Beaſt that reigns in Woods*; The Lion King of the Forreſt.

V. 194. *By theſe mute Signs*; By theſe dumb ſhews in Nature: *Adam* was an early *Augur*, and if any Obſervations were to be made upon the flight of Birds, &c. had the moſt Skill therein, as being beſt acquainted with their Nature. A Prediction of this kind, *Virgil* has introduced:

----- *Alto*
Dat ſignum cælo: Quo non præſentius ullum
Turbavit mentes Italas, monſtroque fefellit.
Namque volans rubrâ fulvus Jovis ales in æthrâ,
Littoreas agitabat aves, turbamque ſonantem
Agminis aligeri. Æn. 12.

V. 204. *Darkneß ere Day's mid courſe*;

Noctis faciem nebulas feciſſe volucres
Sub nitido mirata die ---- Met. l. 1.

V. 207. *With ſomething Heavenly fraught*; That comes down loaden with ſomething from Heaven. *Fraught*, of the Fr. *Freter*, to load a Ship; whence our *Fraight*. *Jaſper*, Bo. 3. v. 363. *Alt*, Bo. 6. v. 532. *Apparition*, Bo. 8. v. 293.

V. 214. *Jacob in Mahanaim*; The Viſion that *Jacob* ſaw in *Mahanaim*, of his Angelic Guardians, was not more Glorious than this of the deſcending Angelic Hoſt into *Paradiſe*, *Gen.* 32. 1, 2. *Mahanaim*, מחנים, a Dual, ſignif. two Camps, *Jacob*'s own, and that Celeſtial one God ſent to guard him, of חנה, Heb. to pitch a Camp. *The Field pavillion'd*, the Field ſpread o'er with Tents; a word coin'd of *Pavilion*, Fr. a Royal Tent. *Guardians*, Bo. 3. v. 511. *Jacob*, the younger of the Twin-Sons of *Iſaac*, by *Rebecca*, *Gen.* 25. 25, 26.

V. 217. *In Dothan*, &c. *And the Lord opened the eyes of the young man, and he ſaw: and behold the mountain was full of horſes, and chariots of fire*, 2 King. 6. 17.

V. 219. *One Man Aſſaſſin-like*; *Eliſha*, who having diſcovered the Deſigns of the King of *Syria* to the King of *Iſrael*, was ſuddenly beſet by him in *Dothan*, levying *War* againſt one ſingle Man: *And it was told him, ſaying, Behold he is in Dothan, therefore ſent he thither horſes and chariots, and a great hoſt: and they came by night, and compaſſed the city about*, 2 King. 6. 13, 14. *Aſſaſſin-like*, like a Murderer: *Aſſaſſin*, Fr. a Cut-throat. *Unproclaim'd*, War undenounc'd, ſolemnly to proclaim War, being a Cuſtom among Generous Enemies. *Hierarch*, Bo. 5. v. 468. *Potentate*, Bo. 1. v. 365.

V. 234. *Nor*

V. 234. *Nor ſociably mild like Raphael*; Nor ſo gentle as *Raphael*, who convers'd ſo familiarly with us. *Sociably*, of *Sociabilis*, Lat. like a Companion. *Mild*, *Mitis*, Lat. gentle, eaſie. *Raphael*, Bo. 5. v. 221. *That I ſhould much confide*, that I ſhould hope for much from his Viſit; *Confidere*, Lat. to have a good hope in.

V. 236. *Solemn and Sublime*; Grave and Majeſtick, Serious and Lofty. *Solemn*, Bo. 4. v. 648. *Sublime*, *Sublimis*, Lat. high.

V. 237. *And thou retire*; And thou withdraw; for Decency-ſake, a Nicety, occaſion'd by *Shame*, *Daughter of Sin*: For he deſcribed *Eve* attending naked on the *Angel* and *Adam*.

----- *No Vail*
She needed, Virtue proof, no Thought infirm
Alter'd her Cheek ------ Bo. 5. v. 383.

Where the Poets obſerving the Τὸ πρεπὸν, is remarkable.

V. 241. *A Military Veſt of Purple*; A Soldier-like Garment of Purple.

Aurea purpuream ſubnectit fibula veſtem. Æn. 4.

Military, Bo. 6. v. 45. *Veſt*, *Veſtis*, Lat. a Garment. *Purple*, Bo. 1. v. 451.

V. 242. *Livelier than Melibœan*; Of a livelier Colour, and richer Dye, than any made at *Melibœa*, a City of *Theſſaly*, near Mount *Oſſa*, famous for a Fiſh called *Oſtrum*, there caught, and uſed in Dying the nobleſt Purple.

—— *Quam plurima circum*
Purpura Mæandro duplici Melibœa cucurrit. Æn. 5.

V. 243. *Or the Grain of Sarra*; Or the Dye of *Tirus*, named *Sarra*, of *Sar*, the *Phœnician* Name of a Fiſh there taken, whoſe Blood made the Purple Colour.

——— *Sarrano Dormiat oſtro.* Geo. 2.

——— *Et pictæ Sarrana ferentem*
Ex humeris aulæa togæ ------ Juv. Sat. 10.

Grain, Dye, of *Granum*, Lat. Κόκκος βαφικὴ, Gr. Berries of ſome Trees uſed in dying of Colours. *Truce*, Bo. 2. v. 526.

V. 244. *Iris had dipt the Woof*; The Rain-bow had dyed it, e're it was wove. *Iris*, the Heavenly Bow, Daughter of *Thaumas* and *Electra*, of Θαυμάζειν, Gr. to wonder, the Picture of the Sun's Light reflected on a Watry Cloud, whence thoſe many and *wonderful Colours*: The thicker and more denſe the Cloud is, the more lively and various the Colours appear; among which, the Purple, Blue, and Saffron, are the moſt conſpicuous in this *Showry Arch*.

------ *Iris croceis per cælum roſcida pennis*
Mille trahens varios adverſo ſole colores. Æn. 4.

V. 247. *As in a gliſtring Zodiac*; His Sword, the Terror of Satan, hung in a ſhining Belt, embroider'd like the Sun's bright Annual Circle: A Belt becoming an *Archangel*. *Zodiac*, (Ζοδιακὸς, ἀπὸ τῶν ζωδίων, from the Figures of divers Animals repreſented by the Aſteriſms therein, as the *Ram*, the *Bull*, the *Goat*, &c.) is that Circle through which the *Sun* runs his Race, reaching to both the *Tropics* Oblique, by cutting the *Æquator* as a Belt croſs the Wearer, which makes the *Compariſon* the more compleat. *Gliſtring*, of the Belg. *Gliſteren*, to ſhine. *Satan's dire Dread*, Bo. 6. v. 305.

V. 250. *From his State inclin'd not*; He, like a Monarch Majeſtic, ſtoop'd not from his State: *Status*, Lat. Dignity. *Nam neque de ſtatu noſtræ dignitatis nobis eſt recedendum.* Cic. *Inclinare*, Lat. to bow, to ſtoop. *Preface*, Bo. 9. v. 676.

V. 254. *Defeated of his Seiſure*; Diſappointed for his laying hands on thee for a long time, allowed thee favourably to repent in. *Defeated*, *Desfaire*, Fr. to undo, whence *Defeizance*, the diſannulling of an Obligation. *Seiſure*, Poſſeſſion, of *Saiſir*, Fr. to lay hold on. *Rapacious*, of *Rapax*, Lat. *Death's cruel Claim*, Bo. 2. v. 32.

V. 264. *Chilling Gripe of Sorrow that all his Senſes bound*;

---- *Subita gelidus formidine ſanguis*
Diriguit, cecidere animi ---- Æn. 3.

—— *Obmu-*

----- *Obmutuit amens*
Arrectæque horrore comæ, & vox faucibus hæſit,
Attonitus tanto monitu, imperioque Deorum. Æn. 4.

Gripe, Griffe, Fr. a Claw, a Bird's Talon.

V. 266. *With audible Lament*; With loud Lamentation. *Audible, Audibilis,* Lat. eaſie to be heard. *Lament,* Bo. 1. v. 448. *The place of her Retire,* the place to which ſhe had *Retired*; *Retirer,* Fr. *Retrahere,* Lat. to withdraw.

V. 270. *Thee Native Soil*; *Natale ſolum,* Lat. *Paradiſe* was the place of *Eve*'s Birth, taken out of *Adam* after *God* had placed him in his Garden, *Gen.* 2. 15, 21. 22.

V. 271. *The Reſpit of that Day*; The Reprieve granted me till that Day that muſt be deſtructive to us both. *Reſpit,* Fr. delay, forbearance: *Reſpiter de Mort,* Fr. to Reprieve. See *Bo.* 2. *v.* 462. *My early Viſitation, &c.* my Morning and my Evening Care; *Viſitatio,* Lat.

V. 277. *From the firſt opening Buds*;

Exerere ambroſias caput ut cæpiſtis in auras,
Et ſuaves laxare ſinus. Tribes, Bo. 3. v. 532.

V. 292. *Where he abides,* &c.

------ *Comitemque virumque ſequenti*
Omne ſolum nuptæ Patria eſt.

V. 306. *Inheſpitable appear*; All other Places, beſides *Paradiſe,* ſeems to us unfit to dwell or harbour in. *Inhoſpitalis,* Lat. uninhabitable.

----- *Inhoſpita Syrtis.* Æn. 4.

Inceſſant, Inceſſans, Lat. continual; Of *in* and *ceſſare,* Lat. to ceaſe, to give ore; *Aſſiduous Aſſiduus,* Lat. daily, continual.

V. 316. *Depriv'd*; Bereav'd, rob'd of; of the Augmentative *de* and *privare,* Lat. to take away from. *Terf,* Bo. 5. v. 391. *Trace,* Bo. 9. v. 682.

V. 335. *His Omnipreſence fills,* &c. God is every where, a like preſent in all places, as Preſent every where as Powerful. *Whether ſhall I go from thy Spirit? Or, Whither ſhall I flie from thy Preſence?* Pſal. 139. 7. &c. *Omnipreſence,* Bo. 7. v. 590. *Surmiſe,* Bo. 9. v. 333.

V. 343. *Capital Seat*; The place of thy chief Reſidence: *Celebrate,* Bo. 6. v. 888. To *Reverence, Revereri,* Lat. to Honour thee, and pay thee *Homage. Progenitor,* Bo. 5. v. 544. *Præeminence,* Bo. 5. v. 661.

V. 348. *To dwell on even ground*; Humbled to live below among thy Sons.

V. 354. *His Face expreſs*; God's Goodneſs and Fatherly Love, beſt expreſſing, his infinite Perfections to Mankind. *Paternal,* Bo. 6. v. 749. *Expreſs, Expreſſus,* Lat. manifeſt, apparent.

V. 359. *Supernal Grace*; Grace ſent from God above; *Supernus,* Lat. high. *Enured,* Bo. 2. v. 216.

V. 367. (*For I have drencht her Eyes*;) For I have ſhed dewie Sleep into her Eyes; which the *Latin Tranſlator* miſtaking, has render'd, (*For I have made her weep*)

Aſt Eva interea (quoniam nunc ejus ocellos
Vox mea compulerat Lachrymarum fundere rivum)
Dormiat hic placidam capiens per membra quietem.

Rather thus;

Aſt Evæ interea, (medicata papavere multo
Lumina cujus hebent) placidum, ſine, ſerpere ſomnum.

Drencht, wet, moiſten'd; Of the Sax. *Drencan,* to water. A *Drench,* is a *Medicinal Potion. Foreſight,* the ſeeing of things yet to come; the *ſeeing* them *before* they are.

V. 373. *However Chaſtning*; How ere it pleaſe to puniſh me. *Chaſtning,* Fr. *Chaſtier,* Lat. *Caſtigare,* to correct.

V. 374. *Arming to overcome by Suffering*; Putting on a Reſolution to bear with Patience, and with my Conſtancy to overcome all my Afflictions.

Quicquid erit ſuperanda eſt omnis fortuna ferendo. Æn. 5.

V. 377. *In the Viſions of God*; As in Scripture, the preternatural Revelations of Futurity are call'd. *And the Spirit brought me in the Viſions of God to Jeruſalem,* Ezek. 8. 3. *In the Viſions of God brought he me into the Land of Iſrael.* Ibid. 40. 2.

V. 379. *The Hemiſphere of Earth*; It was the higheſt Hill of *Paradiſe*, from whoſe lofty Head, half the Globe of Earth, plain to be ſeen, lay ſpread out wide in open proſpect round. *Hemiſphere*, Bo. 3. v. 725. *Ken*, Bo. 1. v. 59. *Proſpect*, Bo. 3. v. 77.

V. 383. *Our ſecond Adam*; *Jeſus Chriſt. The ſecond Man is the Lord from Heaven*, 1 Cor. 15. 47. *The laſt Adam was a quickning Spirit*, Ibid. v. 45. *In the Wilderneſs*, and the Devil taking him up into a high Mountain, ſhewed unto him all the Kingdoms of the World, *Luk.* 4. 6.

V. 386. *Or Modern Fame*; Of old or late Renown, *Modern*, *Modernus*, Lat. new, latter.

V. 388. *From the Deſtin'd Walls of* Cambalu; From the deſign'd Walls of *Cambalu*, a great City in *Cathaie*, a Province of *Tartary*, ſeated on the River *Polyſanga*, numerous in Inhabitants, and rich in Merchandize; the ancient Seat of the *Tartarian Chams*, thence of *Cham*, *Lord* and *Balu*, a *City*, named in the *Tartarian Tongue*, *Kambalu*, (as *Paulus Venetus* affirms) *City of the Lord*; thence Seat of *Cathajan Can*. *Cathaie*, was anciently known by *Scythia extrà montem Imaum*, its old Inhabitants, the *Cathei* of *Strabo*, giving it this new Name; *Deſtin'd*, *Deſtinatus*, Lat. appointed, as not being then built.

V. 389. *Sarmacand by Oxus, Temir's Throne*. *Sarmacand* is a City of *Zagathaian Tartary*, famous for having been the Birth and Burial-place of the mighty *Tamerlain*, where he kept his Royal Reſidence, thence called *Temir's Throne*: *Temir*, Iron of his hardy Courage, and *Temir-Cutlu*, happy Iron, &c. *Tamerlain* was the Son of *Ogg* and by the Marriage of the Daughter of *Ginocham*, obtain'd the *Tartarian* Empire, which he ſo vaſtly enlarged, that he alone ſubdued more Provinces, than all the *Romans* had done in 800 years, when moſt flouriſhing; at one time he inriched this City, with 8000 Camels laden with the Spoils of *Damaſcus* only.

Oxus, a River in *Zagathaie*, famous for the overthrow of *Cyrus* by the *Scythians*, and *Sabacham* of *Zagathaian Tartary*, by *Iſmael Sophie* of *Perſia*: It riſeth out of Mount *Taurus*, and falls into the *Caſpian Sea*.

V. 390. *To Paquin of Sinæan Kings*; As far as *Paquin*, the Royal Seat of the *Chineſe* Kings. *Paquin*, *Paquina*, Lat. *Pequin*, *Pechinum* Lat. is a vaſt and populous City of *China*, Capital of the Province of *Pekin*, to which their Emperor removed from *Naquin*, in the year 1404, to reſide nearer the *Tartars*, their perpetual Enemies, and now their Conquerors.

Sinæan Kings; Emperors of *China*, called to this day *Sinarum Regio*, Lat. where *Ptolomy*, the old *Geographer*, placed the *Sinæ*, of which *China*.

V. 391. *To Agra and Labor of Great Mogul*. *Agra*, Lat. Capital of the *Mogul's* Empire, is an *Indian* modern City, rich and populous, ſituated in *Agra*, a Province of *India* beyond the River *Ganges*.

Labor, *Laborium*, Lat. a great City of *Eaſt-India*, in a Province of the ſame Name, (360 miles from *Agra*) where the *Moguls* formerly had their Reſidence.

Mogul, ſo called, (ſays *Heylin*,) as deſcended from the *Mogul Tartars*, there being others called *Sumaguls*, *Jecomoguls*, &c.

V. 392. *Down to the Golden Cherſonese*; Down as far as to the *Golden Peninſula*, now called the *Promontory of Malaca*, (from its chief City,) is the moſt Southern Headland of the *Eaſt-Indies* between *Sumatra* and *Borneo*, two of the *Oriental Iſlands*; it was known anciently by the name of *Aurea Cherſoneſus*, Lat. *Cherſoneſe*, Χερσόνησος, Gr. is a *Peninſula*, a Place almoſt quite ſurrounded by the Sea, of Κέρσος, Earth, and Νῆσος, an Iſland, being almoſt an Iſland, only tied to the Land by a ſmall *Iſthmus*, or Neck of Land: This, of four others very conſiderable, was named the *Golden*, being very *rich* by a vaſt and univerſal Trade.

V. 393. *The Perſian in Ecbatan*; *Ecbatana*, now *Tauris* and *Tebris* by the Inhabitants, the ancient *Capital* of the Kingdom of *Perſia*, founded *anno* 786, once ruined by an Earthquake, often ſack'd by the *Turks*, and ever ſince 1603, recover'd and kept by the *Perſians*.

V. 394. *Hiſpahan*; Or *Hiſpaham*, *Aſpahamum*, Lat. the Royal City of *Perſia*, where the *Sophies* have reſided near 100 years, extreamly rich and populous, ſeated in the Province of *Hierach*, part of the ancient *Parthia*.

Ibid. *Or Raſſian Ksar in Moſco*; Or the *Ruſſian Emperour* in *Muſco*. *Ruſſia* is a vaſt Country, in the North-Eaſt part of *Europe*, formerly *Sarmatia Europæa*. *Ksar* or *Czar*, in the *Slavonian* Tongue, is the Title of their *Great Duke*, now *Emperor* of *Muſcovy*, ſo called of his *Capital* City *Moſco*, or *Moſqua*, a Wooden City, ſeated on a River of the ſame name, denominating the whole *Nation* and *Empire*.

V. 395. *Or Sultan in Bizance*; Or the Grand Signior in *Conſtantinople*, of *Tartarian Original*. *Byzantium*, Lat. now *Conſtantinople*, is a City of *Thrace*, and *Capital* of the *Turkiſh Empire*, ſo named by *Conſtantine* the Great, who Rebuilt it, and made it the *Eaſtern* Seat of the *Empire*, taken by *Mahomet* the Second. The *Sultan* has his Title of שלטן, Heb. *Dominion*, which no *Monarch* exerciſeth more abſolutely. *Turcheſtan*, is a Province of *Zagathaian Tartary*, ſo ſtyled, becauſe inhabited by the *Turks* before their *inrode* into *Armenia*.

V. 396. *The Empire of Negus to Ercoco*; *The Empire of Negus*, is that of the *Abyſſines*, whoſe Emperor is by the *Europeans* ſtyled *Preſter John*; by the *Moors*, *Atiolabaſſi*; and by his own Subjects, *Acegue* and *Neguz*, that is, *Emperour* and *King*: His mighty Territory ſtretcheth from the *Red Sea* to *Niger*, ending in the *Ethiopic Ocean*, and almoſt from one *Tropic* to the other, anciently called *Æthiopia ſub Ægypto*, &c.

Ibid.

Ibid. *Ercoco*; *Erquico*, *Erquicium*, and by *Heylin* and others *Erroco*, a Sea-port Town of *Ethiopia* in *Africa*, having a good Harbour on the *Red Sea*, the ancient North-Eaſt Boundary of the *Abyſſine Empire*.

V. 399. *Mombaza*, *and Quiloa*, *and Melind*; *Mombaza*, *Monbaccia*, is a very great City in *Affrica*, Capital of the Kingdom of the ſame Name, in *Zanguelar*, a Province of the *Lower Ethiopia*, has a good Haven in the *Eaſtern Ocean*.

Quiloa; *Queillo*, a City in an Iſland, giving Name to a Kingdom on the *Eaſtern Shore* of *Africa*, between *Moſambique* and *Melind*, South of *Quiloa* 150 Leagues.

Melind, a City in *Africa*, in the aforeſaid Province. The Kings of theſe are called *Maritim*, of *Maritimus*, Lat. belonging to the Sea, becauſe their little Dominions lay on the *Ethiopic Ocean*.

V. 400. *Sofala*, *thought Ophir*; *Sofala*, or *Zofala*, is a little Kingdom of *Africa*, in the *Lower Ethiopia*, in the Country of *Cafraria*, towards the *Ethiopic Ocean*, taking its Name of *Sofala*, a ſtrong City in the Borders of *Zanguebara*, 50 miles from which there are rich Mines of Gold, called the Mines of *Manica*; *Sofala*, by *Purchas*, and others, was miſtaken for *Ophir*, to which *Salomon* ſent for Gold, &c. 1 *King.* 9. 28.

V. 401. *Of Congo and Angola*; *Congo* is a little Kingdom on the Weſtern Shoar of *Africa*, in a very fruitful Soil: South of which is *Angola*, ſuch another fertile and petty *Realm*, and with divers others formerly made the Kingdom of *Congo*, much harraſs'd by the *Portugueſes*.

V. 402. *Niger Flood*; *Niger*, or *Nigir*, the greateſt River of *Africa*, ariſing out of a Lake of the ſame Name in the *Upper Ethiopia*: It divides *Nigritia* into two parts, whoſe Fertility is heighten'd by the Annual overflowing of this River 40 days, as *Heylin*, *De Terrâ Nigritarum*; it runs into the *Atlantic Ocean* at ſix great Outlets. *Atlas*, Bo. 4. v. 986. The Poet ſeems to mean *Atlas Minor*, now *Errif*, parting the Kingdom of *Fez* from that of *Morocco*.

V. 403. *Fez*, *and Sus*; The Kingdom of *Fez* is in the Weſt of *Barbary* in *Africa*, bounded Northward by the Streights of *Gibraltar* and the *Mediterranean*, on the Weſt by the *Atlantic Ocean*, South by the Kingdom of *Morocco*, and Eaſt by that of *Algier*. *Sus*, *Suſa*, another *African* Kingdom, ſo named of *Sus*, its principal River.

V. 404. *Morocco*, *Algiers*, *and Tremiſen*; *Morocco*, *Marochium*, a Kingdom of the *Moors* in *Barbary*, 90 miles from *Fez*, to which the Royal Seat, and the ancient Glory of its chief City, is removed.

Tremiſen, *Tremiſa*, a Kingdom, and a great City of *Barbary*.

Algiers, a City and Commonwealth of *Africa*, on the Borders of *Barbary* on the *Mediterranean Sea*, over-againſt *Minorca*, too well known by its *Piracies*: Theſe are ſaid to have been the Kingdoms of *Almanſor*, the famous *Moor*, *Heroiſed* by Mr. *Dryden*.

V. 405. *Europe*, Bo. 10. v. 310. *Rome*, Bo. 9. v. 671. *Maxima rerum Roma*: Æn. 7.

V. 406. *Mexico of Montezume*; *Mexico*, *Mexicum*, a rich Kingdom of *North America*, whoſe *Capital City* is of the ſame name, and ſeated in a Lake ſo called alſo. The unhappy *Montezuma* the Second, was King of it, when *Francis Cortez*, the *Spaniſh General*, overcame him in the year 1521. *Adam* is ſaid *perhaps to have ſeen this in Spirit*, becauſe it lay not within the compaſs of the Earth's *Hemiſphere*, nor within his Proſpect as to the *Site* of the higheſt *Mount of Paradiſe*, on which our Poet had placed him.

V. 408. *Cuſco in Peru*; *Peruvia*, is a vaſt Country in *South America*; rich in Gold and Silver Mines, whoſe Royal City *Cuſco* was, at the Conqueſt of the *Spaniards*, ſince depopulated and ruinous.

V. 409. *Atabalipa*, *and Guaſcar*; Were the Sons of *Guaimacapa*, the happieſt *Peruvian* King, who extended his Empire to the vaſt Bounds it now has, for which his Sons being at ſtrife, *Franciſco Pizarro* a *Spaniard*, of as baſe Conditions as Birth, parted 'em, by killing the firſt, and taking the other Priſoners, whom (after he had ranſom'd himſelf with a Houſe full of refined Gold and Silver) the *Ignoble Hogherd* murder'd.

V. 410. *And yet unſpoil'd Guiana*; *And yet unrifled Guiana*: It is a large Country in *South America*, directly under the *Equinoctial Line*, the moſt fruitful part of *Peru*. *Unſpoil'd*, *Inſpoliatus*, Lat. unrob'd.

Ibid. *Geryon's Sons*; The *Spaniards*: For *Geryon* was King of *Catalonia*, and a celebrated *Hero*, Fabled to have had three Bodies, becauſe he commanded *Majorca*, *Minorca*, and *Ebuſa*, three Iſlands adjacent to *Spain*, or of the unexampled Concord of his three Sons. *Gerunda*, a City of *Catalonia*, is ſaid to have been built and named by him: He was overcome and ſpoil'd of his Herds by *Hercules*.

----- *Nam maximus ultor*
Tergemini nece Geryonis, ſpoliiſque ſuperbus
Alcides aderat: *Taurоſque hìc victor agebat*
Ingentes ----- Æn. 8.

V. 411. *Eldorado*; Otherwiſe *Manoa*, the greateſt City of *South America*, if not of the World. *Diego Ordas*, one of *Cortez*'s Companions, is ſaid to have entred it at Noon, and travel'd all the next day, till night, before he came to the King's *Palace*, where he ſaw ſuch abundance

dance of Gold, in Coin, Plate, Armour, and other Utenſils, that the *Spaniards* gave it the gawdy name of *Eldorado*, the *Golden City*.

V. 412. *The Film remov'd*; Remov'd the Miſt from *Adam*'s Eyes, *&c.* So *Pallas* cleared up *Diomedes* his Eye-ſight.

Ἀχλὺν δ' ἆυ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὸν ἐπῆεν
Ὄφρ' εὖ γινώσκῃς. ΙΛ. Ε.

Imitated by *Virgil*:

Aſpice namque omnem, quæ nunc obducta tuenti
Mortales hebetat viſus tibi, & humida circum
Caligat, nubem eripiam. Æn. 2.

Film, is a thin white Skin or *Membrane*, growing over the Eye-ſight; Of *Velamen*, Lat. any thing that hides, as if *Vilm*.

V. 414. *Purg'd with Euphraſie and Rue, &c.* Cleared the Organs of his Sight with *Rue* and *Eyebright*. *Euphraſie*, Εὐφρασία, Gr. the Herb *Eyebright*, ſo named of its clearing Virtue. *Rue*, Ρύτη, Gr. an Herb, whoſe warmth renders it *Corroſive*. *Viſual*, Bo. 3. v. 620. *Nerve*, *Nervus*, Lat. Νεῦρον, Gr. *Inſtill'd*, drop'd into it, of *Inſtillare*, Lat.

V. 417. *Theſe Ingredients*. *Ingredients* are called ſuch Things as are mixed or blended together to make a Medicine, or other ſort of Compoſition. *Ingredientes*, Lat. as going into one another by the mixture.

V. 418. *Of mental Sight*; To the Eyes of his Underſtanding, to his Mind, the inmoſt Seat of his Soul. *Mental*, *Mentalis*, Lat. of *Mens*, Lat. the Mind. *Intranſt*, Bo. 1. v. 301.

V. 426. *Nor with the Snake conſpired*; Nor agreed with the *Devil*, nor conſented to the tempting Serpent: Of *Conſpirare*, Lat. to agree with.

V. 430. *Part arable and tilth*; Part of which was plowed and ſowed. *Arable*, *Arabilis*, Lat. of *Arare*, Lat. to Plow. *Tilth*, Till'd, of *Tilian*, Sax. to dreſs, to manure Ground.

V. 433. *Ruſtic, of Graſſy Sord*; A plain *Altar* raiſed of Graſſy Turf. *Ruſtic*, *Ruſticus*, Lat. clowniſh, of *Rus*, Lat. the Country; whence *A lá Ruſtique*, Fr. homely Draughts or Repreſentations of Country Affairs. *Sord*, perhaps miſprinted for *Sod*, Turf, of the Belg. *Sode*, Ital. *Terra Soda*, of *Solidum* or *Solum*, Lat. But if there be any ſuch word as *Sord*, for dried Earth, it muſt be a derivative of *Swart*, Belg. black, from its colour, when fit for Fuel; whence our *Sword*, the Rind of Bacon, of its blackneſs.

Moſt admirable and excellent are theſe *Epiſodes*, which here begin, and adorn our Author's *Poem* to the end, ſurpaſſing all thoſe tedious Stories, and the vain-glorious Boaſtings of the *Homeric Heroes*, and *Virgil*'s artful Enumeration of the *Roman* Conquerors, down to *Auguſtus Cæſar*, and the bemoan'd *Marcellus*, *Æn.* 6. as much as a Relation of what was to come to paſs, from the beginning of the World, to *Adam* and all Mankind, to the end of it, and in order to a better, (taken out of Sacred Story,) muſt excel any particular or *Humane Hiſtory* whatever.

V. 436. *Uncull'd*; Some green, and others ripe, not pick'd and cull'd. *Uncull'd*, unchoſen, of *Cueiller*, Fr. *Colligere*, Lat. to gather, thence to pick and chooſe.

V. 437. *The Firſtlings of his Flock*; Lambs, *Gen.* 4. 4. according to God's Precept: *Thou ſhalt not delay to offer the firſt of thy ripe fruits, likewiſe thou ſhalt do with thine oxen and thy ſheep: ſeven days it ſhall be with its dam, on the eighth day thou ſhalt give it me*, Exod. 22. v. 29, 30. *Choiceſt and beſt*; *if his oblation be a ſacrifice of peace-offering, if he offer it of the herd, whether it be male or female, he ſhall offer it without blemiſh before the Lord*, Levit. 3. 1.

V. 439. *The Inwards, and their Fat*; According to *Levit.* 3. 3, 4.

V. 442. *Conſum'd with nimble glance*; *The Lord had reſpect to Abel, and to his Offering*; ſays *Moſes* in the *Holy Record*, Gen. 4. 4. which all the *Fathers* interpret, to have been manifeſted by Fire coming down from Heaven, and conſuming his Sacrifice; the ſame Sign ſignalized the offering of *Aaron* and God's acceptance thereof, *And there came a fire out from before the Lord, and conſumed the burnt-offering upon the altar, and the fat*, which *Moſes* ſtyles, *The glory of the Lord appearing to the people*, Levit. 9. 23, 34. In the ſame manner was *Gideon*'s Sacrifice accepted, *Judg.* 6. 21. *Thus David was of God anſwered by fire upon the altar of burnt-offering*, 1 Chron. 21. 26. And *Salomon*, 2 Chron. 7. 1. *Elijah* alſo received the ſame *Miraculous Approbation*, 1 King. 18. 38.

Ibid. *And grateful Steam*; *An offering made by fire, of a ſweet ſavour to the Lord*, Levit. 1. v. 9, 13, 17. and frequently ſo expreſs'd in *Scripture*.

V. 443. *For his was not ſincere*; *Cain*'s Sacrifice was left untouch'd by the Heavenly Fire, and therefore unaccepted, becauſe not offer'd in Truth, and *ſincerity* of Heart; for *God* had reſpect unto *Abel*, and then to his Sacrifice, *Gen.* 4. 4. *Sincere*, *Sincerus*, Lat. Pure, Upright.

V. 445. *Smote him into the Midriff with a Stone*; Our Author has followed the moſt probable Opinion, that *Cain* killed his Brother with a blow on the Breaſt with a great Stone, *that beat*

beat out Life. that beat the Breath out of his Body; *as they talk'd,* Gen. 4. 8. as they were in Diſcourſe about the ſucceſs of their Sacrifice; *Abel* maintain'd God's Omniſcience and Omnipreſence, the Rewards and Puniſhments of good and bad Actions, both in this Life, and that everlaſting one in the other World, which introduced a Diſpute of the *Immortality of the Soul,* and its eternal State; whereupon careleſs and unbelieving *Cain,* enraged at his Brother's grave Admonitions, ſlew his innocent Adviſer, and ſent him to experiment the Truth of his Pious Aſſertions; as the *Jeruſal. Targum* gueſſes. *Cain was of that wicked one,* (who was a Murderer from the beginning, *John* 8. 44.) *and ſlew his brother, becauſe his own works were evil, and his brothers righteous,* 1 John 3. 12.

V. 447. *With guſhing Blood effus'd;* Poured out his Blood and Soul together.

Undantique animum diffudit in arva cruore:
Purpuream vomit ille animam. Æn. 9.

Whatſoever the deadly Inſtrument was, with which *Cain* ſlew his Brother, his Death was moſt certainly attended with Effuſion of his Blood, that being mention'd, *To cry unto the Lord from the ground,* Gen. 4. 10. Remembred alſo by our Saviour, *Matth.* 23. 35. *Effus'd, Effuſus,* Lat. poured out, ſpilt.

V. 449. *Diſmay'd.* Bo. 1. v. 57. Nothing in the World could be more terrible, than the firſt Night, and the firſt diſmal Scene of Death: Monſ. *Balſac.*

V. 457. *From Heaven acceptance; If thou doſt well, ſhalt thou not be accepted?* Gen. 4. 7.

V. 472. *By Intemperance more;* By Exceſs in eating and drinking, undermining and ſapping Life by its Supports *Plus Gula, quam Gladius.*

----- *Sævior armis*
Luxuria incubuit, victumque ulciſcitur orbem. Juv.

V. 476. *Th' Inabſtinence of;* Which *Eve*'s want of Abſtinence, and command over her Senſual Appetite, ſhall bring on her Deſcendents. *In* and *Abſtinentia,* Lat. Forbearance.

V. 479. *A Lazar houſe;* *Lazaret,* Fr. *Lazaretto,* It. an Hoſpital. *Maladies, Maladie,* Fr. Sickneſs, of *Malum,* Lat. as *Illneſs,* in the ſame ſenſe, of *Ill.*

V. 481. *Of gaſtly Spaſm;* The Diſorders of ugly Cramps, and ſtrange Diſtortions. *Spaſms,* Σπάσμα, Gr. a Cramp, of Σπᾶν, Gr. to Contract, of which one ill-favour'd kind is called *Spaſmus Cynicus,* when the Noſtrils are ſo convulſed, that the Teeth appear, like thoſe of a ſnarling Dog.

Ibid. *Or racking Torture;* Or tormenting Pains, that put the wretched Patient on the *Rack:* Of *Recken,* Ger. to ſtretch, to extend. *Torture, Tortura,* Lat. of *Torquere,* Lat. to twiſt, to torment.

V. 482. *Qualms of Heart-ſick Agony;* Fainting Fits that affect the Heart with Life's laſt ſtruggle. *Qualms,* Swoonings, Death's Siſters, of *Crealm,* Sax. Death, a ſhort one, and ſometimes abſolute. *Agony,* Bo. 2. v. 861.

Ibid. *All feavorous kinds;* All ſorts of Feavors: *Febrii,* Lat. *Convulſions, Convulſiones,* Lat. *à Convellendo,* from plucking the Nerves up together with painful twitches.

V. 483. *Epilepſies;* Ἐπιλημψία, Gr. the Falling-ſickneſs: Of Ἐπιλαμβάνω, Gr. to ſeize upon, it being a ſeizure of ſuch a ſort, as for the time deprives the Perſon afflicted therewith both of Senſe and Underſtanding.

Ibid. *Fierce Catarrhs;* Salt ſharp Rheums, and furious Defluxions. *Catarrhs,* Καταῤῥοὴ, Gr. a Torrent, of Καταῤῥέειν, to flow down, as Rheums do from the Head to the *Labouring Lungs.*

V. 484. *Inteſtine Stone and Ulcer;* The Stone in the Bladder or Kidneys, often attended with putrifying Ulcers. *Inteſtine, Inteſtinus,* Lat. inward. *Ulcer, Ulcus,* Lat. Ἕλκος, Gr. a Sore full of Corruption.

Ibid. *Cholic Pangs;* Pains of the *Cholic,* twiſting and tearing the *Guts.* *Cholic,* Κωλικὸς, of Κῶλον, Gr. one of the great thick Guts ſo called, from whoſe fulneſs, either with Wind or Filth, thoſe piercing Pains ariſe. *Pangs,* of *Pain, Pæna,* Lat. Ποινή, Gr.

V. 485. *Dæmoniac Phrenzie;* Raving Madneſs, that looks like being poſſeſs'd by an Evil Spirit; like thoſe *two poſſeſs'd with Devils, coming out of the tombs exceeding fierce,* Matth. 8. 28. *Dæmoniac,* Δαιμονικὸς, Gr. Poſſeſs'd, and thence furious. *Phrenzie, Phreneſis,* Lat. Φρενῖτις, Gr. Madneſs, of Φρὴν, Gr. the Mind, the Underſtanding, hurt and diſturb'd in Feavors, by overheating the Membranes of the Brain.

Downright Madneſs ----- *Manifeſta Phreneſis.* Mart.

Ibid. *Moaping Melancholy;* A ſullen ſilent Madneſs, occaſioned by abundance of black *aduſt Choler;* whence *Melancholy,* Μελαγχολία, Gr. the Diſtemper takes its Name. *Moaping,* dull, ſullen, ſtupid, becauſe their Vital Spirits are choak'd and oppreſs'd by black Clouds of Choler.

V. 486. *Moon-ſtruck Madneſs*; Madneſs depending on the Moon, whence thoſe affected with it are ſtiled *Lunatics*, of *Luna*, Lat. the Moon, whoſe Encreaſes augment the Malady. *Moon-ſtruck*, Σεληνιάζομαι, Gr. *à Luna percuſſus*, a *Lunatic*.

Ibid. *Pining Atrophie*; A continual Conſumption, by ſome defect in thoſe Parts that ſhould diſgeſt and turn our Meat and Drink into wholſom Nouriſhment. *Pining*, waſting, ſtarving, of Πεῖνα, Gr. Hunger. *Atrophie*, Ἀτροφία Gr. want of Nouriſhment.

V. 487. *Maraſmus*; Μαρασμὸς, Gr. another kind of Conſumption, proceeding from an Habitual, Hectic Heat over-drying the Body, and quite conſuming the Radical Moiſture; of Μαραίνειν, Gr. to dry up, to parch. *Peſtilence*, *Peſtilentia*, Lat. the Plague, *Wide-waſting*, that ſlays by wholeſale.

V. 488. *Dropſies*, &c. Ὑδρωψ, Gr. *Aqua intercus*, of Ὕδωρ, Gr. Water, which getting between the Fleſh and the Skin, overflows and ſwells into an incurable Inundation, and at laſt drowns with Death.

Ibid. *Aſthma's*; Ἄσθμα, Gr. the *Tiſſick*, a difficulty of Breathing, of Ἄζειν, Gr. to breath hard and hot. *Joint-racking Rheums*, *Gouts* and *Rheumatiſms*, that rack and rend our Joints in pieces, by torturing and tearing our Nerves aſunder. *Rheums*, of Ῥεῦμα, Gr. a Flux of Humour, of Ῥέειν, Gr. to flow.

V. 490. *Deſpair tended the Sick*; They were all in ſo ſad a condition, that they deſpair'd of their Recovery: *Deſpair*, *Deſperatio*, Lat. a ſad, but uſual attendant on the Sick. *Deform*, Bo. 12. v. 706.

V. 496. *Compaſſion queld his beſt of Man*; Pity overcame all his Manhood; Conquer'd all his Courage, though he had no natural weakneſs, as not Born of Womankind, his Offſpring. *Queld*, Bo. 4. v. 860.

V. 504. *Obtruded on us*; Why is Life thus forc'd upon us, without our Conſent?

----- *Quæ lucis miſeris tam dira Cupido?* Æn. 6.

Degraded, Bo. 8. v. 552. *Wreſted*, forc'd by violence from; of *Reiſſen*, Ger. to pluck from. *Obtruded*, *Obtrudere*, Lat. to force upon.

V. 510. *To ſuch unſightly ſufferings debaſed*; Humbled to ſuch abominable Diſeaſes, under ſuch loathſome Loads to ſuffer ſuch exceſſive Pains. *Deba'ſt*, *Desbaiſſé*, Fr. degraded.

V. 516. *When themſelves they vilified*; When they diſparaged and undervalued themſelves, by yielding to unruly Luſt. *Vilifi'd*, *Vilificare*, Lat. to render *Vile*, *Vilis*, Lat. baſe.

V. 519. *Inductive mainly*, &c. *Ungovern'd Appetite*, *that Brutiſh Vice*, our inordinate Luſts and Deſires, were the main perſuaſives which prevail'd with *Eve* to Tranſgreſs *God*'s Command, which has made the puniſhment of her Poſterity ſo *Beaſtly and Abominable*, *ſuitable to her Brutiſh Sin*. *Inductive*, *Inducere*, Lat. to lead. *Abject*, mean, baſe; *Abjectus*, Lat. vile, naught.

V. 529. *With our Connatural Duſt!* Be mingled with our Original Clay! *Connaturalis*, Lat. of the ſame kind with us; Duſt out of which *Adam* originally was rais'd.

V. 531. *The rule of not too much*; The Golden Rule of *Temperance* in Meats and Drinks, *Ne quid nimis*. Eating to ſupport, not oppreſs Nature; by *Gluttonous Delight*, by pleaſing of thy Palate and indulging thy Appetite; *Gluttonous*, greedy; Of *Glouton*, Fr. *Gluto*, Lat. a greedy and voracious Eater.

V. 534. *Tears over thy head return*; The years made by the circular Revolutions of the Heavenly Bodies, are well ſaid to *return*, their Seaſons moving in a perpetual round, *In ſeſe vertitur annus*.

V. 537. *For death mature*; Ripe for thy Diſſolution, not like green Fruit with difficulty pluck from the Tenacious Tree, but ripe and ready for the Grave, *Earth thy Mothers Lap*, whence thou grewſt up. *Mature*, *Maturus*, ripe, thence *Matura viro virgo*.

V. 540. *Thy Senſes then obtuſe*; Thy Senſes then will grow dull and blunt, their edge will be quite worn away. *Obtuſus*, Lat. blunted. *All taſte of Pleaſure muſt forgoe*.

Non eadem vini, atque cibi torpente palato
Gaudia: Nam dudum guſtus perit, &c. Juv. Sat. 10.

V. 546. *The Balm of Life*; A dull, cold and dry Vapour, will overcaſt and cloud thy Spirits, and at laſt lick up the Oil of Life, and put out its Lamp, by conſuming the *radical moiſture*, well aſſimulated to *Balm*, which the *Jews* ſay, is named ſo, *Balſamum*, as if בעל שמן, the *Lord of Oil*, the principal of all Juices.

V. 549. *This combrous charge*; Of this troubleſome, uneaſie load. *Combrous*, of *Komeren*, Belg. to trouble, to moleſt. *Charge*, *une Charge*, Fr. a burden.

V. 559. *That made melodious Chime*; That made a ſweet Muſical Harmony. *Melodious*, Bo. 3. v. 371. *Chime* is properly the Sound of Bells; Of *Chiamare*, Ital. to call People to Church, as there is uſe.

V. 561. *Their Stops and Chords*; Who mov'd the Stops upon the Organ, and ſtrook the Harps ſhrill Strings. *Chords*, *Chorda*, Lat. Χορδὴ, Gr. a Gut, of which the Strings of *Inſtruments* are generally made.

V. 562. *His*

V. 562. *His volant Touch inſtinct*, &c. His nimble Fingers, as if inſpired, flew through all the various diſtances of Sound, o'er all *proportions*, *low* or *high*, *Treble* or *Baſe*, and through all its Parts, followed the *Sounding Symphony*. *Volant*, *Volans*, Lat. flying. *Inſtinct*, Bo. 2. v. 935. *Tranſverſe*, croſſwiſe, both-ways, Bo. 3. v. 488. *Reſonani*, *Reſonans*, Lat. loud Sounding. A *Fugue*, (of *Fuga*, Lat. a flight) is in Muſick the correſpondency of Parts, anſwering one another in the ſame Notes, either above or below; therefore exactly and graphically ſtyled *Reſonant*, as Sounding the ſame Notes over again.

V. 566. *Found where caſual Fire*, &c. Found at firſt, where Fire by chance had burnt the Woods down to the Mineral Entrails of the Earth, or waſht from thence, by Waters underground: One of which, moſt likely, gave diſcoveries of the Earths hidden Stores. *Caſual*, *Caſualis*, Lat. accidental, by chance. *Ore*, Bo. 1. v. 673.

V. 573. *Fuſil or Grav'n*; By Melting and Carving. *Fuſil*, *Fuſilis*, Lat. meltable; Of *Fundere*, Lat. to caſt Metal. *Graven*, of *Graver*, Fr. to Carve, to Grave.

V. 575. *From the high Hills their Seat*: That *Seth* and his Deſcendents, ſeparated themſelves from the Tents of *Cain* and his wicked Race, who ſlew the Righteous *Abel*, is eaſie to be imagined; but how they came to Seat themſelves on the Hills, leaving the fruitful Plains to the Murderers, unleſs for the conveniency of their Celeſtial Obſervations, *Seth* being reputed the firſt Inſtitutor of *Aſtronomy* is hard to be conjectured: That there was a ſeperation between 'em, *Moſes* hints, *In that the Sons of God ſaw the Daughters of Men that they were fair*, Gen. 8. 2. which had not been ſo remarkable had they always converſt and liv'd with them. *The Maſter of the Scholaſtick Hiſtory*, ſays, *Cain* dwelt in the Fields where he ſlew his Brother, but *Seth* in *Cardan*, a Mountain near *Paradiſe*. *Hiſt. Lib. Gen. c.* 31. whom our Author has follow'd. *Griſe*, Bo. 1. v. 563.

V. 582. *A Beavy of fair Women*; A company of handſome Women. *Beavy*, of *Beva*. Ital. a Covy of Partridges: Of *Bevere*, Ital. *Bibere*, Lat. becauſe they Feed and Drink together; Or of *Belle veve*, Fr. a goodly ſight. *Gems*, *Geminæ*, Lat. *Jewels*. *Ditties*, Bo. 1. v. 449.

V. 588. *The Evening Star*; *Heſperus*, of which before:

Sparge marite nuces, tibi deſerit Heſperus Ætam. Ecl. 8. *Harbinger*, Bo. 1. v. 13.

V. 590. *Hymen then firſt invok'd*; Denotes their forſaking the true God, and ſetting up abominable Idols. *Hymen*, or *Hymenæus*, was the reputed Son of *Bacchus* and *Venus*, and thence the Inſtitutor of, and Preſident over Marriages.

Hic Hymenæus erit. Æn. 4. *Invok'd*, Bo. 1. v. 13.

V. 595. *Attack'd the Heart of Adam*: Seiſed with pleaſing violence; *Attack'd*, of *Attacher*, Fr. to lay Hands upon, to take hold of; Hence our *Law Term*, *Attachiare*, to take into Cuſtody.

V. 597. *The Bent of Nature*; His Natural Inclination and *Biaſs*. *Portends*, Bo. 6. v. 578.

V. 606. *Conformity Divine*; The true reſemblance of thy Heavenly Maker. *Conformitas*, Lat. likeneſs.

V. 610. *Of Arts that polliſh Life*; Of Arts and Inventions that ſet of and garniſh Life. *Polire*, Lat. to adorn.

V. 618. *Compleated to the Taſte*, &c. Accompliſht only to the higheſt pitch of wanton Dalliance. *Completed*, of *Complere*, Lat. to fill up. *Appetence*, *Appetentia*, Lat. Luſt, Deſire.

V. 620. *To troule the Tongue*; To talk wittily, and look wantonly. *Troule*, of the Belg. *Drollen*, to roul, to turn.

V. 622. *Titled them the Sons of God*. The Poſterity of *Seth*, for their Religious Obſervation of Gods Holy Worſhip, were by *Moſes* ſtyled the *Sons of God*; as the Deſcendents of *Cain* and his perverſe Poſterity, the *Sons and Daughters of Men*, according to the beſt Interpretation of his Words; *The Sons of God ſaw the Daughters of Men, that they were fair*, Gen. 6. 2. *Titl'd them*, gave 'em the Name and Title of, *Titulare*, Lat. to Style, to Entitle. *Ignobly*, *Ignobiliter*, Lat. diſgracefully.

V. 625. *Of theſe fair Atheiſts*; To the Smiles and Snares of theſe fair Unbelievers. *Atheiſts*, Ἄθεοι, Gr. are ſuch as either believe there is no *God*, or live as if there were none: As the Apoſtle ſays, *Being without God in the World*, Eph. 2. 11. The *Traines*, the Allurements; of *Trainer*, Fr. to draw after, to entice.

V. 632. *The tenor of Man's Woe*; The conſtant courſe of human Woe is ſtill the ſame. *Tenor*, Lat. a ſetled State and Order, a regular proceeding, *à tenendo*, Lat. from holding on. *Tenor unus Algoris æſtuſque conſtans*. Plin.

V. 634. *Mans Effeminate ſlackneſs*: Mans Miſery takes its riſe from his Remiſſneſs, from Folly and weak Wanttonneſs, that ſoften his Underſtanding, betray his Judgment, and enervate his ſuperiour Gifts and Powers, *Effeminate*, *Effœminatus*, Lat. Womaniſh, ſoft. *Territory*, *Territorium*, Lat. (of *Terra*, Lat. the Ground) is any conſiderable ſpace, whithin the Command of Prince or State.

V. 641. *Concourſe in Arms*; *Concurſus ad Arma*, Lat. an Aſſembly of armed Troops: *Concurſus*, Lat. a running together, a ſuddain Aſſembly.

V. 642. *Giants*

V. 643. *Giants of mighty Bone*, &c. Giants of mighty ſize, and daring undertaking. *Giants*, Bo. 3. v. 463. *Empriſe*, an old word for *Entrepriſe*, Fr. an undertaking. *Muſtring*, Bo. 2. v. 268.

V. 646. *A Band Select*; A Commanded Party. *Band*, Bo. 1. v. 356. *Select*, Bo. 8. v. 513. *Forage*, *Fourrage*, Fr. Fodder for Cattle. *Booty*, *Butin*, Fr. *Butino*, Ital: ſpoil, prey.

V. 652. *With cruel Tournament*, &c. With bloody onſet and dire ſhock the Horſemen engage. *Tournament*, *Torneamento*, Ital. the wheeling of Horſemen; of *Torneare*, Ital. to turn, to fetch a compaſs. *Squadron*, Bo. 1. v. 356. *Paſtur'd*, fed; Of *Paſtura & Paſcere*, Lat. to feed.

V. 654. *Th' enſanguin'd Field deſerted*; The Bloudy Field of Battle, forſaken; by the vanquiſht fled, by the Victors following the purſuit. *Enſanguin'd*, *Sanguin*, Fr. *Sanguineus*, Lat. Bloudy. *Carcaſſes*, Bo. 10. v. 277. *Deſerted*, *Deſertus*, Lat. forſaken; of *Deſerere*, Lat. to leave.

V. 656. *By Battery, Scale, and Mine*; Attack 'em by *Batteries*, beating down their Walls, as did the *Romans* by their Rams, or as now by Cannon; Of *Batre*, Fr. to beat down, to batter. *Scale*, by Scaling Ladder, aſſaulting 'em by *Surpriſe*; Of *Scala*, Lat. a Ladder, thence *Scalado*: Or by *Mines*, digging under the Foundations of their Walls, and by the force and fury of Powder, overthrowing them; of *Miner*, Fr. to dig under ground. *Seige*, *Siege*, Fr. of *Sedes*, Lat. a Seat, an Army that Beſiegeth a place, is ſaid to *ſit down before it*. *Encamp*, Bo. 2. v. 132. *Aſſaulting*, Bo. 1. v. 277. *Jav'lin*, of *Jaculum*, Lat. a Dart, or Spear. *Sulphurous*, Bo. 1. v. 171.

V. 659. *Gigantick Deeds*; Great Actions, mighty Exploits. *Gigantick*, *Giganteus*, Lat. great. *Gigas*, Lat. a Giant. *Scepter'd*, *Harals*, Bo. 1. v. 752. bearing *Scepters*, the Enſigns of their Authority. *Harangues*, *Des Harangues*, Fr. Orations. ſet Speeches.

V. 664. *In factious oppoſition*; But quickly Factious Parties thwart and contrary one another. *Factious*, of *Faction*, Bo. 2. v. 32. *Oppoſition*, *Oppoſitio*, Lat. Reſiſtance; Of *Opponere*, Lat. to be againſt.

V. 666. *Of Wiſe Deport*; Of Grave and Prudent Behaviour; *Deport*, *Deportement*, Fr. Carriage, Behaviour. This *Prudent Perſon* was *Enoch*. *Exploded*, Bo. 10. v. 546.

V. 670. *A Cloud deſcending ſnacht him, and Enoch walked with God; and he was not, for God took him*, Gen. 5. 24. *By Faith Enoch was Tranſlated, that he ſhould not ſee Death, and was not found, becauſe God had Tranſlated him*, Heb. 11. 5.

V. 679. *Of whom ſuch Maſſacher*; Of whom, but of their Brethren do they make ſuch horrid Havock, and univerſal Slaughters? *Maſſacher*, Fr. *Maſſacre*, a great Slaughter; Of the Ital. *Mazzacre*, *Amazzare*, to kill; of *Mazza*, Ital, a Club, a Mace: But I rather think, of *Miſſa Sacra*, *the Holy Maſs*; for propagating of which, the moſt abominable *Maſſacres of Mankind* have been made. *Juvenal* has juſtly expoſed Mankinds inhumane Cruelty to their own kind, beyond the *Natural Ferity* of Wild Beaſts.

------ Sævis inter ſe convenit urſis
Aſt homini ferrum lethale incude nefandâ,
Produxiſſe parum eſt, &c. Sat. 5.

V. 682. *Had not Heav'n reſcu'd*; Had not God delivered them out of their hands. *Reſcu'd*, *Reſcourre*, Fr. to deliver, to free; of the Lat. *Re* and *Excutere*: Hence *Reſcous*, *Reſcuſſus*, Lat. the Law Term for an *illegal ſetting a Perſon, or thing ſeized, at liberty*. *Ill-mated*, ill-joyn'd; of *ill*, evil, and *mate*, a companion.

V. 687. *Produce prodigious Births*, &c. *When the Sons of God came in unto the Daughters of Men, and they bare Children to them; the ſame became mighty Men, of old Men of Renown*, Gen. 6. 4. From whence Interpreters infer, That the Sons of *Seth*, titled *the Sons of God*, by their Temperate and Virtuous lives, were bigger and larger of ſize, than the enervated and waſted Sons of *Cain*, exhauſted by their vicious Intemperance; that from the mixture of the Godly and goodly Sons of *Seth*, with the Debauch'd Daughters of Men, ſprang a Race more Robuſt, and Mighty than their decay'd Pregenitors, eſteem'd Giants, being as perverſe and wicked, cruel and bloody, as ſtrong, potent, and able of Body; which our Author calls *Prodigious Births*, for the enormity both of their Bodies and Minds, mighty and malicious. *Atchiev'd*, Bo. 2. v. 364.

V. 700. *The Seventh from thee*; *Enoch*; That is in the Holy Linage of which our Saviour was to come. *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*. Enoch *alſo the ſeventh from* Adam *Propheſied of theſe things*, Jude 5. 14. Gen. 5. 19. *and* Luk. 3. 37, 38. *Rept*, *Raptus*, Lat. ſnatch'd away.

V. 703. *The Brazen Throat of War*; The Trumpets, Wars hoarſe voice, were heard no more. *Trumpets* and Inſtruments uſed to incite Men to Battle, were uſually made of Braſs.

Ære ciere viros, martemque accendere cantu. Æn. 6.

Jollity, *Jolieté*, Fr. mirth, *Proſtituting*, *Proſtituere*, Lat. to become common.

V. 717. *Where paſſing fair*, &c. Where any extraordinary Beauty enticed 'em; *Paſſing fair*, that exceeded the ordinary, as if *ſurpaſſing*.

V. 719. *A Reverend Sire*; *Noah*, *who found Grace in the Eyes of the Lord*, Gen. 6. 8.

V. 724. *To*

V. 724. *To Souls in Priſon*, &c. By whom our Saviour *Preach'd to the Spirits in Priſon*, (bound and chain'd under the dark Deluſions of Sin,) *which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah*, 1 Pet. 3. 19, 20.

V. 730. *Meaſured by Cubit*; *Noah's* Ark: *The length ſhall be* 300 *cubits*, Gen. 5. 15. *Cubit*, Κύβιτον, Gr. the length from the Elbow to the end of the middle Finger, generally.

V. 735. *Came ſevens and Pairs*; *Seven of the clean Beaſts*, ſuch as were uſed in Sacrifice, that *Noah* might have at leaſt an odd one to offer in grateful Thankſgiving for his Deliverance. And *two, of beaſts not clean*, Gen. 7. 2. Gen. 8. 20. *Inſect*, Bo. 4. v. 704.

V. 737. *God made faſt the Door. And the Lord ſhut him in*, Gen. 7. 16. *His three ſons, and their four wives*, v. 13.

V. 738. *The South Wind roſe, and with black Wings*;

------ *Madidis notus evolat alis*;
Terribilem piceâ tectus caligine vultum
Barba gravi nimbis; *canis fluit unda capillis*:
Fronte ſedent nebulæ: *rorant pennæque ſinuſque*. Met. I. 1.

V. 740. *To their Supply*; To their Aid and Encreaſe: Of *Suppléer*, Fr. to furniſh, to ſtore. *Dusk*, of *Duſter*, Ger. dark.

------ *Alimentaque nubibus addunt*. Ibid.

V. 743. *Like one dark Ceeling ſtood*; The Heavens overcaſt, like one great cloudy Cieling ſhew'd. *Ceeling*, or *Cieling*, of the Ital. *Cielo*, Lat. *Cœlum*; and from thence any lofty Roof, that interpoſes between us and it.

V. 746. *With beaked Prow*, &c. With its pointed Prow ran a-tilt o'er the Waves. *Beaked*, of *Bec*, Fr. a Bird's Bill. *Prow*, *Proüe*, Fr. It. *Proda*, Lat. *Prora*, Gr. Πρῶρα, the Head of a Ship. *Tilting*, moving to and fro, of *Tealtrian*, Sax. to ſhake, as *Tilters* do their Launcees.

V. 747. *All Dwellings elſe*;

Preſſæque labant ſub gurgite turres. Met. I.

V. 750. *Sea without Shoar*;

Omnia pontus erant, deerant quoque littora ponto. Ibid.

Stabled, *Stabulare*, Lat. to houſe Cattle. *Imbark'd*, *Embarqué*, Fr. on board.

V. 756. *Depopulation*; An univerſal Diſpeopling of all the World at once, *Depopulatio*, Lat.

V. 765. *Each Day's Lot enough*, &c. *Sufficient unto the day is the evil thereof*, Matth. 6. 34. *Lot*, chance, ſhare.

V. 767. *The Burden of many Ages*; Thoſe Evils, that by the Ordinance of Heaven, and God's Diſpenſations, are to be Puniſhments of many Generations yet to come, do all this minute, at once fall heavy upon me, my Foreknowledge affording 'em untimely Birth, to torture me before they are in being with the moſt cruel, killing Thought, that one Day they moſt certainly muſt be. *Diſpens'd*, deſign'd, of *Diſpenſare*, Lat. to diſpoſe. *Abortive*, Bo. 2. v. 442.

V. 775. *In Apprehenſion then in Subſtance*; The Notion and Foreknowledge of an Evil, that certainly will come to paſs, will be as painful as the feeling it, tormenting us by advance, often for once. *Apprehenſio*, Lat. Conceit, knowledge.

V. 779. *Wandring that watry Deſert*; Wandring o'er that watry Wilderneſs, that yields no ſupply. *Deſert*, Bo. 7. v. 314.

------ *Quibus unda pepercit*,
Illos longa domant inopi jejunia victu. Met. I.

V. 795. *Hoſtile Deeds in Peace*; Wrong and Oppreſſion, that often are the Offspring of Luxurious Peace. *Hoſtile*, *Hoſtilis*, Lat. of Enmity.

V. 802. *Worldly and diſſolute*; Worldly or wantonly: *Diſſolutus*, Lat. debauch'd, or looſe of Life. *Practiſe*, learn, *Practiquer*, Fr. *Praxis*, Lat. Πρᾶξις, Gr. Exerciſe.

V. 807. *The only Son of Light*, &c. A Graphic Deſcription of Righteous *Noah*. *Deriding*, ſcorn'd, *Bo.* 2. *v.* 191.

V. 818. *A wondrous Ark*; Of *Arca*, Lat. a Cheſt, any cloſe and capacious hollow, in which things are kept ſafe. *Quod arceat fures*, ſays *Varro*.

V. 820. *Devote to univerſal Rack*; The World deſign'd for univerſal Deluge, deſtin'd univerſally to be drown'd. *Rack*, ſhould have been printed, *Wrack*, implying the general Puniſhment by the Flood, wherein the whole World at once ſuffered *Shipwrack*. *Devote*, Book 3. verſ. 208.

V. 822. *Select for Life*; Choſen by God's great Goodneſs, to be ſaved from the general Deſtruction. *Select*, Bo. 8. v. 513.

V. 823. *All the Cataracts of Heaven*; All Heaven's Flood-gates were ſet open, called by *Moſes*, *The windows of Heaven*, Gen. 7. 11. of which the moſt reaſonable account is, That the middle Region of the Air, the Generative Womb of Rain-water, was againſt the Day of that diſmal Deluge, ſtored with vaſt quantities of Vapours, and multitudes of black, thick Clouds, which being converted into Water, came ruſhing down, like ſo many tumbling Torrents falling from Heaven. ארבות, the word interpreted, *Windows*, and *Cataracts*, ſeems to belong to the *Bed-chambers of the Rain*, ſince uſed in other places of Scripture in relation to it, as 2 *King.* 7. 2. and by *Malachi*, *Prove me now herewith, ſaith the Lord of Hoſts, if I will not open you the windows of Heaven, and pour out a bleſſing*, &c. *c.* 3. v. 10. meant of moderate Rain, and ſeaſonable Showers. *Cataracts*, Bo. 2. v. 176.

V. 825. *The Fountains of the Deep*; The תהום רבה of *Moſes*, *All the fountains of the great deep*, Gen. 7. 11. By which, thô moſt Commentators underſtand, the vaſt *Abyſs* and General Aſſemblies of Waters, contain'd in the Earth's many and mighty Caverns, the ſourſe and ſupport of the Seas, and which in the days of the *Deluge* being let looſe, heav'd 'em above and beyond all their Bounds; yet divers of the *Fathers*, by this *Great Deep*, take the *Waters above the Firmament* mentioned, *Gen.* 1. 7. to be meant; and that without their ſpoughting down their *Chryſtalline Cataracts*, there could not have been, by whatſomever quantities of Rain, or condenſation of the Aërial Region, ſo vaſt a *Wilderneſs of Wet* produced, as to have overwhelm'd the whole Earth, 15 Fathoms above the higheſt Hills: And thô this Opinion forceth 'em, not only to open the Windows of Heaven, but to make wide and unanſwerable Breaches through the Inferior Orbs; nay, and to make uſe of God's high hand, to depreſs the motion of theſe Waters, which could not in 40 days, no not in 100 years falling, have prevailed ſo eminently over the haughty Hill, (as Dr. *Gregory*, one of its Maintainers, confeſſes,) according to received Nature, and the ordinary courſe of Motion; yet fortifying their Opinion by divers Texts of Scripture, as, of *God's laying the beams of his chambers in the great waters*, Pſal. 104. 3. and that of the Angel, *How many ſprings are above the firmament?* 2 Eſdr. 4. 7. they ſeem to ſatisfie themſelves in that, of which no Man can be ſure. If the *Aſtronomical Suppoſition*, (that the *Earth* compared with the *Heavens*, is but a *Spot*, a *Point*,) have any Truth in it, 'tis eaſie enough to imagine, how the greateſt part of the vaſt Aërial Expanſe, condens'd into continual Rains, and aſſiſted by the Sea, and all its Subterraneous Sourſes, might raiſe ſo vaſt an Invaſion, able to over-run the whole Earth with that dreadful Inundation.

V. 826. *Heave the Ocean to uſurp*; Shall ſwell the ocean, to invade *Earth*'s Territories beyond *Nature's Laws and Boundaries*. *Uſurpare*, Lat. to ſeize upon what is not our own: A word well choſen, to expreſs the Preternatural Invaſion of the Waters over the *Dry Land*'s ancient Right. *Ocean*, Bo. 1. v. 202. *Inundatio*, Lat. the overflowing of the Sea.

V. 830. *Puſh'd by the horned Flood*; Great Rivers are by the Poets expreſs'd in the ſhape of *Bulls*, and ſtiled *Horned*, to denote the ſtrength and violence of Torrents.

Sic tauriformis volvitur Aufidus. Hor. Carm. 4. Od. 14.

----- *Gemina auratus taurino cornua vultu*
Eridanus ----- Geo. 4.

Corniger Heſperidum Fluvius Regnator aquarum. Æn. 8.

Well then may our Author ſuppoſe, *the Deluge*, that General Aſſembly of all the Seas, and all other Tributary Rivers, able to diſplace Paradiſe. *Verdure*, of *Verdure*, Fr. greeneſs: *Viriditas*, Lat. *adrift*, driven away.

V. 832. *Down the great River*; Down the great River *Tigris*, into the *Perſian* Gulf, where he emptieth his open mouth.

V. 833. *An Iſland Salt*, &c. Salt, according to its ſituation in the Sea: *Inſula, quaſi in ſalo ſita.* Sir *Walter Rawleigh* is of opinion, That the Flood might ſpoil the Beauty, and deſtroy the Plenty of *Paradiſe*, but not ſo diſplace and remove it, from its Original Site, but that it may ſtill be very well known. *Haunt*, Bo. 3. v. 27.

V. 834. *Seals and Orcs, and Sea-mews clang*; Now frequented by Sea-monſters, and wild Birds. *Seales*, of *Sel*, and *Selhund*, Dan. a Sea-calf: *Phoca*, Lat. *Orcs*, of Ὄρυξ, Gr. a great Fiſh, Enemy to the Whale. *Sea-mew*, a Sea-bird ſo called, of *Sea* and *Mew*, a word coin'd of their *Note*. *Clang*, Bo. 7. v. 422. *Attributes*, Bo. 8. v. 565.

Nunc ibi deformes ponunt ſua corpora Phocæ. Met. 1.

V. 839. *Hull on the Flood*; Swim to and fro on the Deluge. *Hull*, of *Hollen*, Belg. to run apace. *Abated*, grew leſs, of *Abbatre*, Fr. to beat down.

V. 841. *Driven by a keen North Wind*; The *North* is a clearing Wind, that diſſipates the Clouds, thence ſaid to *blow dry*; and therefore by *Ovid*, in *Deucalion's Deluge*, lock'd up.

Pro-

Protinus Æoliis Aquilonem claudit in antris,
Et quæcunque fugant inductas flamina nubes. Met. 1.

----- *Nimbiſque aquilone remotis.* Ibid.

V. 842. *Wrinkled the face of Deluge*, Gen. 8. 1. Made the *Deluge* grow wrinkled, ſigns of of its decaying and growing old, *Wrinkles metaphorically* (thô natural to Water furrow'd with the Wind) applied to the decreaſing Flood; being the marks of *old Age*, preying on the plumpneſs of Faces formerly fine and ſmooth. *Deluge*, Bo. 1. v. 68.

V. 843. *The Sun on his watry Glaſs*; The Sun warming the Waters, by beholding his glorious Face in that large Looking-glaſs, exhaled great quantities of 'em by his Potent Beams.

Ergo ubi diluvio tellus lutulenta recenti
Solibus ætheriis, altoque recanduit æſtu. Met. 1.

V. 846. *To tripping Ebbe*; Which made the mighty Flood ſhrink from a vaſt Univerſal Lake, to a ſoft gentle Ebbe that inſenſibly ſtole away. *Tripping*, of *To trip*, to go ſoftly on the Toes end, of *Tripudiare*, Lat. to dance. *Lake*, Bo. 1. v. 229.

------ *Flumina ſubſidunt.* Met. 1.

V. 851. *Tops of Trees as Rocks*; Which expreſſes the *Sea-Scene* better than *Ovid*'s:

Poſtque diem longam nudata cacumina ſilvæ
Oſtendunt ------ Ibid.

V. 854. *A Raven flies*, Gen. 8. 7.

V. 856. *A Dove ſent forth*, &c. *Gen.* 8. 8, 10.

V. 859. *An Olive Leaf, Pacific Sign*, Gen. 8. 11. Sign of Peace, of God's Mercy to Mankind; the Olive was ſacred to *Pallas*, and born by thoſe that ſued for *Peace*, as being the *Emblem* of it and *Plenty*.

Placitam paci nutritor olivam. Geo. 2.

Ramis velatos Palladis omnes. Æn. 7.

Pacific, Pacificus, Lat. Peaceful.

V. 865. *A Bow conſpicuous with three liſted Colours*; A Bow remarkable for its gawdy Verge, ſtain'd with three ſhaded Colours. *Three liſted Colours*, like a Liſt of three Colours. *Liſt*, of *Lez*, Fr. the edge or brim of Cloth. *Conſpicuous*, Bo. 2. v. 258. *Erſt*, Bo. 1. v. 359.

V. 879. *Diſtended as the Brow of God appeas'd*; Arched like the Eye-brows of God reconcil'd, as many things are ſpoken of *God*, after the manner of *Men*. *As his eyes*, are ſaid, *to behold, and his eye-lids to try, the children of men*, Pſal. 11. 4. *Diſtended*, *Diſtentus*, Lat. ſtretched out.

V. 880. *As a floury Verge to bind*, &c. Or do thoſe colour'd Streaks in Heaven ſerve like a flouriſh'd Border, to bind up the bottom of that watry Cloud, leſt it ſhould break, and wet the Earth again? *Verge*, of *Virga*, Lat. a Twig, of which Bandages are made. *Fluid*, Bo. 7. v. 236.

V. 883. *Dextrouſly thou aimeſt*; Thou judgeſt luckily, or properly. *Aimeſt*, taking *aim* at a Mark, being ſomething like giving a gueſs at things. *Dextrouſly*, *Dexterè*, Lat. happily.

V. 886. *Grieved at his Heart. It repented the Lord that he had made man on the earth, and it grieved him at his heart*, Gen. 6. 6.

V. 887. *The whole Earth fill'd with Violence*, &c. *God looked upon the earth, and behold it was corrupt, and the earth was filled with violence*, Gen. 6. 11, 12.

V. 891. *And makes a Covenant*, &c. *And I, behold I eſtabliſh my covenant with you, and with your ſeed after you: and with every living creature that is with you, of the fowl, of the cattle, and of every beaſt of the earth*, &c. *Neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there be any more a flood to deſtroy the earth*, Gen. 9. 9, 10, 11.

V. 895. *A Cloud, will therein ſet his triple-colour'd Bow*; That the *Rain-bow*, and its various Colours, proceed from the Reflection of the *Sun*'s Beams, beaten back by a watry Cloud oppoſite to him, taking its Arch'd Figure from his circular Face, is the general Opinion, as has before been hinted. The cauſe of its three moſt diſtinct Colours is thus aſſigned; Its *deep full Red* proceeds of the Sun's bright Beams reflected from the Clouds greateſt *opacity*, or thickneſs; The *Green*, of that part next to the moſt *opace*, and the *light Red* [*Puniceus Colour*], of the thinneſt and eaſieſt pierc'd part of the Cloud. *Vall. de Sac. Phil. c.* 9. *Triple*, Book 5. Verſ. 750.

V. 897. *And*

V. 897. *And call to mind his Covenant. And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature, of all fleſh that is upon the earth,* Gen. 9. 16. That the *Rainbow* was ſeen in the Clouds often before the Deluge, is not to be doubted, becauſe its Natural Cauſes were then in being, the Sun ſhining on oppoſite Clouds: But *God* made choice of it for a ſign of his *Covenant* with *Noah* and his Poſterity, it being naturally the moſt fit and proper, as the Token of decreaſing Rain, as never to be ſeen but when the Clouds are thin, and the chearful Sun ſhines on them; as *Valleſius* has well obſerved, *c.* 9. Thoſe that ſuppoſe the *Rainbow* was, at God's Covenant with *Noah*, firſt ſet in the Clouds, are forc'd to believe, that till the 600 years of his Life, God had not cauſed it to rain on the Earth, but water'd it with Miſts, or by overflowing of Rivers, as *Egypt* by the *Nile*, otherwiſe it muſt have been there before. Of which Opinion, among others, the Learned Dr. *Gregory* ſeems to be, *ch.* 23. on *Gen.* 1. 7.

V. 898. *Day and Night, Seed-time,* &c. *While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe,* Gen. 8. 22.

V. 899. *Till Fire purge all things new*; Refining them, like Gold by Fire, at the laſt Day: *Wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat. Nevertheleſs, we according to his promiſe look for new heavens and a new earth, wherein dwelleth righteouſneſs,* 2 Pet. 7. 12, 83. This *laſt Purgation by Fire*, is miſtaken by Mr. *Hog*, and odly render'd *Luſtralibus undis*, *Cleanſing Waters*; contrary to the plain words of our *Poet*, and the expreſs Promiſe made by *Covenant* with *Noah*.

NOTES

NOTES

On *MILTON's*

PARADISE Loſt.

BOOK XII.

Verſe 1. *Bates at Noon*; Refreſhes himſelf with neceſſary Food. *To bate*, or rather, *bait*, is, to feed; of *Baiſſe*, Belg. Meat. *Noon*, Ital. *Nona*, Mid-day, *à nonâ diei horâ*, *The ninth hour of the day*, at which the *Romans* uſed to eat. *Interpoſe*, Bo. 2. v. 737. *Paus'd*, Bo. 5. v. 64.

The firſt Five Verſes of this Book are omitted by Mr. *Hog*, in which, thô the *Simile* be modern, yet is it neither mean, unſeemly, nor untractable in turning.

As one who in his Journey bates at Noon
Thô bent on ſpeed, ſo here th' Archangel paus'd
Betwixt the World deſtroy'd, and World reſtor'd,
If Adam *aught perhaps might interpoſe;*
Then with Tranſition ſweet, new Speech reſumes.

Interrumpit iter, medio ceu ſole viator
Accelerans licet, ut victu vinoque refectus
Sit potis exercere viam, hîc Archangelus hæſit
Inter demerſum medius, mundumque renatum,
Forte rogaturo ceu reſponſurus Adamo;
Deinde habili nexu, ſeriemque & verba reſumpſit.

V. 5. *Then with Tranſition*, &c. Then handſomly paſſing on, the Archangel renew'd his Diſcourſe. *Tranſition*, *Tranſitio*, Lat. paſſing over, or forward, of *Tranſire*, Lat. to go over; uſed here for paſſing from one thing to another in diſcourſe. *Relate*, Bo. 1. v. 746. *Sours*, or *Source*, Bo. 11. v. 169.

V. 18. *Labouring the Soil*; Ploughing the Earth, Tilling the Ground, of *Laborare*, Lat. to take Pains with: Hence Country Employments, and Rural Buſineſs, are by *Virgil* ſtiled,

----- *Hominumque boumque labores*
Verſando terram experti ----- Geo. 1.

Soil, or *Soyl*, *Solum*, Lat. the Ground.

Ibid. *Reaping plenteous Crop*; Gathering happy Harveſts of Corn, Wine, Oyl. *Plenteous*, abounding, of *Plenus*, Lat. full. *Crop*, of the Verb, *to crop*, to gather, Lat. *Carpere*. *Wine*, *Vinum*, Lat. *Oyl*, *Oleum*, Lat. *Paternal*, Bo. 6. v. 749.

V. 26. *With fair Equality*, &c. Who not content to live in that equal condition which becomes Brethren. That all *Primitive* and *Natural Power* was *Paternal*, that is, the Authority Fathers of Families had over their Deſcendents, is undoubted; whence the Head of every Tribe was its *Patriarch*, governing all its Particulars for their common Peace, and mutual Support, according to the Dictate of right Reaſon, the *Law of Nature*, under whom all the eaſie Subjects were of the ſame common ſize, and equal condition, as being *Brethren*: Which is evident from Holy Writ, where *Noah*, who was the *Univerſal Patriarch* of Mankind after the Flood, as *Adam* was before it, denounc'd the Dominion of Brethren over one another, as a Curſe on the Poſterity of wicked *Cham*. *Curſed be Canaan: a ſervant of ſervants ſhall he be unto his brethren*, Gen. 9. 25. *Equality*, *Æqualitas*, Lat. likeneſs of Condition. *Fraternal*, *Fraternalis*, Lat. of a Brother.

V. 27. *Will arrogate Dominion*; Will take upon himſelf undeſerv'd Power. Not deſerv'd by him as more Worthy, Wiſe, or Virtuous, than his Brethren, over whom he ſhall uſurp this unjuſt Authority. *Arrogate*, *Arrogare*, Lat. to lay claim to, to aſſume. *Dominion*, Book 2. v. 978.

V. 29. *Concord, and Law of Nature*; Utterly diſplace peaceful Agreement founded on Nature's Laws. *The Law of Nature*, is thas *Rule of Rectitude*, which *God* has implanted in the very Nature of *Man*, reſulting from his Reaſon, known to all, and obliging all Mankind. *Lex eſt naturæ vis, mens, & ratio prudentis, Juris atque Injuriæ regula. Non ſcripta lex, ſed nata: quam non didicimus, accepimus, legimus; verum ex naturâ ipsâ arripuimus, hauſimus, expreſſimus: ad quam non docti, ſed facti: non inſtituti, ſed imbuti ſumus.* As *Cicero* excellently, *Pro Milo.* *Diſpoſſeſs*, *Deſpoſſeder*, Fr. to put out of Poſſeſſion, of the Privative *Dis*, and *Poſſidere*, Lat. to enjoy, to uſe. *Concord*, Bo. 2. v. 498.

V. 30. *Hunting and Men not Beaſts*; This proud, ambitious Man, is by Holy Scripture ſtiled, *A mighty hunter*, Gen. 10. 9. Hunting being a Preparatory Exerciſe, both as to the Fatigue, and Fury of the War, *a Preliminay* to the ſlaughter of Mankind, by that of Wild Beaſts: As *Xenophon* obſerves in the firſt Book of his Κυρου παιδεια.

V. 34. *Before the Lord*, Gen. 10. 9. So famous for his Power, that he became Proverbial. Moſt Interpreters take the words, *Before the Lord*, in the worſt ſenſe, as our Author does, *In deſpite of Heaven*; others expound 'em, *Under Heaven, from Heaven claiming ſecond Sovereignty*, taking upon himſelf all Authority next under God. *Nimrod*, ſays St. *Hierom*, *arripuit inſuetam primus in populos tyranidem*: In traditi: Hebr. in Gen. *Deſpite*, Bo. 10. v. 1044. *Tyrannous*, *Tyrannicus*, Lat. Τυραννικός, Gr. cruel, like a Tyrant.

V. 36. *From Rebellion ſhall derive his Name*. *Nimrod*, נמרד, Heb. of מרד, to rebel, as being the *Arch-rebel* againſt the Univerſal *Law of Nature*, which allowed only of *Paternal Power*. This *Nimrod* is with great probability thought to have been the ancient *Belus*, the Builder of *Babylon*, and Father of *Ninus*, as well from *Gen.* 10. 10. *And the beginning of his kingdom was Babel*; by the 70, render'd *Babylon*, as from Profane Authority. *Tyrannize*, *Tyrannizare*, Lat. Τυραννεύειν, Gr. to Govern Arbitrarily.

V. 40. *From Eden towards the Weſt. And it came to paſs, as they journeyed from the eaſt*, Gen. 11. 2.

V. 41. *Wherein a black bitumenous Gurge. That they found a plain in the land of Shinar*, Gen. 11. 2. *And ſlime had they for mortar*, Ibid. v. 3. This *Plain of Shinar*, near *Babylon*, is famous for a great Pool, out of which much *bitumenous* clammy Slime is gather'd. *Babylone locus eſt ampliſſima magnitudine, habens ſupernatans liquidum bitumen: quo bitumine & latere teſtaceo, ſtructum murum Semiramis Babylonicum circumdedit.* Vitruvi. l. 8. c. 3. *Bituminous*, Bo. 10. v. 562. *Gurge*, of *Gurges*, Lat. *à Gyrando*, a Pool.

—— *Mater, quæ gurgite huius*
Ima tenes —— Geo. 4.

This black *Bituminous* Pool, is by our Poet ſtiled, *The Mouth of Hell*, for the ſame Reaſons that the *Lago d' Averno*, between *Bajæ* and *Puteoli* in *Campania*, was for its Sulphureous Streams, mix'd with *Sulphur*, *Nitre*, and *Bitumen*, called, *Alta Oſtia Ditis*: Geo. 4.

V. 44. *Whoſe top may reach to Heaven. Let us build us a city and a tower, whoſe top may reach to heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth*, Gen. 11. 4. *Whoſe top may reach to Heaven*, that is, of a vaſt and incredible height. *Diſpers'd*, *Diſperſus*, Lat. ſcatter'd abroad.

V. 51. *Comes down to ſee their City*, Gen. 11. 5. Spoken of *God*, after the manner of Men, and denotes in Scripture the greatneſs of the Provocation, and the immediate approach of the Puniſhment: *Becauſe the cry of Sodom and Gomorrah is great, I will go down*, &c. *Gen.* 18. 20.

V. 52. *Ob-*

V. 52. *Obſtruct Heaven's Towers*; Before their Tower was raiſed high enough to hinder his Proſpect from Heaven's lofty Towers, ſaid in Deriſion. *Obſtruct*, *Obſtruere*, Lat. to ſtop up, to dam up: *Strue quadam obſtare. Deriſion*, Bo. 5. v. 736.

V. 53. *A various Spirit to raſe their Native Language*; In deriſion of their proud and impious Attempt, God ſet upon their Tongues *a various Spirit*; a Spirit and Breath of Confuſion, which made 'em quite forget that which had, till then, been the Univerſal Language, and turned and tuned their Tongues to different Speeches not heard before, with which he inſpired on the Sudden the Families and Tribes proceeding from the three Sons of *Noah*. *Hoc nempe modo Linguarum illa confuſio, & diviſio facta eſt: Primò quidem fecit Deus omnes illos homines (præter Heber & familiam ejus) oblivi ſci primæ linguæ, quæ antea fuerat hominum communis. Deinde pro diverſitate illarum gentium, quæ tribus ex filiis Noë proſeminatæ concurrerant ad ædificationem Civitatis & Turris, diverſos habitus variarum linguarum, mentibus eorum inſevit Deus.* Perer. in Gen. A *Miracle*, no leſs wonderful this, of dividing the one Univerſal Languagage into ſo many, and ſo various, and thereby diſperſing Mankind over the Face of the Earth, than that of aſſembling all ſorts of Tongues and Languages in the Apoſtles mouths on the Day of *Penteceſt*, *Act.* 2. in order to reunite all the Inhabitants of the Earth into one Faith and Holy Communion, as the ſame Author obſerves. *Raſe*, Bo. 1. v. 362.

V. 55. *A jangling Noiſe*; A ſcolding clamour of Words not underſtood. At the confuſion of Tongues ſtrange was the Aſtoniſhment, and mighty the Mockery and Madneſs, that befel ſo vaſt a Multitude in one moment, diſtracted as if deriding one another with their *jangling*, unintelligible Noſe. *Jangling*, of *Jangler*, Fr. to ſcold; or *Jancken*, Belg. to bark and bawl at one another: Well ſtiled, *A hideous Gable*, a dreadful Prattle, an aſtoniſhing Din. *Gable*, of the obſolete *Javioler*, Fr. of *Jayon*, a *Jay*, a noiſie Bird; or of *Hablar*, Fr. *Hablar*, Span. both of *Fabulari*, Lat. to Prate, to tell incredible Stories. *Hideous*, Bo. 1. v. 45.

V. 58. *Not underſtood*; *That they may not underſtand one anothers ſpeech*, Gen. 11. 7. *Hubbub*, Bo. 2. v. 951. *Din.* 6. v. 403.

V. 61. *The Work confuſion named*; בבל, Confuſion, of בלל, to confound. *And they left off to build the City; therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth*, Gen. 11. 8, 9. *Ridiculous*, *Ridicu'us*, Lat. Reproachful. *Execrable*, Bo. 2. v. 681.

V. 68. *Over Beaſt, Fiſh, Fowl, Dominion abſolute*, Gen. 1. 28. *God's Donation*, his Deed of Gift to Mankind, and the Delegacy of his Power over his Irrational Subjects. *Donation*, *Donatio*, Lat. a Gift. *Uſurp'd*, Bo. 1. v. 514.

V. 71. *Human left from human free*; Left Mankind in full and free poſſeſſion of their Liberty. *Rationalem factum ad imaginem ſuam, noluit niſi irrationalibus dominari, non hominem homini, ſed hominem pecori.* Aug. c. 15. l. 19. de Civit. Dei.

V. 74. *To God his Tower intends Siege and Defiance.* The common Opinion is, That the Tower of *Babel* was, by *Nimrod* and his Adherents, intended to ſecure 'em againſt any ſecond Deluge; grounded on that which *Joſephus* has recorded of him, *c.* 5. of *Bo.* 1. of his *Antiq.* That he promiſed them to raiſe a Tower beyond the reach of the Waters, nay ſuch an one as ſhould reach to Heaven, and give 'em opportunity of Revenging the Deſtruction of their drowned Progenitors: For which, there being no Foundation in the Hiſtorical Relation of *Moſes*, Gen. 11. our Author thought it fitter to come out of *Adam's*, than the *enlighten'd Angel's* mouth. *Gigas ille Nemrod erigebat cum ſuis popularibus turrim contra Dominum, quâ eſt impia ſignificata ſuperbia.* St. Aug. l. 16. c. 4. de Civit. Dei. *Encroachment*, *Accrochement*, Fr. a hooking in, and plucking to, of what is another's Right. *Defiance*, Bo. 1. v. 669.

V. 78. *And famiſh of Breath*, &c. And ſtarve him for want of Breath, if not of Bread? Some Mountains ſo far exceeding the Clouds, that the Air is there ſo thin and refined, as not to be drawn by Human Lungs, at leaſt not without great difficulty, and for a ſhort ſpace. *Famiſh*, Starve, of *Fames*, Lat. Hunger, Famine.

V. 82. *Rational Liberty*; To deſtroy the freedom of Mankind (as Rational Creatures) founded in Reaſon. *Original Lapſe*, ſince thy firſt Fault and Failing. *Original*, Bo. 1. v. 592. *Lapſe*, *Lapſus*, Lat. a Fault, an Offence, of *Labi*, Lat. to offend, to ſlip; Sin is often ſtiled, *Backſliding.*

V. 85. *With right Reaſon dwells Twinn'd*; Twiſted together with upright Reaſon, the Sourſe and Soul of all true Liberty. *Twinn'd*, of the Ger. *Twiinen*, to twiſt, or double. *Individual Being*, cannot ſubſiſt, ſeparate from her: *Dividuus*, Lat. that may be ſeparared.

V. 86. *When Reaſon is obſcur'd*, &c. When a Man ſuffers his Reaſon to be diſcountenanc'd or ſlighted, immediately an Invaſion of violent Luſts, and headſtrong Deſires, an Inſurrection of unruly Paſſions, uſurp upon her Soverignty, and degrade the Man (till that mad Minute free) to meaneſt Slavery. No wonder then, if *God in his juſt judgments* ſuffer him to loſe his *outward Freedom alſo*, who has forfeited to ſuch vile *Powers* his inward Liberty, *ſubject to Vice, and ſelf enſlav'd. Obſcur'd*, *Obſcurare*, Lat. to darken. *Upſtart*, an excellent Epithete for our Paſſions ſo ſuddenly rais'd, and oftentimes from ſmall and unknown Cauſes, and of mean Original. *Servitude*, *Servitudo*, Lat. Slavery. *Reduce*, Bo. 10. v. 727. *Subjects*, of *Subjicere*, Lat. to bring under. *Enthral*, Bo. 6. v. 181.

V. 98. *Vir-*

V. 98. *Virtue which is Reaſon*; Reaſon which is given us for our guide, muſt be of kin to our Virtue; otherwiſe ſhe could not lead us right, nor dictate what in the whole courſe of our Lives is fit and decent to be done. *Virtus eſt recta Ratio, & animi habitus, naturæ modo, rationi conſentaneus.* Cic. in Tuſc. *Decline ſo low*, debaſe themſelves ſo far; of *Declinare*, Lat. to go down.

V. 99. *Some fatal Curſe annex'd*; Some Curſe following their Folly as a juſt and neceſſary Puniſhment by Heaven's appointment. *Fatalis*, Lat. unavoidable. *Annex'd*, *Annexus*, Lat. tied, fixed to. *Deprives*, Bo. 9. v. 858.

V. 101. *The irreverent Son*; Witneſs *Cham* the Father of *Canaan*, and ſhameful Son of *Noah*, who for the Reproach done to his Father, *by diſcovering his Nakedneſs*, heard the heavy Curſe pronounced by him on his wicked Poſterity, the *Canaanites*: *Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren*, Gen. 9. 22, 25. *Avert*, of *Avertere*, Lat. to turn away. *To Select*, *Seligere*, Lat. to chooſe.

V. 113. *A Nation from one faithful Man. Abram, I will make of thee a great nation, and I will bleſs thee, and make thy name great*, Gen. 12. 2.

V. 115. *Bred up in Idol-worſhip*; Bred an *Idolater*, and living among them in *Chaldea*, on this ſide *Euphrates*, Bo. 1. v. 420. *Reſiding*, living, of *Reſidere*, Lat. to abide, remain.

The Opinion of *Abraham*'s being Educated in *Idolatry*, (thô much controverted,) is grounded on *Joſh.* 24. 2. *Thus ſaith the Lord God of Iſrael, The Fathers dwelt on the other ſide of the flood in old time, Terah the father of Abraham, and the father of Nachor: and they ſerved other Gods.* Upon which Text, *Andreas Maſius* thus Comments: *Quod porro ait, majores ipſorum trans fluvium coluiſſe Deos alienos, valet ad explicandam Dei benignitatem, quam ille in Populum Iſraeliticum contulit. Hoc enim ſolum agitur, ut conſtet gratuitò ipſos eſſe à Deo adoptatos, pro populo; neque gratis ſolum, verum, cum etiam hoſtes eſſent, & divinum cultum, atque honorem non vero Deo, cui debebatur, ſed alienis falſiſque diis adhiberent, &c. Neque enim eos audire poſſum, qui magno conatu, Abrahamum ab hoc Idololatriæ turpiſſimo ſcelere vindicare, neſcio quibus argutiis ſtudent. Quaſi vero non tanto illuſtrior ſit Dei gratia, quâ illum eſt complexus, quanto ipſe fuit ſceleratior, minuſque tanto dignus favore.* The ſenſe of all which is, That God, by calling *Abraham* when he was an *Idolater*, and leading him forth from among the Heatheniſh *Chaldeans*, did thereby the more magnifie and manifeſt the *Riches of his Free Grace*, both to him, and to his *Choſen People* the Children of *Iſrael*, his Deſcendents.

V. 117. *While yet the Patriarch. Noah, who lived after the flood* 350 *years*, Gen. 9. 28. During whoſe Life time *Abraham* was born, 292 years after the Flood, as is evident from *Gen.* 11. 26. *Stupid*, *Stupidus*, Lat. ſenſeleſs.

V. 121. *To call by Viſion. Now the Lord ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers houſe, unto the Land that I will ſhew thee*, Gen. 12. 1. Which St. *Steven* interpreteth, *The God of Glory appeared unto our Father Abraham*, &c. *Acts* 7. 2. *Viſion*, Bo. 1. v. 455.

V. 126. *All Nations ſhall be bleſt. In thee ſhall all families of the earth be bleſſed*, Gen. 12. 3. and *Acts* 3. 25.

V. 128. *With what Faith he leaves his Gods*, &c. *This people are deſcended of the Chaldeans, and they ſojourned heretofore in Meſopotamia, becauſe they would not follow the Gods of their fathers which were in the land of Chaldea, but they left the way of their Anceſtors, and worſhipped the God of Heaven, the God whom they knew*, Judith 5. 6, 7, 8. *Abraham believed God, and it was counted to him for righteouſneſs; who, againſt hope, believed in hope, that he might become the father of many nations*, Rom. 4. 3, 18. and *Gen.* 15. 6.

V. 130. *Ur of Chaldæa*; אור, *Ur*, *Uris*, (now *Horrea*,) the chief City of *Chaldæa*, had its Name of אור, Heb. *Light*, becauſe the *Idolatrous Chaldeans*, its ancient Inhabitants, worſhip'd the *Sun*, *Heaven's everlaſting Light*. *Chaldæa*, ſo named of *Chaldeus* the 14th King from *Ninus*, was in Holy Writ ſtiled כשדים, now *Curdiſtan*, a vaſt Province in *Aſia*, bounded Weſt by *Euphrates*, Eaſt by *Tigris*, North by *Turcomania*, and South by *Alidulia*. *Abraham*'s firſt Peregrination from this place, is recorded *Gen.* 11. 31.

V. 131. *Paſſing the Ford to Haran*; Fording over the River *Euphrates* to *Haran*, lying 60 miles from it Eaſtward. *Haran*, formerly a conſiderable City of *Meſopotamia*, is by the *Turks* called *Heren*, or *Harran*; by *Pliny* and *Ptolemy*, *Charræ*; by St. *Stephen*, *Charran*, Acts 7. 4. remarkable for *Abraham*'s ſojourning here, and burying his Father *Terah* in it before he went into the Land of *Canaan*, Gen. 11. 31, 32. as alſo for the ſlaughter of *Craſſus* the rich *Roman*.

----- *Miſerando funere Craſſus*
Aſſyrias latio maculavit ſanguine Carras. Luc. Phar. l. 1.

Ford, of the Ger. *Fahren*, to go, a place where People may paſs over.

V. 135. *Canaan he now attains*; He is now arrived at the Land of *Canaan*, ſo called of *Canaan* the Son of *Cham*, the Son of *Noah*, Gen. 11. 18. Part of whoſe Territory reaching to *Mediterranean Sea*, made כנען, a *Canaanite*, to ſignifie a *Merchant*. *Attains*, *Attinere*, Lat. to get, to obtain.

V. 137. *Sechem*

V. 137. *Sechem and the Plain of Moreh. And Abraham paſſed through the Land, unto the place of Sichem, unto the Plain of Moreh*, Gen. 12. 6. *Progeny*, Bo. 2. v. 431.

V. 139. *From Hamath Northward*, &c. From *Hamath* now *Hems*, a City of *Syria* North, to the great deſert of *Arabia* South, call'd the Wilderneſs of *Zin*. *This ſhall be their North Border: From the great Sea* (the *Mediterranean*) *to Mount Hor, and from Mount Hor, unto the entrance of Hamath*, Numb. 34. 7, and 8. *And the South quarter ſhall be, from the Wilderneſs of Zin*, &c. Ibid. v. 3.

V. 142. *From Hermon to the Weſtern Sea*: From Mount *Hermon* to the *Mediterranean* or *Weſtern* Sea, was the Eaſt and Weſt Boundary of the *Promiſed Land*. *Hermon*, a Mountain beyond *Jordan*, on the North Eaſt, the Boundary of the Tribe of *Manaſſes*. *From the River Arnon unto Mount Hermon*, Deut. 3. 8.

V. 144. *Mount Carmel*. *Carmelus*, a Mountain on the *Mediterranean* Sea, fifty miles North of *Jeruſalem*, famous for *Eliiah*'s confounding the Prieſts of *Baal*, 1 King. 18, 19, 20, *&c.*

V. 145. *Jordan true limit Eaſtward*; The River *Jordan*, its true Bounds on the Eaſt. *Jordan*, *Jordanus*, now *Scheriah*, a celebrated River of the *Holy Land*, riſing in the Confines of *Cœloſyria*, from two Fountains, *Jor* and *Dan*, at the Foot of *Mount Libanus*, thence here ſtyled *Double Founted*. Riſing on the North of *Canaan*, it runs Southward, encloſing all the Eaſt-ſide of the *Holy Land*. *Then Lot choſe him all the Plain of Jordan; and Lot journied Eaſt*, Gen. 13. 11. *And ye ſhall point out the Eaſt Border from Hazar Enan*, &c. *and the Border ſhall go down to Jordan*, Numb. 34. 10, and 12.

V. 146. *Shall dwell to Senir*; Shall enlarge their dwelling places, as far as *Senir* or *Saner*, a long ridge of Hills, call'd of its many ſharp Rocks, *Trachonitis*, and *Ituræa*, and *Petræa*, on the Eaſt of *Paleſtine*; ſome part of which was by the Jews named *Hermon* and *Gilead*; by the *Sydonians*, *Syrion*; and by the *Amorites*, *Shenir*; Deut. 3. 9. *Ponder*, Bo. 2. v. 421.

V. 148. *All Nations ſhall in his Seed be Bleſſed*; The earlieſt Promiſe of the *Meſſiah*, made implicitely to *Abraham*, *Gen.* 12. 3. which St. *Paul* ſo interprets, *Galat.* 3. 8. *Now to Abraham and his Seed were the Promiſes made, he ſaith not, and to Seeds, as of many, but as of one, and to thy Seed which is Chriſt*, v. 16.

V. 152. *Whom faithful Abraham*, &c. Who in due time (when he ſhall be Born) ſhall be called Faithful *Abraham*; His Father *Terah*, named him *Abram*, אברם, *Great Father*, of אב, Heb. Father, and רם, Heb. High, Excellent, *Gen.* 11. 26. which God changed when, he was 99 years old, to *Abraham*, אברהם, conſiſting of, אב, Father, רב, many, and אם, a Nation, *a Father of many Nations*, *Gen.* 17. 5. whoſe *Faith*, is much celebrated by St. *Paul Rom.* 4.

V. 153. *A Son, Iſaac*, the Son of *Abraham* by *Sarah*, *Gen.* 21. 3.

Ibid. *A Granchild*; *Jacob*, the Son of *Iſaac*, and Grandſon of *Abraham*, *Gen.* 25. 26. who, with his twelve Sons went into *Egypt*, *Gen.* 35. 22. *Egypt*, Bo. 1. v. 339.

V. 158. *Diſgorging at ſeven Mouths*; Emptying his ſeven wide Mouths into the Sea. *Nile*, Bo. 1. v. 413.

Et ſeptem gemini turbant trepida Oſtia Nili. Æn. 6.

Diſgorging, Bo. 2. v. 575.

V. 160. *Invited by a younger Son. Thus ſaith thy Son Joſeph, God hath made me Lord of all Egypt; come down unto me, tarry not*, Gen. 45. 9. *Sojourn*, Bo. 7. v. 247. *Invited*, *Invitatus*, Lat. deſired.

V. 163. *Second in that Realm of Pharoa. Only in the Throne will I be greater then thou*, Gen. 41. 40. *Pharao*, Bo. 1. v. 342.

V. 165. *Suſpected to a ſequent King*; By their numbers grown ſuſpected, to *a King that knew not Joſeph*, leaſt when War ſhould happen they might join with the Enemies of *Egypt*, *and get them up out of the Land*, Exod. 1. 8, and 10. *Sequent*, *Sequens*, Lat. next that ſucceeded, *the Succeſſor of Pharao*.

V. 168. *Kills their Infants Males*; And by the Artifice of the Midwives, deſtroy'd their young Male Children, *Exod.* 1. 17. *Infant*, *Infans*, Lat. a young Child.

V. 170. *Moſes and Aaron*; The Sons of *Amram* by *Jochebed*, of the Houſe of *Levi*, *Exod.* 6. 20. and *c.* 2. 1.

V. 176. *To blood unſhed*, &c. Their Rivers muſt be turn'd into Streams of Blood; *Unſhed*, not by ſlaying any Creatures living therein, but by *Moſes's Miraculous Rod*, Exod. 7. 20. This *firſt Plague* had relation to the drowning the *Innocent Hebrew Males* in their Rivers; therefore it pleaſed God to turn their Rivers into Blood: *For they have ſhed the Blood of Saints and Prophets, and thou haſt given them Blood to drink, for they are worthy*, Revel. 16. 6.

V. 178. *With loath'd Intruſion*; With hateful importunity, the Plagues of the Frogs, Lices, and Flies, are Recorded, *Exod.* 8. *Intruſion, Intruſio*, Lat. a preſſing into Company; of *Intrudere*, Lat. to thruſt in rudely.

V. 179. *Of Murren Die*; *Murrain* is the Name for the *Plague* among *Cattle*; as if *Moriana*, of *Mori*, Lat. to Die, *Exod.* 9. 6.

V. 180. *Botches and Blains. Imboſs*; Swellings and Ulcers muſt raiſe all his Fleſh, tumid and rank, like high Embrodery, *Exod.* 9. 9, and 10. A *Botch*, *Boſſe*, Fr. *Bozza*, Ital. all of the Lat. *Puſa*, *Puſula*, and *Puſtula*, a Swelling, as that of Φύσα, Gr. a Bladder. *Imboſs*, of *Emboſſer*, Fr. to riſe in Bunches and great knobs. A Word uſed by our *Spencer*.

------ *Felt our feeble Hearts*
Emboſt with bale. Fai. Q. Cant. 9. St. 29.

V. 182. *Muſt rend th' Egyptian Sky*; A Thundring Storm of Hail mixt with fire and flaſhing Lightning muſt tare the Egyptian Sky, over-running all the Land, and ruining all where ere it roul'd. *So there was Hail, and Fire mingled with the Hail, very grievous, ſuch as as there was none like it in all the Land of Egypt, ſince it became a Nation*, Gen. 9. 24, and 25. This fiery Hail, is ſaid, *to wheel on th' Earth*, from its Rotundity and Orbicular Shape. To *Rend* or *Rent*, is to tare in pieces; Of the Gr. Ῥήγνυμι, to break in pieces.

V. 185. *A Cloud of Locuſts*; Exod. 10. 4, and 5. A Creature ſo diſtructive, that in *Africa*, (eſpecially that part of it called *Abiſſina*,) they often deſolate whole Countries, and force the Inhabitants to diſlodge by Famine, well Styled by the *Prophet*, *Gods mighty Army*, Joel 2. 25. *Locuſta*, Lat.

V. 188. *Palpable Darkneſs*, &c. *Darkneſs that may be felt*, Exod. 10. 21. which by moſt Interpreters is taken as an *Hyperbole*, expreſſive of the greateſt and moſt groſs darkneſs, not to be overcome by Sun, Moon, or Stars, or the Artificial Aids of Fire or Lamps, expounded in the ſubſequent verſe 22. *And there was thick darkneſs in all the land of Egypt three days*, which our Author ſays therefore *were blotted out*.

V. 190. *All the firſt Born of Egypt muſt lie Dead. It came to paſs, that at Midnight the Lord ſmote all the firſt Born in the land of Egypt*, Exod. 12. 29.

V. 191. *The River Dragon*; *Pharao*; Who oppreſt the Children of *Iſrael*, thought to be *Cencres*, according to that of *Ezekiel*. *Behold I am againſt the Pharoah, King of Egypt, the great Dragon that lieth in the middeſt of his Rivers, which hath ſaid, my River* (Nile) *is my own, and I have made it for my ſelf*, Chap. 29. 3.

V. 194. *As Ice more hardened after Thaw*: For *Ice* warm'd gently into a Thaw, is made more receptive of thoſe Saline and Nitrous Particles which fill the freezing Air, and inſinuating themſelves into the Water already weakened, are the cauſe of a harder Concretion.

Stiriaque impexis induruit horrida barbis. Geor. 3.

Iſicles, freeze as they drop, into a wonderful hardneſs.

V. 197. *On dry land between two Chryſtal Walls*; *The Children of Iſrael went into the midſt of the Sea upon the dry ground, and the Waters were a Wall unto them on their right Hand, and on their Left*, Exod. 14. 22.

V. 198. *Aw'd by the Rod of* Moſes, *&c.* Compel'd by the potent Rod of *Moſes* to ſtand on either hand, divided like a watry Wall. *Lift thou up thy Rod, and ſtretch out thine hand over the Sea, and divide it*, Exod. 14. 16. *Reſcu'd*, Bo. 11. v. 682.

V. 203. *By Day a Cloud, by Night a Pillar of Fire. The Lord went before them by Day, in a Pillar of a Cloud, to lead them the way; and by Night in a Pillar of Fire, to give them light to go by Day and Night*, Exod. 13. 21. which God performed by one of his *Miniſtring Angels*, whom he appointed to be their *Guardian*. *The Angel of God, which went before the Camp of Iſrael, removed, and went behind them, and the Pillar of the Cloud, went from before their face and ſtood behind them*, Exod. 14. 19. *Obdurat*, Bo. 1. v. 58.

V. 209. *Will trouble all their Hoſt*; Exod. 14. 24, and 25. *And craze their Chariot Wheels*, break 'em in pieces; of the Fr. *Eſcraſer*, to bruiſe or break; as *Exod.* 14. 25.

V. 214. *And overwhelm their War.* Drown'd their whole Army, as *Exod.* 14. 27. and 28.

V. 216. *Not the readieſt way, &c. leaſt War terrifie 'em inexpert.* God led them not through the way of the Land of the *Philiſtines*, although that was near; But God led the People about, thorow the way of the Wilderneſs of the Red Sea, *Exod.* 13. 17, and 18. *Terrifie*, *Terrificare*, Lat. to affright. *Inexpert*, *Inexpertus*, Lat. untrain'd, undiſciplined.

V. 219. *Fear*

V. 219. *Fear return them back to Egypt.* As is manifeſt by their Murmuring Expoſtulations with *Moſes*, when *Pharaoh* perſued them. *Becauſe there were no Graves in Egypt haſt thou taken us away to die in the Wilderneſs? Is not this the word that we did tell thee in Egypt, ſaying, Let us alone that we may ſerve the Egyptians*, Exod. 14. 11. and 12.

V. 225. *Found their Government and their Senate*, &c. Exod. 18. 25. and 26. *Found*, Fr. *Fonder*, Lat. *Fundare*, to lay the Foundations of, to eſtabliſh.

V. 227. *Whoſe grey top ſhall tremble, he deſcending.* Whoſe hoary Head ſhall ſhake, while *God* comes down upon it. *Grey*, Lat. *Canus*, is the uſual Epithete of Mountains, becauſe the Snow lies longer there than in the Vallies, and upon ſome of their lofty brows all the year long.

Gelidus canis cum montibus humor
Liquitur. Geo. 1.

Sinai, Bo. 1. v. 7. Of the Promulgation of the Law there, *with Thunder, Lightning, and loud Trumpets Sound*, Exod. 19. 16, and 18. *Tremble, Trembler*, Fr. *Tremere*, Lat. to ſhake.

V. 232. *By Types and Shadows*; By Signs and dark Reſemblances: *Type, Typus*, Lat. Τύφος, Gr. the Mark or Impreſſion made by ſtriking a hard Body againſt one more yielding; of τύπτειν, to ſtrike; hence taken for obſcure and Myſtical Repreſentations of things to come, ſuch *Images*, as the *Jewiſh Sacrifices* were *of the Lamb ſlain from the Foundation of the World*, Revel. 10. 8. *Read*, Hebr. 9.

V. 238. *And terror ceaſe*; And the fear that fell on them, by hearing the Almighties Dreadful voice might be remov'd. *They ſaid unto Moſes, ſpeak thou with us, and we will hear: but let not God ſpeak with us, leſt we Die*, Exod. 20. 19. *Report, Rapporter*, Fr. to relate.

V. 240. *Without Mediator. And Moſes alone ſhall come near the Lord*, Exod. 24. 2. according to his own Teſtimony of himſelf. *Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me*, Deut. 4. 5. to which that refers. *The Law was ordain'd by Angels in the hand of a Mediator, (Moſes)* Galat. 3. 19. *One Mediator between God and Man, the Man, Chriſt Jeſus*, 1 Tim. 2. 5. *Mediator*, Lat. Μεσίτης, one that comes between the Offended and Offendor, an Interceſſor.

V. 241. *Moſes in Figure bears*; That *Moſes* was a *Type of Chriſt*, and the Deliverance of the Children of *Iſrael*, from their *Egyptian* Bondage, and their Purifications by Sacrifices, a myſterious Repreſentation of our Saviours Death, and Redeeming us from the Slavery of Sin and Eternal Puniſhment, is moſt manifeſt, St. *Paul* draws the Parrallel very plain between 'em: *For Moſes took the Blood of Calves, and of Goats*, &c. *for Chriſt is not enter'd into the holy places made with hands, which are the Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us*, Heb. 9. 19. 24.

V. 243. *And all the Prophets. And beginning at Moſes, and all the Prophets, he (Chriſt himſelf) expounded to them in all the Scriptures, the things concerning himſelf*, Luk. 4. 27. *The Lord thy God will raiſe up unto thee a Prophet like unto me*, Deut. 18. 15. *Propheta*, Lat. Προφήτης, one that foretels things to come. *Meſſiah*, Bo. 5. v. 664.

V. 257. *To ſet up his Tabernacle. Let them make me a Sanctuary, that I may dwell among them according to all that I ſhew thee, after the pattern of the Tabernacle*, Exod. 25. 8, and 9. *Tabernacle*, Bo. 15. v. 654.

V. 250. *By his Preſcript, a Sanctuary of Cedar*; According to his appointment; *Præſcriptum*, Lat. form, faſhion. *Sanctuary*, Bo. 1. v. 588. of which, the *Ark* and *Mercy Seat*. Read *Exod.* 25. 8, 9, 10. 17, 18, &c.

V. 252. *His Teſtimony, the Records of his Covenant*; *In the Ark thou ſhalt put the Teſtimony, that I ſhall give thee*, Exod. 25. 21. *Records*, Bo. 1. 361. *Teſtimony, Teſtimonium*, Lat. the Witneſs and Evidence of God's Covenant made with his People, obliging them to Obedience, and promiſing his Bleſſings Temporal and Eternal.

V. 256. *Seven Lamps repreſenting the Heavenly Fires*; *And thou ſhalt make the Seven Lamps thereof*, Exod. 25. 37. This Sevenfold Candleſtick was the Image of the *Heavenly Sphere*, repreſenting the Seven *Planets*, as *Philo Tropologizes* on the Text. *Myſticè Candelabrum hoc ſeptifidum, imago erat cæleſtis Sphæræ ſeptiluſtris, ſive ſeptem Planetarum. Tabernaculum Typus Mundi. Sanctum Sanctorum, Typus Cæli Empyrei Beatorum.*

V. 257. *A Cloud by day, a fiery gleam by night. The Cloud of the Lord was upon the Tabernacle by day, and Fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their Journeys*, Exod. 40. 38. *Gleame*, Bo. 4. v. 461.

V. 264. *And Nights due courſe adjourn*; By putting off, and delaying the uſual approach of Night. *To Adjourn, Adjourner*, Fr. is to put off to another Day, as Night was here Poſtponed by a Day twice as long as ordinary; *Was not one Day as long as two?* As this *Miracle* is Deſcanted on, *Eccleſ.* 46. 4. Recorded, *Joſh.* 10. 12, and 13.

V. 265. *Sun*

V. 265. *Sun in Gibeon ſtand,* &c. The Word of Command given to the reſtleſs Sun, *Joſ.* 13. 12.

V. 267. *Iſrael, third from Abraham, Son Iſaac. Abraham*'s Grandſon was firſt named *Jacob*, יעקב, Heb. a *Deceiver*, a *Supplanter*, of עקב, Heb. a Heel, becauſe by taking hold of his Brother *Eſau* by that part, he ſtrugled with him for Precedence in his Mothers Womb, *Gen.* 2 26. Afterwards wreſtling with God's Angel, he was by him named *Iſrael*, ישראל, Heb. of שור, *To be a Prince, to be Powerful*, and אל *God, For as a Prince haſt thou Power with God and with Men, and haſt prevailed*, Gen. 32. 28. Both which are Recorded together by *Hoſea, He took his Brother by the Heel in the Womb, and by his ſtrength he had Power with God, yea he had Power over the Angel and prevailed, c.* 12. 3, and 4. From this new Name, all his Deſcendents, the *Choſen Seed, God's People*, were Named, *the Children of Iſrael, and Iſraelites. Deſcent, Deſcenſus*, Lat. Poſterity.

V. 274. *Firſt, mine Eyes true opening*; Relating to that falſe Promiſe, made *Adam* by the lying Serpent; *Your Eyes ſhall be opened*, Gen. 3. 5. ſo does what follows, *Forbidden Knowledge by forbidden means*, relate to the ſame *Text*, and his *Tranſgreſſion.*

V. 288. *Law was given to evince their Natural Pravity*; The Law of God was given to convince us, like a Rule, of the Crookedneſs and many Deviations of our depraved Nature: *For by the Law is the Knowledge of Sin*, Rom. 3. 20. *Where no Law is, there is no Tranſgreſſion*, Chap. 4. 15. And in many other places of that Epiſtle: *Wherefore then ſerveth the Law? It was added becauſe of Tranſgreſſions*, Galat. 3. 19. *Evincere*, Lat. to prove.

V. 289. *Sin againſt Law to Fight. Moreover the Law enter'd that the offence might abound*, Rom. 5. 20. Of the terrible Conflict between Sin and Law, St. *Paul* gives a lively *Idea*, his Soul being the place of Combat: *I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members*, Rom. 7. 23. *Pravity, Pravitas*, Lat. Crookedneſs and Wickedneſs.

V. 290. *Law can diſcover Sin. Sin by the Commandment, becoming exceeding Sinful.* (as St. *Paul*, Rom. 7. 13. (was to be expiated by the Sacrifices of Bulls and Goats, according to the *Moſaic Inſtitution*, under the Law: *So that without ſhedding of Blood there was no Remiſſion*, Heb. 9. 22. Theſe *Types and weak Shadows of Expiation*, and Pardon, were to inform Mankind of ſome Sacrifice of more abſolute Satisfaction, of the *Juſt for the Unjuſt, Jeſus Chriſt, who not by the Blood of Goats and Calves, but by his own Blood enter'd once into the holy place, having obtained Eternal Redemption for us*, Heb. 9. 12. *Expiatio*, Lat. a cleanſing by Sacrifice, thence Pardon.

V. 295. *To them by Faith imputed*; That Chriſt Righteouſneſs and Satisfaction being by Faith made and reckon'd as their own, *&c. By the Righteouſneſs of one, came the Free-Gift upon all Men*, unto Juſtification of Life, *by the Obedience of one ſhall many be made Righteous*, Rom. 5. 18, and 19. *Therefore being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt*, v. 1.

V. 298. *Nor Man the Moral part perform*: No Man is able to keep God's Commandments, call'd the *Decalogue*, or *Moral Law*: *Therefore by the Deeds of the Law, there ſhall no Fleſh be juſtified in his ſight*, Rom. 3. 20. *From which ye could not be juſtified by the Law of Moſes*, Act. 13. 39. *Moralis*, Lat. appertaining to Manners.

V. 300. *So Law appears imperfect; for the Law made nothing perfect*, Heb. 7. 19.

V. 303. *From Shadowy Types to Truth*; From the *Types and Shadows* of the Legal Sacrifices, to Chriſts real Satisfaction, *From the Law having a ſhadow of good things to come*, Heb. 10. 1. To Grace given by *Jeſus, who fulfill'd all Righteouſneſs*, Matth. 3. 15.

V. 305. *To free acceptance of large Grace*, &c. *Much more the Grace of God, and the Gift by Grace, by one Man, Jeſus Chriſt hath abounded unto many. The Freegift is of many Offences unto Juſtification*, Rom. 5. 15, and 16.

V. 306. *Works of Law*, &c. *By what Law? of Works? Nay, but by the Law of Faith*, Rom. 3. 27.

V. 307. *Shall not Moſes lead his People into Canaan. Moſes* Died in Mount *Nebo*, in the Land of *Moab*, from whence he had the proſpect of the Promiſed Land, but not the honour of leading the Iſraelites in to poſſeſs it, which was reſerved for *Joſhuah*, יהושע, Heb. *Jeſus*, a Saviour; of ישע, Hiph. הושיע, Heb. to ſave, *Deut.* 34. 1. *Joſ.* 1. 2. Commentators on the Death of *Aaron* in Mount *Hor*, *Numb.* 20. 28. Remark, that neither *Mariam*, that is, the *Prophets*, nor *Aaron*, the *Prieſts*, nor *Moſes*, the *Deliverer of the Law*; but *Joſuah*, that is, *Jeſus Chriſt*, was able to lead *Gods People* into the *Promiſed Land, to Heaven and Everlaſting Bliſs.* St. Jerom. Theod. Rabanus, *&c.*

V. 320. *By Judges firſt*; Such as were *Othoniel, Deborah, Gideon, Jeptha, Sampſon, Eli, Samuel*, Recorded in the Book of *Judges* and *Samuel.*

V. 324. *His Regal Throne for ever, &c. Thy Houſe and thy Kingdom ſhall be eſtabliſht for ever before thee: Thy Throne ſhall be Eſtabliſht for ever*, 2 Sam. 7, 16.

V. 326. *That*

V. 326. *That of the Royal Stock of David*, &c. *I have found David my Servant, with my Holy Oil have I anointed him. Thou art my Father*, &c. *I will make him my firſt Born, higher than the Kings of the Earth, His Seed will I make to endure for ever: And his Throne as the days of Heaven*, Pſal. 89. 20. 26. 29. Interpreted of our *Saviour*, Heb. 1. As *the ſure Mercies of David*, Eſa. 55. 5. are alſo apply'd to him, *Acts* 13. 34. *David*, דויד, or דיד, Heb. *Beloved. He that is feeble among them ſhall be as David, and the Houſe of David as God, as the Angel of God before them*, Zechar. 12. 6.

V. 329. *Shall truſt all Nations. There ſhall be a Root of Jeſſe, and he ſhall riſe to rule over the Gentiles, in him ſhall the Gentiles truſt*, Eſai. 11. 10. Acts 15. 12. *And in his name ſhall the Gentiles truſt*, Matth. 12. 21.

V. 330. *For of his Reign no end. He ſhall be great, and ſhall be called the Son of the higheſt, and the Lord God ſhall give unto him the Throne of his Father David, and he ſhall reign over the Houſe of Jacob for ever, and of his Kingdom there ſhall be no end.* Luk. 1. 32. and 33.

V. 332. *His next Son for Wealth and Wiſdom*, &c. *Solomon*, to whom God gave a Wife and an Underſtanding Heart, &c. as alſo gave him what he asked not, Riches and Honour, 1 *Kings* 3. 12. 13. of his Building the *Temple*, read 1 *Kings* 6. *Enſhrine*, Bo. 5. v. 272. *Regiſter'd*, Recorded in their *Chronicles*, where their Stories are to be Read; Of *Regiſtare*, Lat. to enter into the *Publick Rolls and Records.*

V. 343. *Babylon thence call'd*, Bo. 1. v. 717. Believ'd to have been built by *Nimrod*, and named *Babel*, *Confuſion*, from that of Tongues, afterwards Wall'd by *Semiramis*, and beautified and enlarg'd by *Nabuchadneſer*, *Dan.* 4.

V. 345. *The ſpace of ſeventy years.* This Captivity happened in the beginning of *Jehoiakim's* Reign, whom *Nabuchadneſer* carried with all his People, and the Wealth of the Land, and the Holy Veſſels of the Temple, to *Babylon*, 2 *Kings* 24. 6. 11, 12, and 13. according to the Propheſie of *Jeremiah*; *This whole Land ſhall be a Deſolation, and an Aſtoniſhment, and theſe Nations ſhall ſerve the King of Babylon ſeventy years*, c. 25 11. *As long as ſhe lay Deſolate ſhe kept Sabbath, to fulfil threeſcore and ten years*, 2 Chron. 36. 21. at the end of which, *Cyrus* King of *Perſia*, releaſt them out of Captivity, *v.* 23.

V. 347. *Stabliſht as the days of Heaven:* Everlaſtingly firm, and as indefeiſable as Eternity. *His Throne as the days of Heaven*, Pſal. 89. 29. *Stabliſht*, of *Stabilire*, Lat. to make ſtedfaſt.

V. 350. *They firſt reedifie*; Firſt they Rebuild Gods Houſe, begun in the Reign of *Cyrus*, and by his Decree, according to *Iſaiah's* Propheſie; *That ſaith of Cyrus, he is my Shepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built, and to the Temple thy Foundation ſhall be laid*, ch. 44. 28. and finiſht in the ſixth year of *Darius*, *Ezra.* 1. 2. and ch. 6. 15. *Reædificare*, Lat. to rebuild.

V. 357. *At laſt they ſeize the Scepter*, &c. Though the Poſterity of *Jeconia's*, viz. *Zerobabel*, the Son of *Salathiel*, were ſtiled the Princes of *Juda*, and of the Jews, as *Hagai* 1. v. 1. yet great part of the Power remain'd in the hands of the High Prieſts, as is evident out of *Joſephus*, *Antiq. l.* 20. *c.* 81. and deſcended down to the *Machabæans*. *Judas*, ſurnamed *Ariſtobulus*, being the firſt who joyned the Kingdom to the *Prieſthood*, which was at laſt utterly loſt, the *Romans* Creating *Herod* King of *Judea.*

V. 360. *That Meſſiah might be Born, bard of his Right.* According to the *Propheſie* of *Jacob. The Scepter ſhall not depart from Judah, nor a Lawgiver from between his Feet, until Shilo come*, Gen. 49. 10. which came to paſs in the 36th year of *Herod*, when the *Jews*, after many ſtruggles, ſubmitted quietly to his Government. *Meſſiah*, Bo. 5. v. 664. *Bard*, of *Bazzè*, Fr, hinder'd, depriv'd of.

V. 362. *The Eaſtern Sages*; The Wiſe Men that came from the Eaſt to *Jeruſalem*, Matth. 2. 1. 2. *Sages*, *Sage*, Fr. *Saggio*, Ital. Wiſe; of *Sagire*, Lat. to be Wiſe.

V. 363. *To offer Incenſe*, &c. Matth. 2. 12.

V. 367. *By a Quire of Squadron'd Angels hear his Carol*, &c. Luk. 2. 9, 13, 14. *Carol*, *Carolle*, Fr. a Song of Rejoycing, uſed at Feſtivals, and anciently at *Chriſtmaſs*; of the Sax. *Carl*, or *Ceorl*, a Ruſtick ſort of a Song, as being firſt Sung to Shepherds, or, as ſome will have it, of Χαρὰ, Gr. Joy, the glad tidings of a *Saviours* Birth.

V. 368. *A Virgin, but his Sire the Power of the moſt High. The Virgins Name was Mary. The Holy Ghoſt ſhall come upon thee, and the Power of the higheſt ſhall over ſhadow thee*, Luk. 1. 27. and 35.

V. 370. *His glory with the Heavens.*

-----Imperium Oceano, famam qui terminat Aſtris. Virg.

V. 387. *As of a Duel*; As of a Perſonal Fight; *Duel*, *Duellum.* Lat. a Combate between two; of *Duo*, Lat. two, *Recure*, *Recurare*, Lat. to heal again.

V. 395. *His Works in thee and in thy Seed*; *For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil*, 1 St. John 3. 8.

V. 402. *The Law of God exact he ſhall fulfill*; According to his own Teſtimony of himſelf. *Think not that I am come to deſtroy the Law and the Prophets, I am not come to deſtroy, but to fulfill*, Matth. 5. 16. as appears by thoſe more excellent and ſpiritual Precepts, refined and rais'd, far above thoſe of the Law, deliver'd in that Chapter.

V. 404. *Though Love alone fulfill the Law,* Rom. 13. 10.

V. 407. *Proclaiming Life to all,* &c. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life,* John 3. 16.

V. 410. *Not their own, though Legal Works. Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law: for by the Works of the Law ſhall no fleſh be juſtified,* Gal. 2. 16.

V. 411. *Be Blaſphem'd;* Be ſpoken of Reproachfully; *And many other things blaſphemouſly ſpake they againſt him,* Luk. 22. 65. *Blaſphem'd,* of Βλασφημεῖν, Gr. to reproach, to revile, βράττειν τὸ φύμιν, to deſtroy, or take away ones good Name or Reputation.

V. 413. *To a Death ſhameful and accurſt. Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us: For it is written, Curſed is every one that hangeth on a Tree,* Gal. 3. 13. and Deut. 21.

V. 415. *But to the Croſs he nails the Law that was againſt thee. Blotting out the hand writing of Ordinances, that was againſt us, nailing it to his Croſs,* Gal. 2. 14. *Crucified, Crucifigere,* Lat. to faſten to the Croſs.

V. 420. *Soon revives;* Returns to Life: *Chriſts Reſurrection;* Of *Reviviſcere,* Lat. to live again.

V. 421. *Ere the third dawning Light. As it began to dawn towards the firſt day of the Week,* Matth. 28. 1. *Very early in the morning.* as St. *Mark,* 16. 2. to which *St. Auſtin* applies Prophetically that of *Pſal.* 57. 8. *I my ſelf will awake right early.*

V. 427. *By Faith not void of Works. For as the Body without the Spirit is Dead, ſo Faith without Works* (the evidence and activity of it) *is dead alſo,* Jam. 2. 26.

V. 428. *Annuls thy Doom;* Cancels and Blots out the Sentence given againſt thee. *Annuls, Anuller,* Fr. to make void; of *Annihilare,* Lat. to deſtroy, to bring to nothing.

V. 435. *A gentle Wafting,* &c. An eaſie and ſafe paſſage to *Immortality:* to *Waft,* is properly to guard, as Convoys do Fleets of Merchant Ships; of *Wachten,* Bel. to guard, to watch over.

V. 438. *To appear to his Diſciples,* Mat. 28. 16, 17. Mark 16. 14. Luk. 14. 36. John 20. 19. *Diſcipulus,* Lat. a Scholar, a Learner.

V. 440. *To teach all Nations,* &c. *Go ye therefore and teach all Nations, baptizing them,* &c. Mat. 28. 19. Mark 16. 15.

V. 442. *Baptizing in the profluent Stream;* Waſhing them in the pure running Stream. To *Baptize,* is of Βαπτίζειν, Gr. to dip or waſh, whence that and Βαπτισμὸς, are both uſed for the waſhing of Hands and Cups, and Pots, *Mark* 7. 3, 4. But among *Chriſtians* it is uſed for the *Symbol* of *Regeneration,* a waſhing from the Guilt and Pollution of Sin, engaging us to *Newneſs* and *Purity of Life:* Thus St. *John* (thence Styled the *Baptiſt*) Baptized in *Jordan* all that came unto him, *Confeſſing their Sins,* Matth. 3. 6. and our *Saviour* alſo, *though Sinleſs, that he might fulfill all Righteouſneſs,* v. 15. *Profluent, Profluens,* Lat. flowing, as Rivers do.

V. 449. *To the Sons of Abraham's Faith. Therefore it is of Faith, that it might be by Grace; to the end the promiſe might be ſure to all the Seed, not to that only which is of the Law, but to that alſo which is of the Faith of Abraham, who is the Father of us all,* Rom. 4. 16.

V. 451. *Then to the Heaven of Heavens. So after the Lord had ſpoken unto them, he was receiv'd up into Heaven, and ſate on the right hand of God,* Mark. 16. 19.

V. 454. *The Serpent Prince of Air. Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in himſelf,* Col. 2. 15. *The Devils are ſubject to us through thy Name, and Jeſus ſaid unto them, I beheld Satan as Lightning, fall from Heaven,* Luk. 10. 17, 18. *Thou haſt aſcended on high, thou haſt led Captivity Captive,* Pſal. 78. 18. applied to our *Saviour,* Eph. 4. 8. *Satan* is ſtyled, *The Prince of the Power of the Air,* Eph. 2. 2.

V. 457. *At Gods right hand, above all Names in Heaven; Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all Principalities and Powors, and Might and Dominion, and every name, that is named, not only in this world, but alſo in that which is to come,* Eph. 1. 20, 21.

V. 460. *To judge both quick and dead. The Father judgeth no man, for he hath committed all judgment unto the Son,* John 5. 22. *Becauſe he hath appointed a day in which he will judge the world in Righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead,* Acts 17. 31. *I charge thee therefore, before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, at his appearing, and his Kingdom,* 2 Tim. 4. 1. *Period,* Bo. 2. V. 603.

V. 477. *To God more Glory,* &c. According to the *Heavenly Hymn, Glory to God in the higheſt,* &c. Luk. 2. 14.

V. 480. *What will betide?* What will befal his Servants here? *Betide,* of *Be,* and *Tid.* Sax. time.

V. 487. *A Comforter, the Promiſe of the Father. When the Comforter is come, whom I will ſend unto you from the Father,* John 15. 26. *And behold, I ſend the promiſe of my Father unto you,* Luk. 24. 49.

V. 490. *To guide them in all Truth: When he, the Spirit of Truth is come, he ſhall guide you into all Truth,* John 16. 13.

V. 498. *The*

V. 498. *The Spirit Powr'd firſt on his Apoſtles. They were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues*, Acts 2. 4. *Theſe Signs ſhall follow them that believe in my Name; They ſhall caſt out Devils, they ſhall take up Serpents*, &c. *they ſhall lay hands on the ſick and they ſhall recover*, Mark 16. 17, 18. Verified throughout the Acts of the *Apoſtles*: Ἀπόστολος, Gr. a Meſſenger; of Ἀποστέλλειν, Gr. to ſend; thence *Chriſt*'s choſen Meſſengers, ſent into the World with the glad Tidings of his Goſpel, to *Evangelize the Nations*, to bring the *joyful news of Salvation to the Gentiles*. Εὐαγγέλλειν, to bring joyful News; of Εὖ, Gr. well, and Ἀγγέλλειν, Gr. to *Report*: Hence the Four Apoſtles, who writ the Hiſtory of our Saviours Birth, Life, Doctrine and Paſſion, are ſtyled, *The Evangeliſts*.

V. 508. *Wolves ſhall ſucceed for Teachers*; Of which St. *Paul* forewarned the Church; *After my departure ſhall grievous Wolves enter in among you, not ſparing the Flock*, Acts 20. 29.

V. 511. *Of Lucre and Ambition*; Aiming at worldly Wealth and Honour, turning Godlineſs into gain; *Teaching things which they ought not, for filthy lucres ſake*, Titus 1. 11. *Lucre, Lucrum*, Lat. gain.

V. 512. *With Traditions Taint*; Corrupt the Truth with Mens vain Inventions, delivered down from one to another; *Laying aſide the Commandments of God, and following the Traditions of Men*, as our *Saviour* obſerv'd of the *Phariſees*, Mark 7. 8. againſt which St. *Paul* cautioned the *Coloſſians*; *Beware leaſt any Man ſpoil you through Philoſophy, and vain Deceit, after the Tradition of Men*, ch. 2. v. 8. ſuch as St. *Paul* calls, *The Doctrines of Devils and old Wives Fables*, 1 Tim. 4. 2. 7. *Traditio*, of *Tradere*, Lat. to deliver. *Superſtition*, Bo. 3. V. 452.

V. 515. *Tavail themſelves of Names, Places and Titles*: Of *Names*; *Chriſt Vicar General, Univerſal Biſhop, Succeſſor of St.* Peter: *Places*; *Biſhop of* Rome; *Ti les*; *His Holineſs, Infallibility*, aſſuming to themſelves worldly Power, and human Authority. *Avail*, Bo. 1. 153. *Secular, Secularis*, Lat. worldly, temporal.

V. 518. *Appropiating the Spirit of God promiſed to all*; Confining to themſelves, ſeiſing and converting to their own uſe, the Free Gift of God's Spirit, promiſed to all Believers: *I will pour out my Spirit upon all Fleſh*, Joel 2. 28. *Appropriating*, of *Approprier*, Fr. *Proprium facere*, Lat. to make ones own.

V. 522. *Laws which none ſhall find left them inroul'd*: From the pretence of having God's Holy Spirit in their Poſſeſſion, and at their diſpoſal; ſhall impoſe Spiritual Laws on Mens Conſciences, backt and ſupported by Secular Power; Laws no where to be found in *Holy Writ*, nor by that Holy Spirit dictated within, and written on their Hearts, contrary to his Promiſe, who has ſaid, *I will put my Laws into their Hearts, and in their Minds I will write them*, Jer. 31. 33. *Inroul'd, Enrollez*, Fr. enter'd on Record. *Engrave, Engraver*, Fr. cut or Carved.

V. 526. *Bind his Conſort Liberty*; What is this but to lay violent hands on God's Free Grace, and to ſhakle his Free Spirit, to controul its liberty of *breathing when and where he pleaſeth*, Joh. 3. 8. This *Liberty* is every where expreſt by a *Gift*; *On the Gentiles was poured out the Gift of the Holy Ghoſt*, Acts 10. 45. *Unto every one of us is given Grace, according to the meaſure of the Gift of Chriſt*, Eph. 4. 7. of which divers Gifts an enumeration is made, 1 Cor. 12. to v. 11. *All wrought by one and the ſelf ſame Spirit, dividing to every Man ſeverally as he will. Conſort, Conſors*, Lat. Companion.

V. 527. *His living Temples: Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him will God deſtroy, for the Temple of God is Holy, which Temple ye are*, 1 Cor. 3. 16. 17. *Your Body is the Temple of the Holy Ghoſt that is in you*, 1 Cor. 6. 19. Now that theſe living Temples ſtand founded on their own Faith, (not that of the Church of *Rome*) as St. *Paul, Thou ſtandeſt by Faith*, Rom. 9. 20. *By Faith ye ſtand*, 2 Cor. 1. 24. is manifeſt in that Glorious Catalogue of the Faithful *Patriarchs*, Heb. 11. Manifeſted by their Works; *By Works a Man is juſtified, and not by Faith only, Faith by Works being made perfect*, Jam. 2. 24. 22.

V. 530. *Who againſt Faith and Conſcience can be Infallible?* Who can pretend to Infallibility over the Belief and Conſciences of Chriſtians? *Their Conſciences bearing witneſs, and their Thoughts accuſing, or elſe excuſing one another*; for which reaſon they are charged by the *Apoſtle, To hold the Myſtery of the Faith in a pure Conſcience*, 1 Tim. 3. 9. Independent of *Rome's Infallible Chair. Infallibilis*, Lat. unerring, undeceivable.

V. 534. *In outward Rites, and ſpecious Forms*; In *Ceremonies, Rituals*, gaudy *Proceſſions*, and fair ſhews. *Rites*, Bo. 10. v. 994. *Specious, Speciosus*, Lat. beautiful, goodly.

V. 536. *Truth beſtuck with Slandrous Darts*: Truth ſhall be hardly to be found on Earth, loaded with Lies and foul Aſperſions, diſgraced with the Reproaches of *Heretic* and *Schiſmatic, Puritane*, &c. *Malignant*, Bo. 10. v, 602. *Benigne*, Bo. 8. v. 492. *Slandrous*, Reproachful; of *Eſclandre*, Fr. Lat. *Scandalum*, diſrepute.

V. 540. *The day of Reſpiration to the juſt*: The day of eaſe and comfort to Gods People, in which the Righteous ſhall take Breath, releaſt both from the Perſecutions of Sin and Wicked Men, *When God ſhall wipe away all Tears from their Eyes*, Revel. 7. 17. *Reſpiratio*, Lat. a breathing, refreſhing, comfort.

V. 547. *To diſſolve Satan with his perverted world*; To deſtroy the Kingdom of *Satan, When the judgment of this world ſhall be, and the Prince of this world ſhall be caſt out*, John 12. 31. *When the Prince of this world ſhall be judged*, John 16. 11.

V. 548. *From*

V. 548. *From the Conflagrant Maſs*, &c. Then from the flaming Globe, of all the World on Fire at once, *Kept in ſtore and reſerv'd unto Fire againſt the day of Judgment, and Perdition of Ungodly Men*, 2 Pet. 3. 7. *Shall raiſe new Heavens and a new Earth, in which dwelleth Righteouſneſs*, v. 7. of which before.

V. 553. *Seer bleſt meaſur'd this Tranſient World:* How ſoon has thy Propheſie, happy Foreſeer of all things to come, run through this fading world? The *Prophets* were called *Seers*, as *Gad, David's Seer*, 2 Sam. 24. 11. from their *foreſight* of *Futurity*; The Original is חוזה, of חזה, Heb. to ſee, becauſe *God* revealed to them things afar of in dark Futurity. *Prediction, Prædictio*, Lat. foretelling, Propheſie. *Tranſient, Tranſiens*, Lat. *paſſing away, as the world does*, 1 John 2. 17.

V. 555. *Till time ſtand fixt*; Till time have finiſht his Race and ſtand ſtill. Till time always in motion, and the meaſure of it, ſtand fixt and move no more, firm and fixt in unalterable *Eternity*.

V. 567. *By weak ſubverting world's ſtrong*, &c. *God hath choſen the fooliſh things of this world to confound the wiſe, and the weak things to confound the things which are mighty*, 1 Cor. 1. 27. *Subverting*, over-turning, *Subvertere*, Lat.

V. 570. *Is fortitude to higheſt victory*; That to ſuffer for *Chriſt* and his *Truth*, is the nobleſt Courage, and the moſt conſiderable Conqueſt: Such as manifeſted it ſelf in St. *Stephen*, the *Protomartyr*, Acts 6. 8. *Full of Faith and Power*.

V. 571. *Death the Gate of Life*; The entrance by which we are admitted into Everlaſting Life; *Death being ſwallowed up in victory*, 1 Cor. 15. 54.

V. 584. *Charity the Soul of all the reſt. Add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; to Temperance, Patience and Charity*, 2 Pet. 1. 5, 6, 7. *Charity by name to come*, ſo to be named when the world encreaſed found objects for it. *Charitas*, Lat. is of χάρις, Gr. good-will, whoſe excellencies are ſet forth, 1 Cor. 13. *Now abideth Faith, Hope, Charity, theſe three, but the greateſt of theſe is Charity*, v. the laſt.

V. 589. *From this top of Speculation:* From this viſionary heighth, from this high Hill of Propheſie and Prediction, from which I have given thee a clear proſpect of what, moſt conſiderable to Mankind, ſhall come to paſs to the Worlds end. *Speculation, Speculatio*, Lat. a watching on a Tower, or high place, thence a diſcovery, therefore applied to the *Prophets* in the ſacred Page, who are call'd *Seers and Watchmen*; *Speculatores*, of *Specula*, Lat. a Watch Tower. *Son of Man I have made the a Watchman to the Houſe of Iſrael*, Ezek. 3. 17. more exactly deſcribed, *chap.* 33. 3, 4, 5, 6, 7.

V. 590. *The hour preciſe exacts our parting hence*; The appointed hour is come, that requires and preſſes our departure from *Paradiſe*. *Preciſe, Præciſus*, Lat. cut of, ended, and determined; of *Præcidere*, Lat. to cut of. *Exacts*; of *Exigere*, Lat. to require, to command ſtrictly.

V. 595. *With gentle Dreams have calm'd*; For I, with pleaſing Dreams, betokening Happineſs, have quieted her troubled Breaſt; have tuned her Spirits, and inclined her will, to meek ſubmiſſion and ſurrender of her ſelf, and this her *Paradiſe*. *Calm'd, Calmer*, Fr. to appeaſe, to quiet. *Compos'd*, ſetled; of *Componere*, Lat. to order, to ſettle.

Vix Deſeſſa ſenem paſſus componere membra. Geor. 4.

Of *Proteus*, ſetling himſelf to ſleep. *Portending*, Bo. 6. v. 578. *Unanimous*, Bo. 4. v. 736.

V. 611. *Dreams Adviſe*; Inform, inſtruct; of *Aviſer*, Fr. to Counſel, give adviſe to. That God often revealed his Will, and ſignified his pleaſure, to his *Prophets*, and others, *in Dreams and Viſions of the Night*, is remarkable, through the whole Tract of Holy Writ; *If there be a Prophet among you, I the Lord, will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a Dream*, Numb. 12. 6. *Propitious*, Bo. 5. v. 507. *Preſaging*, Bo. 1. v. 627.

V. 616. *With thee to go, is to ſtay here*, &c. To go along with thee is as pleaſant as to ſtay here; But to ſtay here without thee, would be as ſad, as to go hence againſt my will; Thou, and where ere thou art, is *Paradiſe* to me.

V. 625. *Now to nigh th' Archangel ſtood:* Our *Poet* obſerves, the τὸ Πρεπὸν, the *Decorum* to the laſt degree, making our firſt Parents ſuch perfect Patterns of Modeſty, as to forbear their Endearments, though but in Words, at the Angels approach.

V. 629. *Gliding Meteorous, as Evening Miſt*; Sliding ore the Surface, as a Miſt at Evening that riſes from a Fuming River, ſlides ore the moiſt Marſhy Ground, its Nurſery. *Meteorous*, Μετέωρος, Gr. high, quick, ſliding along inſenſibly, ſilent and ſwift, as a Miſt does over the Ground; *aloft*, as *Homer* uſeth the Word.

Τὰ δ' ἀΐξ τε μετέωρα πάντα γένοιτο. ΙΛ. Θ.

Gliding, of *Gliſſer*, Fr. to ſlide, or ſlip ſwifty along. *Mariſh*, or *Marſh. Marais*, Fr. a moiſt, mooriſh Ground, of *Mariſcus*, Lat. Ruſhes, commonly growing there. *Brandiſht, Shaken, Waved round*, Bo. 2. v. 786. *Blazed*, Bo. 6. 18.

V. 634. *Which*

V. 634. *Which with Torrid heat*, &c. Which with roaſting heat, and fiery vapour, like the ſcorching Air of Sun Burnt *Afric*, began to inflame that moderate Climate. *Torrid Torridus*, Lat. burnt, ſcorched, whence the *Torrid Zone*, ſo named of its (ſuppos'd) inſupportable heat.

——— *Quarum una coruſco*
Semper ſole rubens, & torrida ſemper ab igni. Geor. 1.

V. 635. *The Libyan Air aduſt*: The burning Air of ſcorching *Africa*, *Libya*, ſo named, of *Libya*, the Daughter of *Epaphus*, was by the Antients uſed to expreſs *Africa*, and was the moſt Southern part of the World known to them, though properly, it is but a part of it, now known by the Name of *the Kingdom and Deſert of* Barca.

——— *Mundus premitur Libyæ devexus in auſtros.* Geor. 1.

Aduſt, *Aduſtus*, Lat. ſcorcht, burnt.

V. 637. *In either hand*, &c. The Angel led our Parents, loath to depart from their beloved Seat, in each hand, which the Deſigner of the Copper Plate has not well expreſt, repreſenting him, *ſhoving them out*, as we ſay, *by Head and Shoulders*. *Lingering*, ſtaying, delaying, of the Ger. *Leangern*, to delay and protract the time.

V. 640. *To the ſubjected Plain*; To the Valley that lay below it; *Subjected*, of *Subjicere*, Lat. to put under.

V. 643. *Wav'd over by that flaming Brand*; O're which God's flaming Sword made many fiery Circles. *Brand*, of the Fr. *Brandon*, or Belg. *Brand*, a Torch, a Fire-Brand, of *Brande*, Belg. to burn. *Wav'd*, Bo. 5. v. 193.

F I N I S.